

# ARABIC MANUSCRIPTS.

## THE KORAN.

### KÛFIC FRAGMENTS.

#### 1.

38 A. Size 3½ in. by 5 in.; foll. 64. Five lines in a page.

A Kûfic MS. on parchment, containing fragments of Sûrahs 36-39, viz. (foll. 2v.-6) Sû. 36, 26-40; (foll. 13-18, 7-8) 47-71; (foll. 9-11) 74 to the end; (foll. 12, 19-20) Sû. 37, 1-15; (foll. 21-28) 20-64; (foll. 29-31) 71-90; (foll. 32-38) 102-145; (foll. 39-47) 151 to Sû. 38, 13; (foll. 48-59) 16-50; (foll. 60-61) 59-65; (fol. 62) 85 to the end, and the title of Sû. 39; (fol. 63, in four lines and in another handwriting) Sû. 39, 31-32, with the words *كتبه على ابوطالب* (sic).

Round characters; wide spaces; occasional red dots for vowels. Verses divided by gold ornaments; every tenth verse likewise marked by larger ones. The titles of the Sûrahs have not been filled in. The whole MS. has more recently been bordered with thick paper, which is entirely gilt and ornamented. At the beginning (foll. 1 and 2r.) Sûrah 1; at the end the usual epilogue, *صدق الله الخ*, both within ornaments. Bound in leather, and covered with silk.

This MS. is said to have been "brought into Hindostan by Tamerlane, and sent from Lahore to Paris."

<sup>1</sup> The first eighteen leaves have been misplaced in binding.

#### 2.

39 A. Size 4 in. by 6 in.; foll. 52. Three lines in a page.

Another Kûfic fragment, containing (foll. 1-34) Sû. 2, 254-282, and (foll. 35-51) Sû. 3, 14-32.

Large characters, rather cursive; the *ل* flourished in a peculiar way. A few red dots for vowels. Verses marked in the same way as in the preceding MS. Bordered with paper, highly ornamented and gilt. The last leaf—on the back of which are also Kûfic characters, but nearly effaced—bears on the *recto*, within ornaments, the words *كتب حسن بن علي* (sic).

On some pages the letters have vanished; the margin is slightly injured. Bound in gilt leather.

#### 3.

40 A. Size 4½ in. by 7 in.; foll. 46. Nine lines in a page.

Another Kûfic fragment, containing Sû. 1, 6 *نعمت* — 2, 160 *كعب*; large, long-shaped characters; vowel-points red, green, or yellow, in a few cases also blue. Sometimes, as if to indicate various readings, small lines are added on *و*, in green or red, instead of diacritical points. Verses divided by gold ornaments; every tenth marked by larger ones, which contain the number. The title of Sû. 2 is on a gold ground.

One leaf is missing between foll. 7 and 8, and two between foll. 32 and 33.

The last leaf, which is half destroyed, belongs to another fragment (in five lines). Both this and the first page have been entirely gilt. In a leather binding, covered with silk. Some one has noted that the MS. was written by 'Alī (fol. 46).

## 4.

41 A. Size 6 in. by 8½ in.; foll. 20. Ten lines in a page.

Another Kūfic MS., containing the following parts of Sūrahs 6 and 7: (fol. 13\*) Sū. 6, 57-61; (fol. 5\*) 69-74; (fol. 11) 80-84; (foll. 4\* and 9\*) 91-96; (fol. 2) Sū. 7, 28-33; (fol. 14) 39-42; (fol. 1) 45-47; (foll. 8\*, 7\*, 17, 6, 18, 10, 15\*, 3) 55-94; (foll. 19, 16\*, 12) 155-166.

The last leaf (six lines) contains parts of Sū. 7, 168, 169, with the colophon *كتبه علي بن حمدان* on the recto.

Clumsy characters, rather cursive. Mostly red, sometimes green dots for vowels. Verses divided in the same way as in the preceding MSS. On several pages the writing has nearly disappeared.

The last page bears six seals, with signatures: viz. of two Safawī kings named Ismā'il and 'Abbās; of Akbar; of two servants of Shāhjahān, 'Ināyat Khān and Fāḍil Khān; and of I'timād Khān, a servant of 'Ālamgīr. On the first page is written a treaty between several chiefs of Sindh, dated 25 Jumāda I., 1254, in *Persian*. This MS. belonged to the Sindh Prize property, and was presented to the Library of the East India House by Lord Dalhousie, 1853.

## 5.

42 A. Size 6¾ in. by 9½ in.; foll. 181. Sixteen lines in a page.

A large fragment of a Kūfic Koran, containing (foll. 13-20)\* Sū. 5, 112—6, 95; (foll. 25-34) 6, 108—7, 63; (fol. 36) 7, 104-126; (foll. 37-38) 7, 138-160; (fol. 36) 8, 20-34; (fol. 39) 9, 7-19; (fol. 21) 9, 38-51; (fol. 41) 9, 74-86; (fol. 42) 9, 108-118; (fol. 24) 10, 12-23; (fol.

\* The leaves have been entirely misplaced in binding; several are also bound upside down, marked above with an asterisk.

\* The leaves have been entirely misplaced in binding.

22) 10, 34-50; (fol. 23) 11, 29-44; (foll. 1-4) 16, 99—16, 70; (foll. 5-12) 20, 34—21, 68; (foll. 66-75) 116-125, 86-105, 76-85) 21, 88—31, 38; (foll. 40, 44-51, 43, 53, 140-147, 56, 63) 34, 18—39, 68; (foll. 57-64) 41, 20—43, 37; (foll. 65, 54, 134-136) 43, 86—46, 11; (foll. 137-139, 55, 126) 46, 35—48, 28; (foll. 163-166, 162) 50, 1—53, 7; (foll. 133, 127-129, 148-151, 130-132, 152-161, 106-115, 167-176) 53, 36—89, 3; (foll. 177-181) 93, 10 to the end.

Written in rather slender characters, approaching to Naskh. Frequent red dots for vowels. Titles of Sūrahs, in a still more cursive character, and in red, are regularly inserted, but often differ from the usual names, being always derived from the first word. Every tenth verse is marked with the letters serving for figures, according to the older or Maghribī order. Also every two hundredth verse is marked on the margin.

At the end, in the same hand, *كتبه عثمان بن عفان*.

Seal and signature of Akber and others on the last page. "Presented to the Library of the East India House by Major Rawlinson, C.B., the Hon. Company's Political Agent in Turkish Arabia, and H.M.'s Consul at Baghded, March, 1845."

## NASKH COPIES.

## 6.

1371. Size 7½ in. by 5½ in.; foll. 318. Fourteen lines in a page.

Neatly written and richly ornamented. With marks of pauses, sections, etc. Ends with the usual epilogue, *صدق الله العلي العظيم*. Notes for practical use, in *Persian*, are added on the margin.

Preceded by a *Persian* introduction (foll. 1-16), compiled by order of Tippu.

It contains—

1. Foll. 1-13. Tables stating the place of revelation, the number of verses, words, letters, and *ركوع*, and the peculiarities, of every Sūrah.

2. Fol. 13. A table showing how often each letter of the alphabet occurs in the Koran.

3. Fol. 14. A list of the verses distinguished by a سجدة.

4. Fol. 15. A list of grammatical mistakes in reciting the Koran, which would be blasphemous.

5. Fol. 16. Some mnemonic verses, enumerating the verses which treat of certain subjects.

This introduction is written in Shikaatah.

In the original binding, which is highly gilt, both outside and inside, and bears the favourite inscription:<sup>1</sup>

لا يمسسه إلا المطهرون      تنزيل من رب العالمين  
[Tippu.]

## 7.

35 A. Size 8 in. by 5 in.; foll. 522. Eleven lines in a page.

A splendid copy; gilt throughout, with double front ornaments. Marks of pauses, sections, etc.

On the last page is the prayer usually recited after perusing the Koran, with an introduction in *Persian*.

Well written, "under royal auspices," by Hājji 'Abdallah.

This copy was intended for the especial use of Tippu, as is stated in a note at the end (fol. 520). Various notes and directions, in different hands, on the margin, very often resembling those in the preceding MS. Preceded, also, by the same introduction.

One leaf is missing after fol. 22. Fol. 26 is much torn.

In a red leather binding, bearing all the marks and inscriptions mentioned in *Stewart's Catalogue*, Pref. p. v.

## 8.

996. Size 8½ in. by 5½ in.; foll. 341. Thirteen lines in a page.

Well written, highly ornamented and gilt. Marks of sections, etc.

At the end the following colophon: تمت . . . بخط

<sup>1</sup> Surah 56, 78 and 79.

الضعيف محمد حيات شب پنجشنبه وقت چهارم پاس  
هجری سنه ۱۰۱۲ جلوس سنه ۳۷.

The last two pages have been filled up with a prayer in a different hand.

[Tippu.]

## 9.

730. Size 15 in. by 10 in.; foll. 363. Thirteen lines in a page.

Beautifully written on a dyed ground, sprinkled with gold. The first, middle, and last lines in Thulth. Tastefully ornamented throughout. Marks of pauses, sections, etc.

In a red leather binding, bearing the inscription لا يمسسه إلا المطهرون  
[Tippu.]

## 10.

1267. Size 11½ in. by 6½ in.; foll. 31. Forty-one lines in a page.

A remarkable specimen of penmanship, written on dyed paper, in minute characters. Each line begins with an 'ا', which is in red. Every two pages contain exactly one of the thirty sections (أجزاء). Highly ornamented and gilt.

Seal of Dhu'l-fakār Khān, A.H. 1141.

[Tippu.]

## 11.

1376. Size 17 in. by 9½ in.; foll. 31. Thirty-nine lines in a page.

Another thirty-leaved copy. Arranged and executed like the preceding MS.

[Tippu.]

## 12.

25 A. Size 12½ in. by 7½ in.; foll. 31. About fifty lines in a page.

Another thirty-leaved copy; closely written in minute characters. Foll. 7-10 should be placed after fol. 29.

According to a note on the fly-leaf, this copy formerly belonged to Tippu.

[East India College.]

## 13.

14 B. Size  $6\frac{1}{2}$  in. by 4 in.; foll. 322. Fifteen lines in a page.

Imperfect at the beginning, the first leaf commencing with **فيكون**, the last word of Sû. 2, 111. Neatly written, marks of pauses, etc. On the first thirty leaves glosses are added, in the same hand, extracted from different works on orthography and on the various readings of "the Seven." Concluding: **تم شد فرقان حميد بيد ضعيف عبد النبي.**

Various notes in different hands on the margin.

In a red leather binding. Inscriptions prove that the MS. formerly belonged to Tippu's library.

[East India College.]

## 14.

1254. Size  $18\frac{1}{2}$  in. by  $11\frac{1}{4}$  in.; foll. 60. Thirty-one lines in a page.

An elegant copy, richly ornamented. Marks of pauses, sections, etc.

Written by Muhammad Sâdîk Astarâbâdî, A.H. 1137.

[Tippu.]

## 15.

1252. Size  $18\frac{1}{2}$  in. by 10 in.; foll. 390. Thirteen lines in a page.

Written in large characters, without ornaments. Marks of pauses, sections, etc. At the end: **تمت كلام الله.**

In the original binding, on which the inscription **لا يمسسه الخ** is frequently repeated.

[Tippu.]

## 16.

32 A. Size  $13\frac{1}{2}$  in. by  $8\frac{1}{2}$  in.; foll. 325. Thirteen lines in a page.

A very elegant copy, resembling that described in Cat. Bodl. ii., p. 60. The first two pages contain within two large circles, ornamented with gold, blue, etc., the verse, Sû. 17, 90. The next two pages, entirely ornamented in the same way, contain in the middle

Sûrah 1, written in white Thulth on a golden ground, with the words **لا يمسسه الخ** underneath. The next two pages, which contain the beginning of Sû. 2, are entirely gilt. All the following pages are written on a dyed ground, sprinkled with gold. The first, middle, and last lines are in large Thulth, the middle line dividing each page in two equal squares. The last two Sûrahs are written and ornamented like the first; and the next two pages, entirely ornamented, contain the same prayer as is found in the Bodl. MS. The last two pages contain (like the Bodl. MS.) rules of divination in *Persian* verses. Written in large Nasta'liq.

The scribe names himself Husain Fakbkhâr.

The whole MS. has been carefully mended and bordered with modern paper.

## 17.

1475. Size 6 in. by 4 in.; foll. 418. Eleven lines in a page.

Written in small characters, with marks of pauses, sections, etc. Ornamented and gilt. The leaves have been misplaced in binding. Foll. 146-148 should stand between 136 and 137; after fol. 286 the following is the correct order of the leaves: 295, 296, 288-293, 297, 294, 287, 298; after fol. 308 they should stand thus: 310, 311-315, 309, 316; and after fol. 386, thus: 389-398, 387, 388.

According to a note on the fly-leaf, this is the Koran on which Shujâ' al-daulah "swore to the treaty of 1768." It was "given to J. Cartier, Esq., and by him presented to the Library through the hands of Sir H. Inglis." The first leaf bears the seal of Shujâ' al-daulah, and on it are written, in somewhat illegible Shikastah, the terms of a treaty of alliance with the English, but dated 8 Dhu'l-ka'dah, 1183 (=6 March, 1770).

## 18.

14 A. Size 18 in. by 10 in.; foll. 387. Eleven lines in a page.

Written in very large characters; the first letter of every line in red. Marks of pauses, sections, etc. Ornamented and gilt.

Transcribed by Hâfiz Luqmân.

[East India College.]



## 19.

1383. Size 13 in. by 8½ in.; foll. 347. Fifteen lines in a page.

Elegantly written; highly gilt and ornamented. Marks of pauses, sections, etc.

Transcribed by Ahmad b. Muhammad, A.H. 1094.

Foll. 22 and 23, foll. 286-293, and foll. 312-315 have been misplaced in binding.

In the original cover, with the inscription لَا يَمْسُهُ الْخ.

[Johnson.]

## 20.

24 A. Size 12½ in. by 7½ in.; foll. 62. Thirty-one lines in a page.

A sixty-leaved copy; but the distribution of each section on four leaves is not quite exactly maintained.

Written in small characters, each line beginning with an l. Marks of pauses, sections, etc. Each page within lines of gold, the first four and the last highly gilt and ornamented.

At the end the words تمت القرآن در شصت ورق, followed by a long prayer.

[East India College.]

## 21.

3113. Size 14½ in. by 9½ in.; foll. 209. Seventeen lines in a page.

A splendid copy, with various ornaments in colours and gold. Marks of a double division, viz. the usual one into thirty sections (جز), and another into seven portions (سبع), with the subdivisions (fourths) of both; notes of pauses, etc. Readings of Abu Bakr.

Dated A.H. 1141.

The binding is of green velvet, worked with silver thread.

## 22.

1389. Size 13 in. by 8 in.; foll. 62. Twenty-seven lines in a page.

Arranged on sixty pages, each four of which contain

a section (جز). Each line begins with an l, written in red. Marks of pauses and sections.

[Johnson.]

## 23.

1592. Size 8 in. by 4½ in.; foll. 360. Eleven and nine lines in a page.

The First Part of the Koran, to Sû. 18, 2 (last words وَيَبْشُر).

Plainly written; marks of pauses, sections, etc. Modern. Much used; pencil notes in a European hand.

[Johnson.]

## 24.

1593. Uniform with the preceding MS.; foll. 346.

The Second Part of the Koran, from Sû. 18, 2 (الْمُؤْمِنِينَ), to the end.

[Johnson.]

## 25.

18 A. Size 9 in. by 5½ in.; foll. 394. Twenty-four lines in a page.

Plainly written, marks of pauses, etc. With a Persian interlinear translation, written in a small Nast'liq, in red. Ornamented and gilt.

Foll. 256 and 257 should be transposed; likewise foll. 260 and 261.

The signature of R. Johnson (in Persian) on the title-page.

[East India College.]

## 26.

17 A. Size 9½ in. by 6½ in.; foll. 437. Eleven lines in a page.

Plainly written; ornamented and gilt. Marks of pauses, etc.; various readings of "the Seven."

Some glosses in the same hand, and others in Persian, in a different hand, concerning the division of the verses.

Names of R. Johnson, Brinsley Fitzgerald, and a succession of later owners, down to 1848.

[East India College.]

## 27.

1655. Size 12 in. by 8 in.; foll. 321. Twenty-six lines in a page.

The Koran, with *Persian* interlineation and glosses. Written in a *Persian* hand, the interlineation in red. Marks of sections, etc. Ornamented and gilt.

Fol. 191 should follow 201. At the end a prayer, and rules for obtaining omens (جُؤ) from the Koran; written in Nasta'liq (except the Arabic passages), and highly gilt.

In the original binding, with the usual inscription.

[Johnson.]

## 28.

1 A. Size 9½ in. by 6 in.; foll. 329. Fifteen lines in a page.

An elegant copy, transcribed by one Muḥammad, A.H. 1267. Marks of pauses, sections, etc.; *Persian* glosses.

"Received from Dr. Royle, July, 1866."

## 29.

3 A. Size 7½ in. by 4½ in.; foll. 364. Fourteen lines in a page.

Resembles the preceding MS. Copied apparently by the same scribe, who here calls himself Muḥammad Kāzim.

## 30.

10 A. Size 10 in. by 5½ in.; foll. 436. Twenty-four lines in a page.

The Koran, with a *Persian* interlinear translation. Written and ornamented almost like the preceding MS., but in larger characters. The translation is in small Nasta'liq, in red.

Scribe, Muḥammad Kāzim; date, A.H. 1266. At the end a short prayer.

## 31.

5 A. Size 7½ in. by 4½ in.; foll. 336. Fifteen lines in a page.

Similar to the preceding copy, and evidently written by the same scribe. Foll. 280-284 have been misplaced in binding.

## 32.

2 A. Size 10½ in. by 6 in.; foll. 144. Twenty-five lines in a page.

An elegant copy. Every sixth line in larger characters and between green lines. The first two pages contain only Sū. 1, in two small circles, all the rest being ornament. Written evidently by the same scribe as the preceding MSS.

## 33.

6 A. Size 6½ in. by 4 in.; foll. 281. Seventeen lines in a page.

Neatly written and ornamented like the preceding MSS.

In an illuminated binding.

## 34.

13 A. Size 12½ in. by 7½ in.; foll. 30. About fifty lines in a page.

Well written in minute characters, excepting the first, middle, and last lines of each page. Marks of sections. Highly gilt. *Persian* glosses. Dated A.H. 1266. Scribe, Walli.

## 35.

36 A. Size 4½ in. by 2½ in.; foll. 362. Fifteen lines in a page.

Written in a minute but very legible character, with marks of pauses, sections, etc.; ornamented and gilt.

Dated Jumāda II., 1101.

## 36.

33 A. An octagon, perimeter 4½ in.; foll. 285. Fifteen lines in a page.

Written in a minute character, without division of verses; ornamented. The scribe names himself Mirzā 'Alī, the secretary of Yazd, a resident of Shīrāz.

A defect after fol. 256; the following leaves (to fol. 270) have been bound upside down.

In an elegant binding, illuminated in the inside, and in a double

## 37.

34 A. An octagon, perimeter  $6\frac{1}{2}$  in.; foll. 346. Twelve lines in a page.

Written in a minute but very legible character, with marks of pauses, etc. The first four pages bear golden ornaments. Part of the margin has been cut off.

Bound in green leather, with a gold clasp.

## 38.

3090. Size  $7\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 10. Fourteen lines in a page.

A fragment of the Koran, between blank leaves. Well written, with marks of pauses, etc.

It contains the end of the 11th and nearly the whole of the 12th section, i.e. Sû. 10, 107—12, 48; the rest of the 12th section (to v. 52) has been supplied in a clumsy modern hand.

On a page near the beginning is a note in Persian, stating that the title of this incomplete Arabic book could not be found out (!).

## 39.

3048. Size 8 in. by  $5\frac{1}{2}$  in.; foll. 28. Thirteen lines in a page.

The 23rd and 24th جز of the Koran (Sû. 36, 27—41, 46). Plainly written in a Malay hand.

## 40.

B 268. Size 7 in. by  $4\frac{1}{2}$  in.; foll. 12. Thirteen lines in a page.

Sûrah 18 of the Koran. Mostly without division of verses. Vowel-points are but seldom added.

## KORANIC SCIENCE.

## 41.

B 270. Size  $6\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 89. Sixteen lines in a page.

كتاب التيسير لحفظ مذاهب القرائي (sic)  
السبعة النخ

The celebrated treatise on the Seven Versions of the

Koran, by Abu 'Amr 'Othmân b. Sa'id b. 'Othmân Dâni (d. A.H. 444). Cf. H. Kh. ii. 487; Cat. Mus. Brit. 69; Bodl. ii., No. LXXXIII, 4 (where is the same title as in this MS.); Nöldeke, Gesch. d. Qorâns, p. 337.

تم كتاب التيسير, concluding (fol. 87).  
بحمد الله . . . فرغ من تعليقه يوم الاثنين الثامن عشر  
من شهر الله الاعظم رجب الاصب لسنة اربع عشرين  
(sic) وسبعماية العبد اسمعيل بن احمد الحافظ رحم الله لمن  
نظر ودعا لكاتبه ولصاحبه.

Fol. 87v. The form of the استعاذة, as given by the different readers (مذهب القراء في الاستعاذة), followed by a Persian tract on fasting in Ramadân, beginning قال النبي عم من صام رمضان وقام لياليها . . . ان سيدى كى شمة از نعت او شنيدى چنين مى فرمايد written in the same hand.

On one of the fly-leaves is a list of the ten readers, قراء, with their principal disciples. Seven foll. have been prefixed to the MS., on the last of which is a new title, written by علم الله بن عبد الرزاق, who bequeathed the MS. to the Bijâpûr Library, A.H. 1028. Catalogue, p. 234, Tujweed i.

## 42.

B 269. Size 6 in. by 5 in.; foll. 114. From twelve to fifteen lines in a page.

Another copy of the *Tuist*, imperfect both at the beginning and end. Clearly written; of the 10th century of the Hijrah.

It begins with the words: أم لم تنذرهم وشبهه وورش  
بضمها (= fol. 12 of the preceding MS.), and ends  
with ابن كثير ومناة الثالثة بالمد والهمز والباقر (= fol. 78 of the preceding MS.)

Injured by damp, especially near the beginning. There is written, upon the edge, مختصر قرائت السبعة, and fol. 13 is wrongly inscribed بحر تجريد. Cf. Catal. 284, v.

<sup>1</sup> ليها Various reading.

43.

B 272. Size  $9\frac{1}{2}$  in. by  $7\frac{1}{2}$  in.; foll. 116. Seven lines (verses) in a page.

I. (foll. 1-92). A metrical version of the preceding work, by Abu'l-kâsim b. Firruh b. Khalaf b. Aḥmad Ru'aini SHĀṬIBĪ (d. A.H. 590). It is entitled: *حرز الاماني*. *الشاطبية*. See H. Kh. iii., 43; Catal. Bodl. ii., p. 323; Nöldeke, *Gesch. d. Qorāns*, p. 337 sq.

Well written in a large hand, with vowel-points. The first two pages ornamented with red lines. Interlinear and marginal notes.

II. Several tracts on the versions of the Koran:

Fol. 93r. The first Sūrah, with all the unusual readings, inscribed *سورة الفاتحة بقراءة الشاذة*; written in a large character.

Fol. 93v. A short *Persian* tract, beginning *بعضی از احکام ورش اگر میان کسره ورا ساکنی حایل باشد*.

Fol. 95v. A list of the *ten* readers and their disciples.

Fol. 96v. The beginning of a treatise on Orthoepey, ascribed to MUHAMMAD SAMARKANDĪ. It commences: *هذه رسالة سمرقندی من مصنفات الحافظ محمد سمرقندی الاول في تجويد فاتحة الكتاب*. All the general principles of reading are exemplified from the first Sūrah, as usual. Abbreviations are used for the names of the readers, according to the system of Shāṭibī. Some confusion begins on fol. 105v., where a passage from fol. 102r. (*الوقف على الهمزة المنح*) is repeated, but with a different conclusion on fol. 107r., where the MS. abruptly ends. After some blank leaves, it recommences in the middle of fol. 108r. with the heading *ذكر ذال ان* (which is also added as a catch-word to the former passage). It remains, however, doubtful whether this latter fragment belongs to the same treatise. Badly written.

Worm-eaten and stained by damp. Bij. Libr. A.H. 1003. Catal. p. 234, Tufweid ii.

44.

B 272 A. Size  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 153. Eight lines (hemistichs) in a page.

Another copy of the *Shāṭibīyah*. Well written, with vowel-points; has the following colophon:

تمت بحمد الله وحسن توفيقه غداة يوم الاثنين سلخ رجب المرجب لسنة احدى وثمانين وتسعمائة على يدى العبد الضعيف المفتقر الى رحمة ربه الغنى البارى على بن محمد بن محمد بن محمد بن الجابري القارى رزقه الله يقينا تاما وعلمنا عاما كتابة لا قراة.

Inscribed on the edge, رسالة قرأت. Bij. Libr. A.H. 1024.

45.

B 274. Size 7 in. by 5 in.; foll. 58. Nineteen lines in a page.

I. (foll. 16-49). A treatise on the Readings of Nāfi', as handed down by his two pupils Kālūn and Warsh; derived from SHĀṬIBĪ.

Beginning: *الحمد لله الذى فتح علينا ابواب العرفان . . . . . وبعد فهذه رسالة في بيان قراءة الامام البارع الحافظ الثقة امام نافع المدنى رضة برواية الامامين قالون وورش على ما رواه الامام الهمام ولى الله ابو القاسم الشاطبي رضة*.

In two chapters: the first treating of the general principles of Nāfi' (الاصول), and the other giving a detailed account of his Readings, following the order of the Sūrahs (في فرش الحروف). Preceded by an introduction on technical terms: *مقدمة في بيان اصطلاحات اهل القراءة*.

II. (foll. 50-58). A list of passages or words of the Koran (styled *حرف*), according to the order of the Sūrahs, the purpose of which is not indicated.

There is no preface. Beginning, after the Basmalah: *سورة البقرة فيه هدى قيل لهم لا تفسدوا*.

Plainly written. Inscribed in a later hand: رسالة عجيبة.

There precedes a fragment of a *Persian* treatise on the Reading of the Koran.

## 46.

879. Size 9 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in.; foll. 158. Fifteen lines in a page.

## وقوفي سجاوندي

A List of the Pauses to be observed in Reading the Koran, according to the system of SAJĀWANDĪ (Muhammad b. Ṭaifūr, sixth century). This is probably an abridgment of the fundamental work of Sajāwandī,<sup>1</sup> who is quoted at the beginning (fol. 3). The real author, perhaps, is introduced immediately afterwards, viz.:  
استاذ البشير (البشر r.) في عصره المولى الحاج قوام الملة  
والدين عبد الله بن الفقيه نجم الملة والدين محمود اعلى  
الله تعالى درجتهما في عليين.

Beginning: سورة فاتحة الكتاب سبع آيات وهي مكية  
ثم مدنية وركوع واحد بسم الله الرحمن الرحيم كوفي  
العالمين لا الرحيم لا الدين هـ نستعين هـ

Written in large characters, by Muhammad Bāki (?) b. 'Abd al-laṭīf. All the signs of pause, the marks of every fifth and tenth verse, the superscriptions, in red. Red lines round the pages. Some notes.

A list of the abbreviations used for the names of the principal 'قرأ' on the title-page. The book is wrongly ascribed to Sajāwandī himself, who, moreover, is thereby confounded with a renowned namesake, viz. Muhammad b. Muhammad b. 'Abd al-rashīd S. So also in Stewart's Catal. p. 173.

[Tippu.]

## 47.

2165. Size 9 $\frac{1}{2}$  in. by 5 $\frac{3}{4}$  in.; foll. 92. Seventeen lines in a page.

## كتاب سجاوندي مسمي بوقوفي

Another copy of the preceding work, well written. The following Persian couplet is written twice at the beginning:

بفهم آیت بصری وکوفی  
وقوفی خوب میخواند وقوفی  
نیک

<sup>1</sup> کتاب الوقف والابتداء. See Nöldeke, Qor. p. 352; Flügel, Hds. Wien, iii. p. 60.

At the end the following tetrastich:

روزیکه روح نامن عمرم رها کند  
وین خالت تیره بند زندم جدا کند  
یارب نگاهدار تو ایمان آنکسی  
کین خط من بخواند و بر من دعا کند

The seal of Muhammad Nadīm Allah (A.H. 1180), with several Persian poems of his; an explanation of the different kinds of pauses and their signs, in Persian couplets; a dialogue between Abu Bakr and 'Alī, intended to show the equality of their dignity; and various other notes are on the blank pages at the beginning and end.

[Coll. Fort William, 1825.]

## 48.

1435. Size 9 $\frac{3}{4}$  in. by 6 in. Twelve lines in a page.

Foll. 6-16. IBN JAZARĪ's (Muhammad b. Muhammad, d. A.H. 833) المقدمة, or Treatise in Verse on the Pronunciation of the Koran. Cf. H. Kh. vi. 78; Cat. Bodl. ii. 190.

Well written in a large hand, with vowel-points. In narrow columns. The margin is wholly filled up with Persian glosses, written in small Shikastah. Leaves have been frequently inserted on which other glosses are written.

The rest of the volume contains Persian treatises on similar subjects.—See Persian MSS.

[Johnson.]

## 49.

B 273. Size 9 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in.; foll. 72. Twenty-two lines in a page.

A Fragment of a Commentary on Ibn Jazarī's المقدمة by 'Alī b. SULTĀN MUHAMMAD KĀRĪ (Harawī, d. A.H. 1014).

This Commentary is not mentioned anywhere. It begins: الحمد لله الذى اودع جواهر المعاني الضيائية: 'قوالب زواهر المبانى من الحروف الهجائية'. The author says afterwards (fol. 1v.): ان المقدمة المنسوبة: العلامة . . . الجزرى 'قدس الله سره السرى' ما رايت لها شرحا كاملا' (sic) بياننا شاملا' يكون لتحقيق

الحقائق كافلاً، فسبح ببالي ان اضع عليها شرحاً معتدلاً  
لا مختصراً منخلاً، ولا مطولاً مملاً، فاقول وبالله التوفيق الخ.

There are defects after foll. 24 and 48; the last fol. ends with the commentary on the words: *الا يفتح او ينصب*. Somewhat injured by damp.

Catal. p. 234, iv.

## 50.

784. Size  $9\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 271. Twenty-one lines in a page.

An old Shi'ah Commentary on the Koran, by Abu'l-ḥasan 'Alī n. Imrānī (b. Hāshim Kummt, flourished in the fourth century). See *Tūsī*, p. r. 9; *Bibl. Sprenger*. 406; and *Nöldeke*, *Gesch. d. Qor.*, xxix.

Imperfect at the beginning. The name of the author, as given above, appears at the commencement of Sū. 2 (fol. 1v.). This commentary, which may be regarded as the fundamental work of Shi'ah *Tafsīr*, is, on the whole, concise; only the causes (اسباب) of several revelations are related at greater length. It is founded chiefly on alleged sayings of the Imāms Abu Ja'far (Muḥammad Bākir), and Abu 'Abdallah (Ja'far Ṣādiq), quoted either directly (by قال) or by an *Iṣnād*, which always begins with the author's father.

The first words are: عن النضر بن سويد وأحمد بن قد وقع الفراغ من تسويد; and the conclusion: هذا الكتاب المبارك ضحوة يوم الخامس من... (sic)

On the last fol. begins a treatise or extract, باب ما يعاين المؤمن والكافر (sic)

Clearly written, about the tenth century of the Hijrah. Worm-eaten.

## 51.

B 301. Size  $10\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 263. Twenty-five lines in a page.

The First Part of a Commentary on the Koran, ascribed to the celebrated KUSHAYRĪ (Abu'l-Kāsim 'Abd al-karīm b. Hawāzin, d. A.H. 465). Cf. H. Kh. ii. 376.

This commentary is merely mystical, quoting even mystical poetry, but always without naming the authors.

Only the beginning of the passages commented is given, introduced by قوله تعالى. This volume concludes with Sū. 18, and is imperfect at the beginning. The first words are: النعمى واكرم الحسنى.

Written in a bad Nasta'liq hand; red lines round the pages. Worm-eaten and injured by damp.

Cat. p. 223, xvii.

## 52.

1113. Size  $12\frac{1}{2}$  in. by  $7\frac{1}{2}$  in.; foll. 534. Forty-one lines in a page.

ZAMAKHSHARĪ's (d. A.H. 538) Commentary on the Koran, called الكشاف. Cf. the edition of Col. Nassau Lees.

Well written; finished on 23 Dhu'l-ḥijjah, 977, by 'Abd al-kādir b. Zain al-dīn Qarāfi Azharī, of Makkah. Coloured lines round the pages. The first fol. has been supplied in a more modern hand; the last fol. is mutilated. One leaf is missing after fol. 6. Foll. 28 and 37 should be transposed.

[Johnson.]

## 53.

563. Size 14 in. by  $7\frac{1}{2}$  in.; foll. 796. Twenty-nine lines in a page.

Another copy of the *Kashshāf*. Well written, by Burhān b. Hāmid. Ornamented and gilt. Some glosses.

## 54.

B 275, 276, 277, 278. Size  $12\frac{1}{2}$  in. by  $7\frac{1}{2}$  in.; foll. 726. Twenty-six lines in a page.

Another copy of the *Kashshāf*, including the whole text of the Koran. Well written. Dated Shawwal, 921.<sup>1</sup>

This MS. has been spoiled by damp. It has also many defects, which were supplied in a later hand; but since then a number of leaves of both sets have again fallen out. Originally in four volumes. The first concludes with Sūrah 6 (fol. 184); the second with Sū. 18 (fol. 376); the third with Sū. 38 (fol. 559v.). The beginning of the fourth, being in the second hand, is on the same page.

Catal. p. 219, i.

<sup>1</sup> The beginning of the colophon, containing the name of the scribe, has been erased.



## 55.

B 280. Size 11½ in. by 8½ in.; foll. 237. Thirty-one lines in a page.

The First Part of the *Kashsháf*, imperfect both at the beginning and end. The first words are والكشف (= p. 11 Lees), and it ends with Sû. 8, 54.

Written in two different hands. Coloured lines round the pages. Many illegible glosses in the first portion.

## 56.

B 281. Size 11 in. by 7½ in.; foll. 230. Twenty-five lines in a page.

The third quarter of the *Kashsháf*, comprising Sûrahs 19-37.

Beautifully written, of about the ninth century. The final portion, however, has been supplied in a more modern hand.

The first leaf and the last but one are wanting. Much injured by insects.

## 57.

B 283, 289. Size 12¼ in. by 6½ in.; foll. 251. Twenty-three lines in a page.

الربيع الرابع من تفسير الكشاف عن حقائق التنزيل  
مؤلف الامام العلامة ذى الشان الجليل استاذ الدنيا شيخ  
العرب والعجم حجة الاسلام وقدوة اهل العالم ابي القاسم  
محمود بن عمر الزمخشري البسه الله تعالى لباس الغفران  
ورزقه الاتكاء على رفرف خضر وعبقري آمين بالتبى  
الامين.

The last quarter of the *Kashsháf*; beginning with Sû. 18. Beautifully written, of about the eighth century. Rubrics sometimes omitted. At the end the author's epilogue. In two volumes, the first ending with Sû. 48 (fol. 99). Both the beginning and (in a less degree) the end are injured by damp.

<sup>1</sup> This inscription was written on the title-page in Rabî' I., 921. The name of the owner who wrote it has been erased.

## 58.

23. Size 12¼ in. by 7¾ in.; foll. 454. Twenty-five lines in a page.

An edition of the *Kashsháf* "mixed" with the text of the Koran, entitled الكشاف. The Editor, who calls himself DARWISH, says in his short Preface:   
نحمده على ما شرح صدور اولو (sic) البصائر بكشف غوامض الحكم . . . اما بعد فيقول العبد المغمور بكثرة التشويش العبد الاقل درويش، ان العلامة الزمخشري قد ابدع في تفسيره للكشاف (الك. r.) وبذل جهده واناف، كما قيل \* ان التفسير في الدنيا بلا عدد \* وان من بينها الكشاف كالشافى \* لكنه لزخارة فضله ووفور علمه اقتصر في اكثر المواضع على بيان اللفظ بالتفسير، فكان ادراكه على الطلاب عسير (sic) فخطر ببال هذا العبد الضعيف المعترف بقله البضاغة، ولسوائف ايامه بالاضاعة، ان يثبت قبل التفسير بالآيات، وان يكون للآية كلها او بعضها بات (sic)

This is the First Part, concluding with Sû. 16.

Well written. Foll. 256 and 263 should be transposed.

[Hastings.]

## 59.

B 287. Size 10½ in. by 6¾ in.; foll. 501. Twenty-seven lines in a page.

The last part of a voluminous Super-commentary on the *Kashsháf*, by Sharaf al-din al-Husain b. Muḥammad ṬARAYBÎ, (d. A.H. 743), from Sû. 35 to the end. Cf. H. Kh. v. 185, and Flügel, Hdss. Wien, iii., 74.

Beginning: قوله وعن ابن عباس ما كنت ادرى ما فاطر السموات. Written in Nasta'liq, of about the tenth century. Various defects, and the whole final portion, have been supplied in another, indifferent handwriting. One leaf, containing the end of the author's epilogue, is missing at the end. Injured at the beginning.

Cat. p. 221, i. 8 (?).

60.

B 285. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{4}$  in.; foll. 217. Seventeen lines in a page.

Glosses of SA'YID SHARIF JUBAJARI ('Ali b. Muhammad, d. A.H. 816) on the *Kashsháf*, terminating at Sú. 2, 23. Cf. H. Kh. v. 187.

Clearly written. Dated Sunday, 4th Rajab, 939. In good preservation; one defect after fol. 88.

Bij. Libr., A.H. 1003. Cat. 221, i. 2.

61.

598. Size  $10\frac{1}{2}$  in. by 6 in.; foll. 510. Twenty-five lines in a page.

The First Part of a large Commentary on the Koran, entitled *مجمع البيان لعلوم القرآن*. The author, who is not named here, is Abu 'Ali al-Faql b. al-Hasan b. al-Faql TABARST, a Shi'ite (d. A.H. 548). Cf. Catal. Mus. Brit. 671; Bodl. i. 50, and below, No. 64. H. Kh. v. 400 sq. confounds the author with the well-known Tâst (d. A.H. 460).

The Preface has a double *Hamdalah*, beginning and الحمد لله الذى ارتفعت عن مطارج الفكر جلالة respectively. The author says afterwards (fol. 3v.): قدمت فى مطلع كل سورة ذكر مكيتها ومدنيها ثم ذكر الاختلاف فى اعداد آياتها ثم ذكر تلاوتها ثم اقدم فى كل آية الاختلاف فى القراءة ثم ذكر العلل والاحتجاجات ثم ذكر العربىة واللغات ثم ذكر الاعراب والمشكلات ثم ذكر الاسباب والنزولات ثم ذكر المعاني والاحكام والتاويلات والقصاص والجهات ثم ذكر انتظام الايات.

In three volumes, bound together; the second begins on fol. 240, the third on fol. 427; it terminates abruptly at the beginning of Súrah 7. Plainly written; the second volume in a different hand. Coloured lines round the pages.

[Johnson.]

62.

599. Uniform with the preceding MS.; foll. 448.

The Second Part of the same work, continuing the preceding MS. with the words فان قراها فى كل يوم جمعة. It also consists of three separate volumes; the first concludes on fol. 120, and in the colophon is called الجزء الرابع; the second ends with fol. 306, after which something seems to be wanting. The third terminates abruptly in the commentary on Sú. 18, 59-63. The greater part of it has been collated and emended.

Written in the same hand as the first and third volumes of the preceding MS.

[Johnson.]

63.

600. Size  $10\frac{3}{4}$  in. by 6 in.; foll. 770. Twenty-five lines in a page.

The Third Part of the same work, continuing the preceding MS. with the words اى الناس اعلم.

A sixth volume concludes on fol. 41v. The colophon contains the author's epilogue, viz.: تم الجزء العاشر وهو آخر كتاب مجمع البيان لعلوم القرآن حكاية خط المصنف وهى الحمد لله اولاً وآخراً وباطناً وظاهراً على تسهيله وتيسيره وتقدير الفراغ منه الخميس منتصف ذى القعدة من سنة ست وخمسائة اللهم لك الحمد الخ.

Written in the same hand as the preceding MS.; but foll. 1-70 have been supplied by a later hand.

[Johnson.]

64.

1790. Size  $11\frac{1}{2}$  in. by  $7\frac{1}{4}$  in.; foll. 399. Twenty-five and twenty-seven lines in a page.

Another, more concise Commentary on the Koran, by TABARST, called كتاب جامع الجوامع, and composed in A.H. 542 and 543. Cf. H. Kh. ii. 638, جوامع, and also v. 401. His statements are, however, very incorrect.

<sup>1</sup> Here the words وثلاثين seem to have fallen out. See Cat. Mus. Brit. 672 b.

<sup>2</sup> His full name, as given above, is found in the colophon.

The Preface begins: الحمد لله الذى اكرمنا بكتابه الكريم، ومن علينا بالسبع المثاني والقران العظيم، وما ضمنه من الآيات والذكر الحكيم. The author relates that, after finishing his *مجمع البيان*, he read for the first time Zamakhshari's *Kashsháf*, and made extracts from it, which he afterwards published as a separate book, serving as a Supplement to his first work, and entitled *الكافى فى الشافى*. Finally, at the instance of his son, Abu Naṣr al-Ḥasan, he combined the contents of both in a third and more abridged work,—the present one. As to the time of its composition, the author writes as follows in the Epilogue (fol. 398v.): وكان ابتدائي بتأليفه سنة اثنتين وأربعين وخمسمائة فى يوم السبت الثامن عشر من صفر وفرادى منه بعون الله ومته لست ببقين من المحرم الشهر الثانى عشر فى مدة شهر العام وعدة نقبا موسى الاعلام بارض الشام فى سالف الأيام، وخلفاء نبينا محمد عليه وعليهم السلم ائمة الاسلام وحجج المهيمين السلام.

This MS. consists of two volumes of the same paper, executed by different hands. The first (to Sû. 18) is well written, and has some marginal notes. The two following lines have been added at the end (fol. 196v.):

فلم أردهم إلا خداعا  
ولم أردينهم إلا نفاقا

هذا الكتاب من أوله: الى هاتين القسيتين الجديدتين بخط محمد بن على بن محمد بن ابراهيم بن احمد المعلم غفر الله له ولوالديه وتاريخه كما كتبه يوم الاحد الرابع من شهر شعبان احد شهر سنة ست وتسعين وثمانمائة.

The second volume, from Sû. 19 to the end, is likewise well written. The scribe was also a Shi'ite, for at the end he blesses 'Alī and all the Imāms.

Fol. 21 should follow fol. 15, and fol. 48 should come after fol. 6.

Seals and notes of several owners on the title-page, one of them of A.H. 983.

[Hastings.]

65.

48 A. Size 25 in. by 15½ in.; foll. 503. Fifty lines in a page.

The First Part (to Sû. 18) of the large Commentary on the Koran *التفسير الكبير*, properly styled *مفاتيح الغيب*, by Fakhr al-din Abu'l-faḍl Muḥammad b. 'Omar Rāzī (d. A.H. 606), who finished it in A.H. 602. Cf. H. Kh. vi. 5; Ibn Khallikān, ed. Wüstenfeld, No. ۱۱۱; and Cat. Bodl. ii. 701.

It begins with a long and detailed explanation of the first Sûrah, which forms a separate book.<sup>1</sup> The first words are (fol. 9): الحمد لله الذى وقفنا لاداء افضل الطاعات؛ ووقفنا على كيفية اكتساب اكمل السعادات؛ وهدانا بالبسمة والاستعاذة الى ان قلنا—followed by a paraphrase of Sûrah 1. Then the commentary begins: اما بعد فهذا كتاب مشتمل على شرح بعض ما رزقنا الله من علوم سورة الفاتحة. It contains a *مقدمة* in three *فصول*, the beginning of the first of which is quoted in H. Kh., and three books, each subdivided into *ابواب* and *مسائل*. They are:

- I. Fol. 10v. فى العلوم المستنبطة من قوله اعوذ بالله.
- II. Fol. 19. فى مباحث بسم الله الرحمن الرحيم.
- III. Fol. 26. الكلام فى سورة الفاتحة.

The commentary on the following Sûrahs (Sû. 2 from fol. 37v. to 177) is also very extensive, consisting rather of separate tracts, which are often subdivided into different *مسائل*. The whole text of the Koran is inserted in portions.

The present MS. consists of two volumes. The first, which concludes with Sû. 3 (on fol. 220), has the following colophon:

تم السفر الاول من التفسير الكبير الذى صنفه الامام العالم البارع الفيلسوف فخر الملة وحبر الامة علامة (sic) الرازى برك الله مضجعه وشكر سعيه بحمد الله ومنه وسعة لطفه وعونه على يد احقر عباد الله حمزة بن محمد بن

<sup>1</sup> See Sû. 5, 16.

<sup>1</sup> Cf. Ibn Khallik., no. ۱۱۱, p. ۱۳۳, l. 16.

المحمود حقق الله رجاءه ومن المخاوف نجاه ظهيرة يوم  
الاحد التاسع من شهر الله الاصب رجب المرجب سنة  
ثلث وثلثين بعد الالف من الهجرة النبوية المصطفوية عليه  
وعلى آله الصلوات والاف الف التحية.

The second volume contains the date of the author,  
relating to Sū. 18: تم تفسير هذه السورة يوم الثلاثاء  
السابع عشر من شهر صفر سنة اثنتين وستمائة في  
بلدة غزنين ونسال اكرم الاكرمين وارحم الراحمين  
ان يخلصنا بالمغفرة والفضل في يوم الدين The  
colophon runs as follows: تم المجلد الاول من كتاب  
تفسير الكبير امثالا لامر مخدومنا ومخدوم اهل العالم  
صاحب الفضل والكرم جامع المعقول والمنقول حاوى  
القروع والاصول شيخ محمد الشهير بابن الخاتون العاملى  
ادام الله ظلال افادته وافاضته على مفارق الطلاب بحسب  
الجد والطاقة على يد اقل الخليفة بل لاشى في الحقيقة  
محمد امين ابن فضيلت پناه مرحومى مولانا مهدي  
رستمدرارى في يوم الاحد ثالث عشر شهر ذى القعدة  
الحرام من شهر سنة اثنى (sic) واربعين بعد الالف من  
الهجرة النبوية المصطفوية اللهم اغفر كاتبه (sic) ولمن نظر  
فيه آمين يا رب العالمين.

Beautifully written; the words of the Koran in the  
Thulth character and in gold, headings in red and blue.  
The beginning of each volume is splendidly ornamented  
and gilt; gold lines round the pages.

The whole is preceded by a lengthy Memoir of Rāzi,  
including a list of his works and a survey of the present  
commentary. It begins: في بعض فضائل مولانا الامام فخر:  
الملة والدين الرازي وذكر مصنفاته التي شهرت ووصلت  
هذه البلاد مصدرة بخطبة بليغة. Written in a similar style,  
also with an ornament at the beginning.

In a very elegant native binding, illuminated both outside and  
inside.

66.

22. Size 13 in. by 8½ in.; foll. 439. Thirty-seven  
and thirty-three lines in a page.

A portion of the same work, containing Sūrahs 3 to 9.  
Plainly written.

Foll. 414-15 and 424-25 should be transposed.

[Johnson.]

67.

971. Size 13½ in. by 8 in.; foll. 532. Thirty-  
three lines in a page.

A portion of a Commentary on the Koran, styled  
التفسير الكبير, from Sūrah 32 to the end; apparently  
belonging to the preceding work, or rather to one of  
its continuations, either by Najm al-dīn Kamālī (d.  
A.H. 727), or by Shihāb al-dīn Khuwaylī (d. A.H. 639).  
See H. Kh. vi. 5.

سورة السجدة ... لما ذكر الله في السورة:  
المقدمة دلائل الوجدانية وذكر الاصل الآخر وهو الحشر  
ويختتم السورة بها بل (sic) لبيان الرسالة في هذه السورة  
فقال ألم.

تمت هذا الكتاب التفسير:  
الكبير الاعظم الكاتب الفقير الحقير الى الله المحتاج حافظ  
جيون (?) عزلت نشين ساكن دار السلطنة احمد آباد.

The first pages are highly ornamented and gilt; gold  
and coloured lines round each page.

[Johnson.]

68.

B 308. Size 8½ in. by 6 in.; foll. 398. Twenty-  
five lines in a page.

The first half of a Commentary (ممزوج) on the  
Koran (to Sū. 18); without any title, but, as it appears  
from a comparison with the following MS., belonging  
to بحر الحقائق والمعاني of Najm al-dīn Abu Bakr  
'Abdallah b. Muḥammad Asadī Rāzī, commonly called  
DĀYAN (d. in Rabi' I., 618). Cf. H. Kh. ii. 17, and  
iv. 282.

There is no introduction but الحمد لله رب العالمين  
والصلوة على محمد وآله اجمعين.



72.

334. Size  $11\frac{1}{2}$  in. by  $7\frac{1}{2}$  in.; foll. 534. About twenty-five lines in a page.

Barpāwī's Commentary in two volumes. The second begins on fol. 303, with Sū. 19. Written in Nasta'liq, chiefly by two hands. The following account of the MS. is given in the colophon:

والمستعد بالكتابة من اولها اكثر الاجزاء وبعض الاوسط  
عمى واستادى وسندى عبد الولي غفر الله له وبعض الاوسط  
والاكثر من الآخر على يد الضعيف الراجي الى الله القوي  
عبد الحفيظ الحافظ ابن محمد حافظ ابن ابو اسلم ابن ابو  
هاشم ابن قاضي كرم الله ابن قاضي مبارك شاه سنكهانوي.

Dated Monday, 23rd Jumāda II., 1136.

The first few leaves are covered with glosses. Two leaves are missing after fol. 5; fol. 48 should come after 53, and fol. 477 after 482. Pencil notes by an English reader.

[Hastings.]

73.

2042. Size  $9\frac{3}{4}$  in. by  $5\frac{3}{4}$  in.; foll. 612. Twenty-seven lines in a page.

Another copy of the preceding work.

At the end the epilogue of the author, as contained in Prof. Fleischer's edition, followed by the words:

تم الكتاب بعون الله الملك الستار وبتوجه محبوب الله  
العزير الغفار.

An ornament on the first page, coloured lines round the others.

[College of Fort William.]

74.

592. Size  $11\frac{1}{2}$  in. by 7 in.; foll. 676. Twenty-five lines in a page.

Another copy of the same work. Well written and ornamented.

A short prayer is added at the end.

75.

380. Size  $10\frac{1}{4}$  in. by 6 in.; foll. 312. Twenty-nine lines in a page.

The first portion of an elegant copy of Barpāwī's Commentary. Neatly written, much ornamented and gilt. Many corrections on the margin. It ends with the words *وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا* (Sū. 16, 38).

Foll. 283 and 284 should come after fol. 288.

[Tippu.]

76.

369. Uniform with the preceding MS.; foll. 294.

The latter portion of the same copy; beginning with the words *أَبِي عَبْدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ*. On fol. 40 ends the original first volume. The second volume begins with Sū. 19, on fol. 41 v., which bears an ornament

Both volumes have been wrongly described as *تفسير حسيني*.

77.

B 291. Size  $10\frac{3}{4}$  in. by 7 in.; foll. 314. Twenty-five lines in a page.

The First Part of Barpāwī's Commentary, as far as Sū. 18. Well written; gold and blue lines round the pages, and an ornament at the beginning. Revised.

The first portion has numerous glosses, chiefly from 'Iṣām, and interlineations. A defect after fol. 30.

'Alawī h. 'Abdallah بروم is noted as owner on the title-page.

Cat. p. 222, iii. 2.

78.

B 292. Size  $10\frac{3}{4}$  in. by  $6\frac{3}{4}$  in.; fol. 366. Twenty-one lines in a page.

The Second Part of the same work, from Sū. 19 to the end. Well written; finished, as is stated in a long colophon, on Wednesday, 20 Ṣafar, 1107, by Ḥāfiẓ Faṭḥ Muḥammad b. Ḥāfiẓ Muḥammad Sharīf b. Shaikh IIāh-bakhsh, at شاخی (?).

Ornamented like the preceding MS.

Cat. p. 222, iii. 2.



## 79.

2679. Size 11 in. by 6½ in.; foll. 353. Twenty-three lines in a page.

The first half of Barmâwî's Commentary, to Sû. 18. Plainly written in A.H. 1369.

Colophon: قد انتهى تحرير الجلد الاول من تفسير الانوار ..... في الفترة الاول من شهر رمضان المبارك تسع وستون والف سنة بيد العبد الضعيف النحيف اللئيف الراجي الى رحمة الله تعالى فقير حافظ ابو بكر بن حافظ مخدوم سليمان بن مخدوم جعفر مدرّس بن مخدوم بها الدين الخ.

Coloured lines round each page. Marginal notes of 'Iṣām, 'Abd al-ḥakīm, and others, in the first portion.

[Bibl. Leydeniana.]

## 80.

B 292A. Size 11½ in. by 6½ in.; foll. 50. Twenty-one lines in a page.

A fragment of Barmâwî's Commentary, from Sû. 2, 181, to 3, 95. Plainly written, in two hands, of the tenth century. Eight leaves are missing after fol. 20, and two after fol. 30.

## 81.

B 292B. Size 10 in. by 6 in.; foll. 115. Twenty-one lines in a page.

I. Foll. 1-107. A fragment of a Ḥāshiyah on Baiḍawî's Commentary, by Shams al-dīn Muḥammad Amīn, commonly called Amīn Bādīshāh, Ḥusainī Bukhārī (a resident of Makkah, who flourished at the end of the eighth century). See H. Kh. i. 479.

Ends: تمت الحاشية المنسوبة الى سيدنا ومولانا العالم العلامة الحبر البحر الفهامة شمس [الدين] محمد امين الشهير بامير بادشاه البخارى الحسيني الى اواخر سورة النساء.

II. Foll. 108-115. Some leaves of 'Iṣām's 'ashā', on the excellency of the Prophet (see No. 163).

Injured by insects.

## 82.

B 284. Size 10½ in. by 7½ in.; foll. 633. Twenty or seventeen lines in a page.

Jalāl al-dīn Surḥī's (d. A.H. 911) Annotations on Baiḍawî's Commentary, entitled نواهد الابكار وشوارد الافكار. Cf. H. Kh. i. 474.

The author relates in his long and very polemical preface (fol. 2v.) that he compiled his work chiefly from the glosses on the *Kashshaf*, and from several grammatical works, viz. the two تذكرة, by Abu 'Alī Fārisī and by Ibn Hishām, some treatises of Ibn Jinnī, the أمالي of Ibn Shajrī and of Ibn Ḥājib, and others. He is very prolix in the beginning of his work. The annotations on Sûrahs 1-11, on which the author used to lecture during the years A.H. 880-890, occupy more than three quarters of the volume.

Plainly written in two different hands. The first leaf is wanting. Beginning: والعلامة شرف الدين. The final leaves are much injured.

Cat. p. 221, i. 6.

## 83.

B 297. Size 9½ in. by 6 in.; foll. 395. Twenty-seven lines in a page.

Marginal notes on Baiḍawî's Commentary, by ABDUL FADL KHATĪB (Kāzarūnī, who died about A.H. 940). Cf. H. Kh. i. 474.

Beginning without a preface: الحمد لله الذي نزل .. نذيرا قال صاحب الكشف في خطبته الحمد لله الذي انزل القرآن كلاما مولفا منظما وقال الشريف العلامة في الحاشية دل بلامى التعريف والملكت الخ.

Written in Jam. I., 996. Coloured lines round the pages. Slightly injured near the beginning and the end.

Cat. p. 222, iii. 6.

## 84.

752. Size 11 in. by 6½ in.; foll. 412. Twenty-one lines in a page.

Marginal notes on Baiḍawî's Commentary, as far as Sûrah 6, by 'Iṣām al-dīn (Ibrāhīm b. Muḥammad b.

<sup>1</sup> The MS. (fol. 2v.) has شواهد.

'Arabshâh Isfarâ'ini, d. A.H. 943). See H. Kh. i. 477, and Codd. Havn. ii. p. 44.

This MS. begins with the last words of the preface:

رجاء ان يهدينى الى صراط مستقيم قوله الحمد لله الذى  
..... نذيراً اقتبس اقتباساً لطيفاً من قوله تعالى تَبَارَكَ  
الذى نزل الفرقان.

Well written in Nasta'lik, by Muḥammad Fâḍil.

In the original binding of Tippu's library.

[Tippu.]

### 85.

B 286. Size 9 $\frac{3}{4}$  in. by 6 in.; foll. 335. Twenty-seven lines in a page.

Annotations on the latter portion of *Baiḍawī's* Commentary (from Sū. 11), by MULLA CHALABĪ<sup>2</sup> (i.e. Sa'd-Allah b. 'Isa, commonly called Sa'di Chalabi, d. A.H. 945). See H. Kh. i. 477; De Jong, Catal. Codd. Acad. 160.

The beginning of the present copy is wanting. It commences with the 12th sheet (جزء), at Sū. 19, 10: قال المؤلف وقع and concludes with يكون الكاف الاختتام بعون الملك المهيمن العلام.

Additional notes of the author on the margin.

Neatly written. Coloured lines round each page. Much injured by insects.

Described by mistake as glosses on the *Kashshaf* by Mulla Jalāl al-dīn. Cf. Catal. p. 221, i. 10.

### 86.

B 293. Size 9 $\frac{3}{4}$  in. by 6 $\frac{1}{2}$  in.; foll. 575. Thirty-one lines in a page.

Glosses on *Baiḍawī's* Commentary, by Muḥammad b. Jamāl al-dīn b. Ramaḍān Shīrawānī. Cf. H. Kh. i. 475.<sup>3</sup>

The author says: ولما كانت فوائد هذا الكتاب العظيم والشان أكثر من ان تحصى فاقترح على مع اعترافى

<sup>1</sup> See Stewart's Catal., Pref. p. v.

<sup>2</sup> Thus the author is called in the inscriptions of the single sheets.

<sup>3</sup> These glosses must not be confounded with those of Muḥammad Amin Shīrawānī, on which see H. Kh. i. 479.

<sup>4</sup> Viz., *Beidāwī's* commentary.

بالقصور، وقلة البضاعة والفتور وقصر الباع في هذه الصناعة  
ان اجمع فيه ما تمس اليه الحاجة بقدر الاستطاعة  
والنقص ما هو المعول عليه على حسب الطاقة واشرح  
شذرات اللغة الغير الواضحة، واذكر الاعرابات النحوية  
الاشجة، وابين خواص التراكيب بحسب علم المعاني  
واظهر التصرفات البيانية من المجاز والاستعارة والكناية الخ.

The MS. ends: التكمية لقد اتفق الفراغ من  
تاليف هذه النسخة لعبد الضعيف الراجى الى رحمة ربه  
محمد الشيروانى ابن جمال الدين المسكرى غفر الله  
له ولوالديه وللمسلمين والمسلمات بتاريخ بيستم ماه  
ربيع الثاني روز جمعة سنة 1013.

Hence it would appear that it was transcribed from the author's own copy.

Well written in a minute character. Foll. 18-34 are supplied in a different hand.

Cf. Cat. p. 222, iii.

### 87.

B 294. Size 10 in. by 6 in.; foll. 385. Twenty-one and twenty-three lines in a page.

The first part of Shīrawānī's Glosses, as far as Sū. 5. It appears, however, from a small blank on fol. 305v., that the whole portion from Sū. 2, 255, to 4, 28, has been omitted.

Blj. Lib., A.H. 1088.

### 88.

B 295. Size 10 in. by 6 $\frac{1}{2}$  in.; foll. 544. Twenty-seven lines in a page.

The second part of Shīrawānī's Glosses, from Sū. 6 to the end.

Carelessly written. Coloured lines round each page. Injured both at the beginning and the end.

Cat. 222, iii. 5.

### 89.

B 296. Size ab. 9 $\frac{1}{4}$  in. by ab. 5 $\frac{1}{2}$  in.; foll. 456. Twenty-one lines in a page.

A fragment of the latter portion of the preceding

Glosses, imperfect at the beginning and, slightly, at the end. Well written, but much injured by insects.

It begins in Sū. 17, with the words التَّنْكِيرُ ثُمَّ افَادَتْنَا.

The title is found on the edge of the book.

## 90.

B 288. Size 10½ in. by 6 in.; foll. 403. Twenty-three lines in a page.

Annotations on the beginning of *Baiḍawī's* Commentary, by 'Abd al-ḥakīm b. Shams al-dīn SİYĀLKŪTī (السيالكوتي)—of Siyālkūt in the Panjāb; flourished under Shāhjahān, and died shortly after A.H. 1060). Cf. H. Kh. vii. p. 798, l. 3 sqq.

One leaf is missing at the beginning. The first words are: حتى جذب ضيعي (sic) وجمع شتات عمرى دولة السلطان.

The preface dwells upon the merits, and especially the orthodoxy, of Shāhjahān (ابو المظفر شهاب الدين), to whom the author dedicated his work as soon as it had reached the end of the first 'جز' of the text of *Baiḍawī*. The MS. ends abruptly with the words قوله والجمهور آه! اى اكثر الفقهاء على ان الخلع بلا شقاق.

This may be the end of the work, which, according to H. Kh., remained unfinished.

Well written. Single leaves are missing after foll. 58, 182, 261.

Wrongly described on fol. 193 as a commentary on the *Kashshaf*. Cf. Catal. 221, i. 7.

## 91.

2220. Size 9 in. by 5 in.; foll. 348. Twenty-four, afterwards twenty-one, lines in a page.

Another copy of the Annotations of SİYĀLKŪTī, imperfect at the beginning. The first words are: قوله وقيل اصله لاه عطف على قوله اصله اله. The end is somewhat earlier than that of the preceding MS.

Written in two different Nasta'liq hands. Coloured lines round the pages.

Seal of Nūrret Jang. Cf. Stewart's Catal. 169.

[Coll. Fort William, 1825.]

<sup>1</sup> Referring to Sū. 2, 229.

## 92.

B 289. Size 11½ in. by 6½ in.; foll. 168. From twenty-one to twenty-six lines in a page.

A fragment of a Ḥāshiyah on *Baiḍawī's* Commentary, by an unknown author. Imperfect both at the beginning and the end, and with many other defects. It comprises only the first two Sūrahs. The first words are: قوله ليكون اى العبد او القران.<sup>1</sup>

This is the rough copy of the author, written in Nasta'liq, in the tenth or eleventh century. Sundry passages are crossed or emended; numerous additions on the margin. The text of the Koran is added throughout.

## 93.

B 309. Size 8 in. by 5½ in.; foll. 181. Twenty-one lines in a page.

Short Notes on select passages of *Baiḍawī's* Commentary, imperfect both at the beginning and end. The author cannot be ascertained.

The present fragment begins at Sū. 3, 106,<sup>2</sup> with the words امرهم خلاف (sic) ذلك اى كانوا آمرين بالمنكر وناهين عن المعروف.

There is a defect after fol. 158, comprising nearly the whole of Sūrahs 60-70. The end is also wanting.

Carelessly written; the titles of the Sūrahs are often omitted or misplaced in the latter portion. Coloured lines round each page.

Inscribed on fol. 97: تفسير القران. Cf. Catal. 222, xiii.

## 94.

24. Size 13 in. by 7½ in.; foll. 705. Forty-one lines in a page.

## التفسير النيسابوري

A large Commentary on the Koran, properly entitled غرائب القرآن وزغائب القرآن, by al-Ḥasan b. Muḥammad Kumtī, commonly called NIZĀM NISĀBŪRī (a

<sup>1</sup> Cf. i. p. r, l. 2 of Fleischer's edition.

<sup>2</sup> i. p. iv., l. 21 Fleischer.

pupil of Naṣīr al-dīn Ṭūst; flourished at the beginning of the eighth century). See H. Kh. iv. 306 for an abridgment of the introduction and of the epilogue, in which the author mentions his authorities. His chief authority is the *التفسير الكبير* or *مفاتيح الغيب* of Fakhr al-dīn Rāzī (see No. 65). The explanation of the single passages of the Koran usually consists of two parts, *التأويل* and *التفسير*, preceded by two paragraphs on the reading *القراءة* and on the pauses *الوقوف*.

Beginning: رب يسر وتمم بالخير عونك يا كريم الى الله الكريم ارجب في ابداء غرائب القران، وبفضله العليم اتاهب لابداع رغائب الفرقان، واليه ينتهي الامل والسؤل وهذا حين افتتح فاقول، الحمد لله الذي جعلنا ممن شرح صدره للاسلام فهو على نور من ربه.

The last words of the epilogue are wanting in this MS., which ends with the words *واما الاحكام فمنها*.

Well written in a small hand; with some marginal notes.

Splendidly ornamented and gilt. Two leaves are missing after fol. 568.

## 95.

1658. Size 11½ in. by 5¾ in.; foll. 285. Twenty-three lines in a page.

The first portion of a concise Commentary on the Koran, called *مدارك التنزيل وحقائق التأويل*, by Ḥāfiẓ al-dīn Abū'l-barakāt 'Abdallāh b. Aḥmad b. Maḥmūd Naṣafī (d. A.H. 710).

The introductory remarks of the author on the purpose of his work are almost verbally reproduced by H. Kh. v. 470. Cf. Cat. Mus. Brit. p. 64. The work has been printed at Bombay, A.H. 1279.

Begins: الحمد لله المنزه بذاته عن اشارة الاوهام، المقس بصفاته عن ادراك العقول والافهام.

This MS. is plainly written, and ends abruptly at f. 7, 101. It was transcribed from a copy which

had been made in the author's lifetime. Foll. 34-41 and 42-48 should be transposed.

The following note is found on the title-page: هذه النسخة: مدارك تفسير القران من اوله الى الجزء السابع منه يسرها الله سبحانه لعبده محمد ذاكر فوقتها وجعل متوليا ابنه محمد سعد الدين طال عمره كان ذلك بمرشد آباء بنكاله في سنة ١١٢٢ هجرى.

Seals of Muḥammad Ibrāhīm, a servant of the Emperors 'Ālem-gīr and Bahādur Shāh, A.H. 1116 and 1120.

[Hastings.]

## 96.

B 305. Size 8½ in. by 6 in.; foll. 8. Seventeen lines in a page.

The first sheet of another copy of the preceding work. Plainly written. Ends at f. 2, 1.

Cf. Catal. 222, ix.

## 97.

B 299. Size 10½ in. by 6½ in.; foll. 690. Twenty-three lines in a page.

A Commentary (*ممزوج*) on the Koran, entitled *تبصير الرحمان وتيسير المتان بعض ما يشير الى اعجاز القران*, and ascribed by H. Kh. ii. 182, to ZAIN AL-DIN 'Alī b. Aḥmad b. 'Alī b. Aḥmad Umawī Ḥanbalī, "who died in A.H. 710." This date, however, is incorrect. For it appears from the preface that the work was written in A.H. 831. The author says, alluding to the first Muhammadan conquerors (fol. 1v.): حتى اعرضوا عن المعارضة بالحروف الى المقارعة بالسيف فاحتملوا بذل المهج فلم يعارض الى مدة ثمانمائة واحد وثلاثين من الحجج المعارضة ركيكة. Cf. Cat. Bodl. i. 47 and ii. 568. Printed at Delhi, A.H. 1286.

This commentary is preceded by a long introduction (foll. 1-6). It begins: الحمد لله الذى انا ربكلامه قلوب اولى الالباب، ليصروا به مع عقولهم طريق الصواب.

Written in two different hands, of the tenth century.

<sup>1</sup> See the abridgment in H. Kh. p. 308, l. 9.

Red lines round each page. One leaf is wanting after fol. 32. The first few leaves are worm-eaten.

Seal and signature of Muḥammad 'Ādil Shāh of Bijāpūr, on the title-page. The MS. belonged previously to Kādi Khushḥāl (A.H. 1030), and before him to Ibrāhīm b. Dā'ūd الرضائي (A.H. 981).

Catal. p. 222, v. 2.

## 98.

B 300. Size 9½ in. by 6 in.; foll. 113. Twenty-one lines in a page.

A fragment of the preceding work, from the beginning to the words: *يَبْتَهِرُ سَالَتُمُوهُ لَخْرُوجِكُمْ* (Sū. 2, 250).

Well written in a Persian hand of the tenth century. Several leaves near the beginning have been supplied by more modern hands. The first page ornamented in various colours, the others within coloured lines.

Catal. p. 222, v. 1.

## 99.

B 304. Size 9½ in. by 6 in.; foll. 315. Twenty-three lines in a page.

كتاب تفسير القرآن الكريم تأليف الشيخين الإمامين العالمين العارفين الكاملين هما سيدنا وشيخنا جلال الدين السيوطي الشافعي مؤلف النصف الأول والشيخ جلال الدين المحمدي الشافعي مؤلف النصف الثاني من أول سورة الكهف إلى آخر سورة الفاتحة نفعنا الله تعالى بهما آمين.

A concise Commentary on the Koran, commonly called *تفسير الجلالين*, by Jalāl al-dīn Muḥammad b. Aḥmad MAḤALLI (d. A.H. 864) and Jalāl al-dīn 'Abd al-raḥmān SURŪḤI (d. A.H. 911). Cf. De Jong, Codd. Bibl. Acad. 161; Cat. Bodl. ii. 64, etc. Printed A.H. 1257, at Calcutta, and many times afterwards.

The share of each author in the work is correctly defined in the above inscription.<sup>1</sup> This appears from Suyūṭī's epilogue, at the end of Sū. 17, *هذا آخر ما كتبت به تفسير القرآن العظيم الذي آله الإمام العلامة المحقق جلال الدين المحمدي*. Maḥalli began with l. 18, and when he had come to the end of the Koran,

he turned to the first part, but never finished more than the first Sūrah. The rest, from Sū. 2 to 17, was afterwards done by Suyūṭī. He relates in the same epilogue that he was engaged on this task from Wednesday, 1st Ramaḍān, to Sunday, 10th Shawwāl, 870, and completed the first clean copy on Wednesday, 6th Ṣafar, 871. His work is naturally placed at the beginning, and the commentary to Sū. 1, as belonging still to Maḥalli's share, is put at the end of the whole.

Plainly written. The colophon runs as follows: *تم التفسير ووقع الفراغ من نساخته وكتابته علي يد الفقير علوي بن السيد عبد الله بروم با علوي لطف الله به في ثلثي نهار الجمعة وتسعة (sic) عشر خلعت من شهر رجب المرجب المبارك سنة ست وثلاثين ومائة بعد الألف من الهجرة النبوية . . . في البلدة المسمى بعركات من قريب جندي في دولة العزيز سعادت خان اسعد الله صباحه ومساءه واحسن عاقبه آمين.*

Frequent extracts from Baiḍāwī on the margin. Used and stained.

Catal. p. 222, iv.

## 100.

1361. Size 8½ in. by 5½ in.; foll. 419. Seventeen lines in a page.

*تفسير الجلالين*.

In two volumes, the first of which contains the portion by Suyūṭī, preceded by Maḥalli's exposition of Sū. 1. At its end (fol. 194) the same epilogue as in the preceding MS. Next to this the account of a vision of Kamāl al-dīn, the brother of Maḥalli, given on the authority of Shaikh Muḥammad b. Abū Bakr Khaṭīb.

Written in a small clear hand, by عبد الرسول ولد عبد الصمد ساكن يركنه رسول نگر. With marginal and interlinear notes.

## 101.

1394. Size 11½ in. by 6½ in.; foll. 600. Twenty-five lines in a page.

The first part of another Commentary on the Koran by SURŪḤI, entitled *الدر المنثور في التفسير المأثور*. Cf. H. Kh. iii. 192, and Bibl. Sprenger. 444.

<sup>1</sup> H. Kh. ii. 358, is wrong.

This commentary consists entirely of traditions. The author relates in his preface that he abridged it from another work of his called *ترجمان القرآن*, by omitting the *Imâds*, with the sole exception of his own immediate authorities and of the author of each tradition. Accordingly, the explanation of Sû. 1 begins: *سورة فاتحة الكتاب واخرج عبد بن حميد في تفسيره عن ابراهيم قال سالت الاسود عن فاتحة الكتاب امن القرآن* Only the first words of the passages to be explained are given.

The present MS. ends with Sû. 5. It is well written and ornamented. Foll. 77-80 and 81-84 should be transposed. Injured, especially near the end, the leaves having stuck together.

[Hastings.]

### 102.

21. Size 13 in. by 8½ in.; foll. 787. Thirty-five lines in a page.

*ارشاد العقل السليم الى مزايا الكتاب الكريم*

A large Commentary (*ممزوج*) on the Koran, by *Abu'l-su'ûd* Muhammad b. Muhammad 'Imâdî (d. A.H. 982), being the most valued after those of Zamakhsharî and Baiḍawî, upon which it chiefly depends. It is dedicated to the Turkish Sultan Sulaimân I. See H. Kh. i. 249; Fleischer, Cat. Dresd. 368; Cat. Lugd. iv. 41. Printed at Bûlâk, A.H. 1285.

Begins: *سبحان من ارسل رسوله بالهدى ودين الحق*.

In two volumes bound together; well written in a small hand; richly ornamented and gilt. The first volume ends with Sû. 12, and has the following colophon: *كتبه الفقير اقل عباد الله الشيخ جمال الدين: حافظ ابن الشيخ عبد الملك الحنفى مذهبنا السننى عقيدة القادري طريقا الهندى مولدا البغدادى موطننا عفى عنهما*. The second volume concludes with the author's epilogue.

Foll. 33-36 are misplaced. Worm-eaten.

[Johnson.]

<sup>1</sup> See on it H. Kh. ii. 277.

### 103.

B 290. Size 9¾ in. by 6 in.; foll. 485. Twenty-five lines in a page.

A Commentary (*ممزوج*), or Paraphrase of the Koran, by MUHAMMAD b. Ahmad b. Naṣîr . . . , styled *التفسير المحمدى*, and composed in A.H. 981-2, according to the author's conclusion, which runs as follows: *وقد اتفق اتمام هذا التفسير المشتمل على ربط كل آية بآية اخرى رباطا تاما الموسوم بالتفسير المحمدى في الشهر الرضوان في يوم الاثنين واسال الله سبحانه ان يعم نفعه للطلاب ولا يخلى سعى من نظر فيه من الاجر والثواب وكان ابتداءه في شهر شعبان في السنة ٩٨١ التسعمائة والاحدى والثمانين واختتامه في السنة ٩٨٢ التسعمائة والائنتين والثمانين*.

The preface begins: *الحمد لله الذى انزل على عبده الكتاب معجزا قائما على امر الدور*

Well written, by Shâh Muhammad b. Kabîr Muhammad, and dated 28 Ṣafar, 1013. Coloured lines round each page.

Catal. p. 222, vi.

### 104.

896. Size 10¼ in. by 6½ in.; foll. 530. Twenty-one lines in a page.

A Commentary (*ممزوج*) on the Koran, entitled *سواطع الالهام*, by Abu'l-faiḍ b. Mubârak, commonly known by the poetical name of *Faiḍî* (born A.H. 954, at Agra, died A.H. 1004). Cf. H. Kh. iii. 629; Cat. Lugd. iv. 42; and Sprenger Cat. MSS. Oudh, p. 127.

A very curious composition, in which all letters with diacritical points are avoided. The author began it at the suggestion of his father Mubârak (d. A.H. 1001), and having been interrupted in his labours by a political mission in the service of Akbar,<sup>2</sup> completed it in A.H. 1002 at Lahore.

<sup>1</sup> The rest of the name, which occurs in the preface, is mutilated; the following words are still legible: *المعروف . . . ميناجيو نصير*.

<sup>2</sup> Apparently his mission into the Dekhan. See Elphinstone, India, p. 534.



The preface begins: 'الله لا اله الا هو' لا اعلمه ما هو' وما ادركه كما هو' احامد المحامد' ومحامد الاحامد' لله مصعدًا (مُصْعِدًا). It is followed by a succession of introductory remarks in two chapters. In the first, which is entitled: السواطع الصالح (الصوالج) (r. لصدر الكلام) (الحوامل) لحوال محرر السواطع الصالح, the author gives an account of himself and his family, as well as of the origin and nature of his work. Those names and dates which contain letters with diacritical points are expressed by logogriphs. This chapter is concluded by a poem in praise of the present work. The second chapter (fol. 8-16) treats of general subjects, and is inscribed السواطع اللوامع لعلوم كلام الله العلام' واسرار الصوالج لصدر المرام.

An indifferent copy, written in two hands. It ends in the author's epilogue, the last leaf being wanting. Coloured lines round each page.

Fol. 193-206 are misplaced, and should stand thus: 201-6, 199, 200, 193-198.

Seal of Khiradmand Khân, a servant of 'Ālamgir, A.H. 1116.

## 105.

796. Size 10 in. by 6½ in.; foll. 226. Fifteen lines in a page.

تفسير سواطع الالهام للشيخ العلامة فيض افاض الله عليه نعيم دار السلام.

Two fragments of the preceding work. The first contains the beginning as far as Sû. 5, 65. The other (fol. 176) comprises from Sû. 17, 1 to Sû. 21, 36, and terminates abruptly.

Written in different ways; more correct than the preceding MS. The text of the first portion has all the vowels. Some of the names which are paraphrased in the introduction are added between the lines.

[Hastings.]

<sup>1</sup> From the following MS.

## 106.

333. Size 10½ in. by 6½ in.; foll. 251. Twenty-seven lines in a page.

The first part of a Shi'ah Commentary on the Koran, entitled نور الثقلين, by 'Abd 'Alī b. Jum'ah 'Arabi Hawizī, who completed it in A.H. 1065 at Shirāz, as appears from the following conclusion (fol. 251):

تم الجزء الاول من نور الثقلين واتفق الفراغ منه على يد مؤلفه العبد الفقير... عبد علي بن جمعة العربي الحوزي بدار العلم شيراز... في المدرسة المباركة عندها الله بتعمير بانها... الخواجه المعظم والماجد المكرم محمد مقيم بن المرحوم المبرود محمد اسين الشهير بالكاشي امته الله بالعمر السعيد... وكان ذلك يوم الجمعة السابع والعشرين من شعبان المبارك احد شهور السنة الخامسة بعد الستين والالف من هجرة سيد الاولين والاخيرين الخ.

In the preface, the author speaks as follows on the purpose and principles of his present composition: اما بعد فيقول العبد... اني لما رايت خدمة كتاب الله والمقتبس من انوار وحى الله سلوكوا مسالك مختلفة... احببت ان اضيف الى بعض آيات الكتاب المبين، شيئا من آثار اهل الذكر المنتجبين، ما يكون مبدئيا بشموس بعض التنزيل، وكاشفا عن اسرار بعض التاويل، واما ما نقلت مما ظاهره مخالفة لاجماع الطائفة المحقة فلم اقصده به ببيان اعتقاد ولا عمل وانما اوردته ليعلم الناظر المطلع كيف نقل وعمن نقل ليطلب له من التوجيه ما يخرج به عن ذلك مع اني لم اخل موضعا من تلك المواضع من نقل ما يصادف ويكون عليه المعول في الكشف والابداء الخ.

He also apologizes for inaccuracies in quoting his two chief authorities, the commentary of 'Alī b. Ibrāhīm,<sup>1</sup> and the مجمع البيان of Tabarsī.<sup>2</sup>

The whole work is a mere compilation from these and from other Shi'ah books, such as اخبار الرضا, by Ibn

<sup>1</sup> See No. 50.

<sup>2</sup> See No. 61.

كتاب تهذيب الاحكام; Bâbawaih<sup>1</sup>; by Tûsî; Tabarsî's كتاب  
بحر الفوائد or معانى الاخبار; كتاب الخصال; الاحتجاج;  
اصول الكافي. The Isnâds are generally reproduced.

Beginning: الحمد لله الذى نزل الفرقان على عبده  
ليكون للعالمين نذيراً.

The present MS. comprises Sûrahs 1-6. Well  
written, by Muḥammad (b. ?) Fakhr al-dīn Aḥmad, in  
A.H. 1089. The titles of the books quoted are written  
in red. Gold lines round the pages.

[Hastings.]

### 107.

B 306. Size 8½ in. by 5¾ in.; foll. 472. Seventeen  
lines in a page.

The first part of a Mystical Commentary on the  
Koran, imperfect both at the beginning and the end.  
It now begins with Sû. 2, thus: سورة البقرة قوله:  
تعالى آلم معناه ان الالف اشارة الى وحدانية الذات  
واللام اشارة الى ازلية الصفات والميم اشارة الى ملكه فى  
اظهار الآيات, and terminates abruptly near the end of  
Sû. 15. Plainly written.

### 108.

B 307. Uniform with the preceding MS.; foll. 406.

The second part of the preceding Commentary, im-  
perfect at the beginning. The first words are: عن  
فنا، referring to Sû. 17, 1.

Part of it written in a different hand. Frequent  
blanks in the final portion. One sheet is missing after  
fol. 20.

Both this and the preceding MS. are wrongly said to be Nasafî's  
مدارك التنزيل. Cf. Catal. p. 222, ix. 3.

### 109.

1570. Size 9½ in. by 5½ in.; foll. 411. Fifteen,  
afterwards about twenty-three lines in a page.

The first part of a Mystical Commentary, or rather  
annotations on single verses of the Koran, following the  
order of the Sûrahs. The title and the author cannot  
be ascertained. This MS. is imperfect and mutilated at

the beginning. Ends with Sû. 18. Colophon: تمت  
تمام شد هذا الكتاب الحقائق من تفسير مسهات (?).  
However, this title (as well as that of the following  
MSS.) seems only to be taken from one of the para-  
graphs into which the commentary is usually divided;  
viz., لطائف, حقائق, and الملتقط. The author, who  
quotes numerous mystical authorities of all times,  
belongs to a very modern period. Some passages of his  
work are in Persian.

Begins: الادراك وحكى عن الشبلى انه قال.

Plainly written. Foll. 1-38 in a different hand.

[Hastings.]

### 110.

B 302. Size 10¾ in. by 6¾ in.; foll. 294. Seventeen  
lines in a page.

Another copy of the same work, imperfect both at the  
beginning and end. The first words are: يدعون ربهم  
ان المر: (= fol. 34 of the preceding MS.). Ends: بالنداء  
(beginning of Sû. 14, = fol. 308 of the pre-  
ceding MS.). Written in different hands and at different  
dates. The apparently older portion has all the vowel-  
points. Much injured by insects.

Inscribed اجزاء تفسير الملتقط Cf. Cat. 231, i. (?).

### 111.

B 303. Size 10¾ in. by 6¾ in.; foll. 525. Seventeen  
lines in a page.

The second part of the preceding work, from Sû. 19  
to the end. Written in a large plain hand. A lacuna  
comprising nearly seven Sûrahs (from the end of Sû. 21  
to Sû. 28) is indicated by part of fol. 47v. remaining  
blank. The MS. terminates abruptly in the com-  
mentary on the last Sûrah.

Inscribed: تفسير ملقط نصف آخر تصنيف سيد محمد  
حسينى كبودار. It remains, however, doubtful whether this  
be the correct title, or a misnomer derived from the often occurring  
heading الملتقط. There is a تفسير فى المعالم mentioned in H. Kh. vi. 108. Cf. Catal. 222, xi, where the  
author is called Bunde Nowaz (بندۀ نواز).

<sup>1</sup> Sic, r. كبودان or كبودان is a village near  
Nisâbûr. See Marâsid, ed. Juynboll, ii. ۴۷۷, and Johnson's  
Persian Diet. s.v.

<sup>1</sup> See below, No. 145.

<sup>2</sup> See No. 166.

## 112.

B 311. Size  $9\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 421. Twenty-three and twenty-five lines in a page.

The final portion of a concise Commentary (ممزوج) or paraphrase of the Koran, in the mystical way; title and author not ascertained.<sup>1</sup>

It begins with Sûrah 7, thus: سورة الاعراف سميت بها لانها من المنازل الرفيعة لاهل الكمال المتقنين على سائر الطوائف فشانها اولى بالاعتبار من سائر الشيون المذكورة في هذه السورة بسم الله الجامع للكمالات.

The commentary on each following Sûrah begins in the same way (سميت بها or به). Next follows an ever-varying paraphrase of the Basmalah; and it concludes with a pious peroration.

Clearly written in two different hands for, and probably in part by, Shâh Makhdûm Kâdirî, about A.H. 1100. Imperfect at the end. Single leaves are wanting after foll. 150, 293, and 412.

## 113.

B 303A. Size  $8\frac{1}{2}$  in. by 5 in.; foll. 21. Fifteen lines in a page.

An explanation of Sûrah 1, by 'ABDALLAH b. 'ABD AL-HAKIM b. Shaikh Shams al-dîn Siyâlkûtî, the son of the prolific author above-mentioned.<sup>2</sup> Preceded by an introductory treatise مقدمة (foll. 2-6).

Begins: الحمد لله الذى نزل الكتاب بالحق هدى وذكرى لاولى الالباب.

Well written, by 'Abd al-dâ'im. Marginal notes. A defect after fol. 17.

Of. Cat. p. 222, xii., where the treatise is styled اسرار الفاتحة.

## 114.

1063. Size  $7\frac{1}{2}$  in. by 5 in.; foll. 294. Nine lines in a page.

A Commentary on the 12th Sûrah (سورة يوسف).

combined with the legendary history (القصة) of Joseph. It is ascribed to the celebrated GHAZZÂLÎ (d. A.H. 505).

Begins (fol. 2v.): تفسير سورة يوسف وقصة يوسف عليه السلام، والسورة مكية باجماعهم وهى مائة واحدى عشرة آية والف وستمائة كلمة وسبعة آلاف ومائة وستة وستون حرفا قال المصنف الغزالى (fol. 3) فى سبب نزولها قولان.

This is not a real commentary, but rather a kind of homily on the double text aforesaid, illustrating it with moral stories, sentences, poetry, etc. It ends with v. 102. The rest of the Sûrah is given with the Persian Commentary of HUSAIN KÂSHIRÎ, introduced by the following words (fol. 288): تمت تفسير العربى من تصنيف الامام محمد الغزالى رحمه الله تعالى وما بقى من السورة يفسر من تفسير حسينى.

Ends: تمت قصة يوسف الصديق عليه السلام بعون الملك العزيز العلام.

Written in a large, plain hand. Coloured lines round each page.

The first two pages contain a prayer.

## 115.

B 314. Size 8 in. by  $4\frac{1}{2}$  in.; foll. 49. Thirteen lines in a page.

A short treatise on the abrogated verses of the Koran (الناسخ والمنسوخ), following the order of the Sûrahs, by an unknown author. The beginning is wanting; the first words are: فعلى هذا التفسير يكون حكم القائل به: ثابتا غير منسوخ.

At the end a computation, according to which there are 150 abrogated (منسوخ) and 86 abrogating verses (ناسخ) in the Koran.

Plainly written. A defect after fol. 17.

## 116.

B 331. Size  $8\frac{1}{2}$  in. by 6 in.; foll. 281. Seventeen lines in a page.

A fragment of a work on the ordinances of law and religion which are derived from the Koran. It belongs to the kind usually called احكام القرآن (see

<sup>1</sup> On the title-page (sic) تفسير الكبر.

<sup>2</sup> See No. 90.

H. Kh. i. 178). As the MS. is imperfect at the beginning, the title and the name of the author cannot be ascertained. The latter lived, however, as appears from his quotations, not earlier than the tenth century. He goes over the whole Koran, selects those verses which contain ordinances of the said kind, and illustrates them at some length.

Begins: سورة الفاتحة ام القرآن واصله ورئيسه تشتمل اجمالا على جملة ما في القرآن تفصيلا وكيف لا والكتاب يعرف بعنوانه وديباجته ففيها شاذية (sic, r. ثابتة) من احكام الفقه وقواعد الاصول ومسائل الكلام.

After enumerating the various ordinances derived from the first Sûrah, the author proceeds to Sû. 2, and in the first place explains v. 27 as an illustration of the question, مسألة ان الاباحة اصل في الاشياء.

Imperfect at the end, terminating at Sû. 16, 77.

Plainly written on European paper, in the middle of the twelfth century.

Erroneously inscribed شيخ اكبر محمى الدين ابياداد. Cf. Catal. 229, xiii. 2. ابن على العربى در علم فقه

## TRADITION.

117.

347. Size 11½ in. by 8½ in.; foll. 478. Twenty-eight lines in a page.

The Collection of Traditions of Abu 'Abdallah Muhammad b. Ismâ'il Bukhârî (d. A.H. 256). Cf. H. Kh. ii. 512 sqq., and Professor Krehl's edition (Leyden, 1862, etc.), and also Zeitschr. d. Deutsch. morgenl. Ges. iv. 1 sqq. Printed at Bûlâk, A.H. 1280.

A good copy, transcribed by a scholar, probably at Damascus, of the latter part of the eighth century. The text has been collated with several copies of note. An account of these is given in a note on the title-page, which, however, is partly obliterated, the beginning and the end of the MS. having suffered from damp. Fol. 474 should stand after 476.

A former owner, Muhammad Sharaf al-dîn, ascertained with the aid of one 'Abd al-'azîz of Dehli, that this copy was complete.

[Tippu.]

118.

1004. Size 9½ in. by 6 in.; foll. 646. Twenty-five lines in a page.

Another copy of the preceding work, very neatly written on thin paper stained brown. Headings in larger characters, and in various colours, or in gold. Originally in four parts, each having an ornament at the beginning.

Several passages, including the beginning and the end, have been supplied by a later hand. The whole MS. is bordered with thick, modern paper. Foll. 89-96 should stand between foll. 80 and 81.

[Hastings.]

119.

588. Size 11 in. by 7½ in.; foll. 852. Twenty-one lines in a page.

Another copy of the same work, in two volumes, bound together. Well written, and richly ornamented, but incorrect. Frequent emendations on the margin of the first portion.

It begins with the following Isnâd of an old copy:

اخبرنا الشيخ ابو زرعة ابن احمد بن محمد الهروى الحافظ قراءة عليه في المسجد الحرام بمكة سنة احدى واربعمائة قال انا ابو محمد عبد الله بن احمد بن حنبل السرخسى براءة سنة ثلث وسبعين وثلثمائة وابو اسحق ابراهيم بن احمد بن ابراهيم المستملى ببلغ سنة اربع وسبعين وثلثمائة وابو الهيثم محمد بن المتكى بن محمد بن زراع الكشميىنى قالوا انا ابو عبد الله محمد بن يوسف بن مطر بن صالح القربرى هزبرى (القربرى r.) قال ثنا ابو عبد الله محمد بن اسمعيل البخارى.

The colophon runs as follows: تمت هذه النسخة  
الميمونة المباركة بعون الملك الوهاب بتاريخ بيست وركم  
ماه رجب تمام شد.

Of the eleventh century of the Hijrah.

## 120.

B 96. Size 12 in. by 9 in.; foll. 609. Twenty-nine lines in a page.

Another copy of the same work, plainly written, of the tenth century. Ornamented. The first pages covered with interlinear and marginal notes, the latter taken from commentaries. The last folio is wanting. The beginning is much injured.

According to the inscription, this MS. was once the property of 'Abd al-hâki Tabrizî Husainî. Seal of Muhammad 'Adil Shâh. Bij. Libr. A.H. 1069.

Cat. p. 223, i. 6.

## 121.

B 94, 95. Size 11½ in. by 8 in.; foll. 363. Twenty-one lines in a page.

The first half of the *Saḥīḥ*. With frequent marginal notes, taken from the commentaries. The various readings of the first editors of the work are added in the beginning portion. A list of the abbreviations used for their names is on the title-page. The first part has several defects, as may be seen from the original pagination.

Plainly written in different hands. At the end the following note: این کتاب مبارک حضرت خان عالیشان  
حضرت احمد خان ... بن خداوند عبد الله خان  
محض لله وفي الله نویسانیده اند ومحض لله بخشش  
وهبت کرده اند برای حضر (sic) شیخ اسماعیل طالب  
العلم قادری فمن بدله بعد ما سمعته فانما ائمه علي  
الذين يدلونه ان الله سميع عليم.

Cat. p. 223, i. 3.

## 122.

B 97. Size 12 in. by 8 in.; foll. 290. Seventeen lines in a page.

The first quarter of the *Saḥīḥ*, beginning with the same Isnād as No. 119. Clearly written. Extracts from various commentaries (chiefly those of 'Othmân and 'Ainî, besides those of Karmânî and Kaṣṣalânî, and the فتح الباری) in different hands on the margin and between the lines.

Cat. 223, i. 2.

## 123.

B 98. Size 7 in. by 5½ in.; foll. 221. Twenty-one lines in a page.

The final portion of the same work, commencing with كتاب اللباس. The first folio is wanting; begins: صلوات فرايت.

Written in a small, good hand. Dated Sunday, 19 Jum. II., 919. Injured by damp, especially fol. 2.

Cat. 223, i. 5.

## 124.

732. Size 13½ in. by 8½ in.; foll. 127. Twenty-five lines in a page.

The second quarter of the *Saḥīḥ*, from كتاب البيوع to مناقب عائشة. Boldly written. Headings in red.

Seal of 'Abd al-wahhâb Khân Nuṣrat Jang, A.H. 1176.

[Tippu.]

## 125.

B 101. Size 10½ in. by 7½ in.; foll. 270. Thirty-one lines in a page.

IBN HAJAR 'AṢḤALÂNÎ's (Shihâb al-dîn Abu'l-faḍl Ahmad b. 'Alî, d. A.H. 852) Introduction to his large Commentary on the *Saḥīḥ* called فتح الباری. Cf. H. Kh. ii. 525; Cat. Mus. Brit. 111; Bibl. Sprenger. 498; and on the author, Quatremère, Hist. des Sultans Mamlouks, i. 2, p. 209 sqq.

This introduction was written in A.H. 813, and entitled الهدى السارى. It is divided into ten sections

(فصل), treating of the object and materials of the *Ṣaḥīḥ*, of its method of quoting traditions, of the names of traditionists, etc., and concludes with a notice of Bukhārī. The present copy is imperfect both at the beginning and end; it commences with the end of the first section. The second section<sup>1</sup> is inscribed: *في بيان موضوعه والكشف عن مغزاه فيه*.

Written in a good, clear hand, of the ninth century. Both the beginning and the end are much injured by insects.

## 126.

B 102. Size 11 in. by 6 $\frac{3}{4}$  in.; foll. 441. Twenty-seven lines in a page.

The first portion of a large Commentary on the *Ṣaḥīḥ*, by Badr al-dīn Abu Muhammad Maḥmūd b. Aḥmad 'Aīnī Ḥanafī (of 'Aīnāb, flourished at Cairo, where he died in A.H. 855),<sup>2</sup> entitled: *عمدة القارى في شرح البخارى*.

See H. Kh. ii. 527, whose statements are partly taken from the preface, which treats of the origin of the work, of the Isnāds connecting the author with Bukhārī, etc. (foll. 1-7). The commentary is very prolix, especially at the beginning.

The text of Bukhārī is always added, marked with ص. This MS. ends abruptly in Book IV. *كتاب الوضوء*. باب الاستئذان في الوضوء. It is neatly written, but not correct. Several blanks.

Cat. 223, i. 4.

## 127.

2659. Size 11 $\frac{1}{2}$  in. by 7 $\frac{3}{4}$  in.; foll. 479. Thirty-three lines in a page.

The final portion of a Commentary (ممزوج) on the *Ṣaḥīḥ*, by Shihāb al-dīn Aḥmad b. Muḥammad Kaṣṭalānī (d. A.H. 923), entitled: *ارشاد السارى*. Cf. H. Kh. ii. 535 sq. This commentary was printed at Būlāk, A.H. 1286, and at Lakhnau, A.H. 1286.

<sup>1</sup> An extract of it may be read in H. Kh. ii. 514 sq.

<sup>2</sup> See for an account of him, Quatremère, Sult. Maml. i. 2, p. 219 sqq.

It contains the last quarter, beginning with the chap. *كتاب باب صلوة الاستسقاء في المصلى* from Book xv. *كتاب الاستسقاء*.

Plainly, but inelegantly written.

Seals of a servant of 'Ālomgir, of H. Vansittart, and of C. Buddam, and signature of the latter, Calcutta, 1787.

## 128.

1409. Size 11 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in.; foll. 230. Thirty-one lines in a page.

A fragment, apparently belonging to the preceding commentary.

Plainly written. It contains from near the beginning of *كتاب المساقات* (fol. 29) to the end of *كتاب الوصايا* (fol. 230), and also (beginning afresh) part of the book next following, *كتاب الجهاد والسير*. This latter has been placed by mistake at the commencement (foll. 1-28). A defect after fol. 151. Foll. 13-18 are mutilated.

[Johnson.]

## 129.

B 99. Size 12 $\frac{1}{4}$  in. by 9 in.; foll. 375. Thirty-one lines in a page.

A Commentary on the *Ṣaḥīḥ*, entitled *غاية التوضيح*, by 'OTHMĀN b. Ibrāhīm Ṣiddīqī Ḥanafī, who appears to have lived in the tenth century of the Hijrah.

The author says in his preface that he compiled his work from the commentaries of Karmānī, 'Asḳalānī, Kaṣṭalānī, and Zarkashtī, and also, in the first portion, from the *فيض البارى*, a commentary by Saiyid 'Abd al-awwāl. There precedes (foll. 2-6) an introduction in nine sections (فصل), treating in general of the science of tradition, of Bukhārī, of the names and chronology of traditionists, etc. The commentary itself consists of annotations on single passages of the text, the first words of which are only given, introduced by *قوله*.

Begins: *الحمد لله الذى شرح صدور المحمدين بالهام السنة النبوية*.

Written in different hands, about A.H. 1000. The final leaves are mutilated, and the beginning is also injured.

Cat. p. 223, i. 7.



## 130.

B 100. Size 10½ in. by 5¾ in.; foll. 896. Twenty-one lines in a page.

A copy taken from the preceding MS. in its present injured condition. Plain handwriting. Blanks instead of the mutilated passages of the original. Rubrics omitted in the latter portion. The scribe calls himself Shaikh Muḥammad b. Shaikh 'Abd al-latif.

## 131.

2390. Size 9 in. by 5 in.; foll. 313. Fifteen lines in a page.

الفيض النبوي في أصول الحديث وفهاريس البخاري وشرح الكتابين من أول صحيحه الايمان والعلم جامعه ومالكه عمر بن محمد عارف عبد الغفور جماد تاحن (sio?) النبروالي مولدا والمذني موطن.

An Introduction to the *Sahih*, with a commentary on the beginning of that work, compiled by 'OMAR b. MUHAMMAD 'ARIF Nahrwalli 'الفتني', for the benefit of his ignorant countrymen.

The preface begins: الحمد لله الذي حفظ كلام نبيه عن ادلاس اهل الضلال والاضلال.

The work begins with a general introduction, (fol. 8) and four special chapters. I. (fol. 14) مقدمة في بيان اصول الحديث واصطلاحها; II. (fol. 34) في اقسام الحديث; III. (fol. 40) في كيفية سماع الحديث; IV. (fol. 60) في اسما الرجال. Then follow various discussions, (fol. 52) مسائل شتى لها تعلق بما نحن فيه, concluded by notes on Bukhārī and his work, (fol. 74) فيما يتعلق (fol. 99) خاتمة فيما يتعلق بالبخاري بصحيحه.

Added, (fol. 109) a survey of all the books and chapters of the *Sahih* with regard to their number; (fol. 112) another pointing out the principles of their arrangement, taken from Balkaini's commentary; <sup>2</sup> (fol. 121) another telling the traditions, and espe-

<sup>1</sup> Thus the author names himself in his preface. His native place is Nahrwālah, or Pattan, in Gujarāt.

<sup>2</sup> See H. Kh. ii. 531.

cially the *تعاليق* and the *متابعات* contained in each chapter; and (fol. 127) an alphabetical list of the Companions of the Prophet on whose authority traditions are related in the *Sahih*.

The commentary (foll. 132-313) is very copious. It does not, however, go as far as is stated in the inscription, but terminates abruptly in the very beginning of the *كتاب الايمان*. A sham conclusion has been added by a different hand.

Well written; of the twelfth century. Ornamented in colours. The copy was made by a calligraph for the use of the author, who revised it afterwards, and wrote the above title. Two leaves (foll. 134 and 135) were also inserted by him as a supplement (تكملة).

A list of contents on foll. 1-3.

[Sir Charles Wilkins.]

## 132.

641. Size 9½ in. by 6½ in.; foll. 280. Twenty-three lines in a page.

The Second Part of the *الجامع الصحيح* or Collection of Traditions of MUḤLIM b. al-Ḥajjāj Kūshairī Nīṣābūrī (d. A.H. 261). Cf. H. Kh. ii. 541; Cat. Mus. Brit. 112 and 719; Aumer, Hdss. Münch. 25. Printed at Calcutta, A.H. 1265.

This part contains from *كتاب الصوم*. Well written, by *جلويه بن محمد شاه بن محمد بن محمود شاه الحاجب التبريزي*. Collated with another MS. in Sha'bān, 791. Coloured lines round the pages. Foll. 1-37 have been supplied by a modern hand. Foll. 95, 157, and 235 have been misplaced in binding; they should stand after foll. 86, 154, and 227 respectively.

[Tippu.]

## 133.

618. Size 9½ in. by 5 in.; foll. 143. Nine lines in a page.

## شمائل النبي

An Account of the person, manners, and character of the Prophet, by Abu 'Isa Muḥammad b. 'Isa b. Saurah TIRMIDHĪ (d. A.H. 279). Cf. H. Kh. iv. 70; Catal. Mus.

<sup>1</sup> See on these terms, H. Kh. ii. 534.

Brit. 98; Bibl. Sprenger. 107. Printed at Calcutta, A.H. 1252, with a Hindustāni translation, entitled انوار محمدی.

In fifty-six chapters. The following is a list of them<sup>1</sup> as they occur in the present MS. : Fol. 1 خَلْق; fol. 10 شَيْب; fol. 17 تَرْجَل; fol. 16 شَعْر; fol. 14 خَاتَم النُّبُوَّة; fol. 19 خُضَاب; fol. 21 كَحْل; fol. 22 لِبَاس; fol. 27 عَيْش; fol. 35 تَخْتَم; fol. 33 خَاتَم; fol. 31 نَعْل; fol. 23 حُفَّ; fol. 36 سَيْف; fol. 38 عِمَامَة; fol. 37 مَغْفَر; fol. 36 دَرَع; fol. 41 جُلْسَة; fol. 40 تَقْنَع; fol. 39 مَشِيَة; fol. 42 ثُكَاة; fol. 44 خُبْر; fol. 43 أَكْل; fol. 42 أَكَاة; fol. 46 قَوْلُهُ قَبْلَ الطَّعَامِ وَبَعْدَ مَا; fol. 57 وَضُو'; fol. 56 إِدَام; fol. 61 شَرَاب; fol. 61 فَاكِهَة; fol. 59 قَدَح; fol. 65 شَرَب; fol. 63 ضَحْك; fol. 68 كَلَام; fol. 67 تَعَطَّر; fol. 74 مَزَاج; fol. 71 كَلَامُهُ فِي الشَّعْرِ; fol. 77 عِبَادَة; fol. 82 نَوْم; fol. 80 السَّمَر; fol. 92 قِرَاءَة; fol. 97 صَوْم; fol. 93 صَلَاة التَّطَوُّع فِي الْبَيْت; fol. 108 خُلْق; fol. 102 تَوَاضَع; fol. 116 حِجَامَة; fol. 115 خِيَا; fol. 118 مِيرَاث; fol. 134 وَفَاة; fol. 125 سَن; fol. 123 عَيْش; fol. 137 رُؤْيَاهُ فِي الْمَنَام.

The text consists entirely of traditions. It is introduced by the following words only : الحمد لله وسلام على عباده الذين اصطفى.

Well written, with vowel-points, by Muhammad Yahya. Collated in Rabl' I., 1107. Numerous inter-linear and marginal notes in the earlier portion.

The verso of the last folio contains several sayings of Muhammad, relating to eating, etc., compiled by Abu'l-Wazir Ahmad al-Ishiqi.

[Tippu.]

134.

2115. Size 7 in. by 4 in.; foll. 120. Eleven lines in a page.

Another copy of the preceding work, with the same introduction as in the preceding MS.

<sup>1</sup> For the sake of brevity, only the names of the subjects are given, instead of the full phrase introducing each chapter, viz. باب ما جاء في رسول الله.

Plainly written. Conclusion : تم الكتاب شريفا وعم الثواب جميلا وكاتب الخط تحت الارض مدفون الخط يبقى زمانا بعد كاتبه.

Seal of Nusrat Jang.

[Coll. of Fort William, 1825.]

135.

B 69 A. Size 7½ in. by 5 in.; foll. 64. Nine lines in a page.

Some fragments of a copy of the *Shamā'il*. The first (foll. 1-8) contains the end of chap. 8 (لباس), chap. 9 (عيش), and the greater part of chap. 52 (عيش), which follows next. The second fragment (foll. 9-32) comprises from chap. 24 (اكل) to chap. 35 (ضحك); the third (foll. 33-64), from chap. 39 (نوم) to chap. 50 (حجامة).

Well written and collated. Vowel-points and various glosses in Arabic and Persian have been added subsequently.

136.

B 69. Size 10 in. by 6 in.; foll. 167. Twenty-eight lines in a page.

A copious Commentary on the *Shamā'il*, by Ibn Hajar Haithami (Shihāb al-dīn Ahmad Makki, d. A.H. 973). It was composed in Ramaḍān, 949, and entitled اشرف الوسائل الى فهم الشمائل. Cf. H. Kh. iv. 70; Cat. Mus. Brit. 98; Bibl. Sprenger. 111.

Of the main text, originally only the passages to be explained are given; but the rest are added, with the mark ص يل, on the margin.

Plainly written, by Zain b. 'Abdallah Muḥaibil, for his own use. Dated 9th Rajab, 1088. Collated with another MS. The first leaves are much injured by insects.

Cat. 223, viii.

137.

2208. Size 8 in. by 4½ in.; foll. 173. Seventeen lines in a page.

Another, more concise Commentary on the *Shamā'il*, including the whole text.

It has no preface. The before-mentioned commentary of Ibn Hajar is quoted in it.

Well written, by Jamāl 'Alī, for his own use. The final portion is worm-eaten.

[Coll. of Fort William, 1825.]

## 138.

1662. Size 11½ in. by 7½ in.; foll. 18. Nine lines in a page.

## مائة كلمة عليّة عالية مرتضوية

The celebrated Hundred Sayings of 'Alī, with a paraphrase in *Persian* distichs. See on the editions of the former, Cat. Mus. Brit. p. 511.

Beginning:

بهترین هر کلام ای نور چشم مردمان  
هست نام خانی بسیار بخش مهربان  
قال علی علیه الصلوة والسلام.

A splendid copy on tinted paper, sprinkled with gold. The words of 'Alī written in the Thulth character, alternately in gold and blue, with all the vowel-points, the *Persian* paraphrase in Nasta'liq. With gold and coloured borders; the first and final pages richly illuminated and gilt.

Concluding: اللهم اغفر رمزات الالحاظ وسقطات الالفاظ  
وهفوات اللسان وشهوات الجنان.

یا الهی بی رضایت گر زبان و چشم و دل  
زشت گوید یا به بیند یا رود جائی مهل.

Seals of 'Abd al-wahhāb Khān, a servant (ندوی) of Muḥammad Shāh, A.H. 1167, and 'Abd al-razzāk Khān, A.H. 1187, on the title-page. The following is written, in large Nasta'liq, on a vacant page near the end: بموجب نویسانیده غلام محمد  
خان نواب صاحب قبله شهید نواب انور الدین خان جنت  
سرپر رحمة الله عليه بن حاجی محمد انور بن شیخ نعم  
(نعمت ر.) الله بن شیخ عبد الحی بن شیخ عبد القادر بن  
... قاضی, and below it is added a list of the descendants of the  
aforesaid Ni'mat-allah, followed by the pedigree of the above  
Ghulām Muḥammad Khān, both written in Shikastah.

Of. Stewart's Cat. p. 80.

[Tippu.]

## 139.

2180. Size 9½ in. by 6½ in.; foll. 19. Nine lines in a page.

## صد كلمة امير المومنين على ابن ابی طالب عليه السلام

Another copy of the preceding text, well written, the Arabic text in the Thulth, the *Persian* verses in the Naskh character, with all the vowel-points. At the end an address to 'Alī. Transcribed by Jamāl al-dīn Turkumān. Ornamented and gilt. The first page is injured by damp.

[Coll. of Fort William, 1825.]

## 140.

1179. Size 8½ in. by 5 in.; foll. 18. Nine lines in a page.

The same Hundred Sayings of 'Alī, with another paraphrase in *Persian* couplets. Beginning:

هذه مائة كلمة من كلام امير المومنين على عليه السلام  
گفت شیر خدای عزوجل هادی خلق و مقتدای آنان  
باد بر جان او فزون از حد هر زمان بیگران درود و سلام

The same paraphrase is found in the autographed edition of Major Yule, Edinburgh, 1832.

A plain copy. Each page contains three Arabic lines, with the second half of one couplet above, two complete couplets between, and the first half of a fourth couplet below them.

Inscribed on the title-page: صد كلمة حضرت مرتضى على  
كرم الله وجهه ورضى الله عنه مترجم منظوم از كتب قدیم  
در سلوک و اخلاق.

Seal of Nuṣrat Jang, A.H. 1174.

[Tippu.]

## 141.

607. Size 11 in. by 7½ in.; foll. 21. Ten lines in a page.

## مائة كلمة لاميير المومنين على عليه السلام

The Hundred Sayings of 'Alī and his Testamentary Advice to his son Ḥusain, with a *Persian* interlinear translation.

أوصى أمير المؤمنين : The testamentary advice begins :  
على ولده الحسين صلوات الله عليهما وسلامه فقال يا  
بني أوصيك بتقوى الله.

A fine copy, arranged so that the text of the sentences and that of the testament alternate with each line, the former written in a large Thulth, the latter in the Naskh character, with all the vowel-points. The Persian interlineation is in Nasta'liq, in red. Gold and coloured lines round the pages.

In the original binding of brown gilt leather.

[Johnson.]

142.

1158. Size 9½ in. by 6 in.; foll. 10. Six lines in a page.

The same Testamentary Advice (وصايا) of 'Alī as in the preceding MS.

Begins: أوصى أمير المؤمنين على بن أبي طالب ولده الحسين صلوات الله عليهما وعلى الأئمة الإبرار من ذريتهما وسلامه فقال يا بني.

A splendid copy, written on the inner sides of the leaves only, with all the vowels. Transcribed by 'Abdallah Ṭabbākḥ, for his own use. Imperfect at the end.

o 143.

932. Size 7 in. by 3½ in.; foll. 302. Twelve lines in a page.

A Collection of Shī'ah Traditions on the universal knowledge, divine right, and spiritual powers of the Holy Imāms, entitled *بصائر الدرجات* (في علوم آل علوم آل), and ascribed to MUHAMMAD B. AL-HASAN AL-SAFFĀR (Abu Ja'far Kummī, d. A.H. 290). See Ṭūsī, p. 288.<sup>2</sup>

The work is divided into chapters (باب), each headed by a brief sketch of its contents.

<sup>1</sup> The words in brackets are added in the titles of Parts III. and IV.

<sup>2</sup> Ṭūsī, however, in speaking of the works of the author, only mentions a *زيادة* كتاب *بصائر الدرجات* of his. See below.

The Imāms are always spoken of collectively (الأئمة), and the work vindicates the boldest Shī'ah doctrines regarding them. Its chief authorities are 'Alī, Abu Ja'far (Muḥammad Bâkir), and Abu 'Abdallah (Ja'far Ṣâdiq) themselves. The connexion of the Isnâds with the compiler is generally not expressed.<sup>1</sup>

Beginning: *الجزء الأول من كتاب بصائر الدرجات*

بسم الله الرحمن الرحيم باب في العلم أن طلبه فريضة على الناس محمد بن الحسن المعروف بمهزلة (sio) عن ابراهيم بن هاشم عن الحسن بن يزيد (زيد r.) بن علي بن الحسين عن أبيه عن أبي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله طلب العلم فريضة على كل مسلم.

In four separate parts ('جز'). Part II. begins on fol. 94; III. on fol. 186; IV. on fol. 250. Well written, the titles in gold, and the names of the authorities in red. Gold lines round the pages. An ornament at the beginning.

Fol. 64-77 should be placed between fol. 190 and 191, in the following order: 64, 66-77, 65.

Fol. 302 contains extracts from the *سبحان الأنوار*, and from the *رسالة الرجعة* of Muḥammad b. al-Hasan al-Ḥurr, in which the present work, and another one with the same title, by Sa'd b. 'Abdallah,<sup>2</sup> and also an abstract of the latter by Hasan b. Sulaimān, are noticed. There probably exists some relation between the two books. To conclude from the evidence of Ṭūsī before mentioned, the present work might be considered an augmented edition of the original work of Sa'd. This would also account for the strange introduction of the Isnâds noticed above.

144.

568. Size 11½ in. by 6½ in.; foll. 884. Twenty-nine lines in a page.

The famous Collection of Shī'ah Traditions, entitled *بصائر الدرجات*, by Abu Ja'far Muḥammad b. Ya'qūb Kūfī

<sup>1</sup> i.e. حدثنا and the like are omitted at the beginning of the Isnâds.

<sup>2</sup> He died about A.H. 300. His work is also mentioned by Ṭūsī, p. 107, l. 9, and described as being divided into four parts. Cf. Fihrist of Ibn al-Nadīm, ed. Flügel, p. 333, where the same work is called *تصدير الدرجات*.

(d. A.H. 328). See on it and on the author, Tûsî, p. ۳۳۱; Ibn al-Athîr, ed. Tornberg, viii. p. ۲۷۳;<sup>1</sup> Liber as-Sojutii de nomin. relat., ed. Veth, p. ۲۲۴; Sprenger, Life of Mohammad, p. 68. Copies are rare in Europe.<sup>2</sup> A few extracts from the work are to be found in Cat. Mus. Brit., p. 452, vi., and a commentary on it in De Jong, Cat. Bibl. Acad. Reg. Scient., p. 174.

The preface begins: الحمد لله الم محمود لنعمته المعبود لقدرت. The work is divided into twenty-nine or thirty books, according to the subjects. Their order in the present copy differs from the list of Tûsî. Besides, some portions are in a strange state of confusion, of which the owner of this copy must have been conscious, and which he tried to conceal by spoiling the text at the end and at the beginning of several books with ornaments.<sup>3</sup> Owing to the identity of their first words, foll. 287 sqq. and 555 sqq. have been misplaced, but they cannot be re-arranged properly, in the present condition of the MS. The only way of making the whole run coherently is to break the connexion of كتاب الصوم and كتاب الحج (foll. 474 and 475). Then the books would stand in the following order:

I. (fol. 7v.) العقل والجهل; II. (fol. 22v.) التوحيد; III. (fol. 45) الحجة, containing the Shi'ah doctrines on the Imâmât; IV. (fol. 155) الايمان والكفر; V. (fol. 251v.) فضل القرآن; VI. (foll. 280-286, 555, 556) الدعاء; VII. (foll. 567-565) العشرة;<sup>4</sup> VIII. (foll. 476-554, 287-302) الحج; IX. (fol. 302v.) no title (الطهارة); X. (fol. 318) الصلوة; XI. (fol. 325) الجنائز; XII. (fol. 358v.)

XIII. (fol. 414) الزكوة; XIV. (foll. 446-474) الصوم; XV. (fol. 566) الجهاد; XVI. (fol. 581v.) العتق والتدبير; XVII. (fol. 587v.) الصيد; XVIII. (fol. 593) الذبائح or اطعمة (the former title is given at the beginning, the latter at the end of this book; more likely they are two separate books, as in Tûsî's list; then the latter begins on fol. 595, where is the heading باب علة التحريم وهو اَوَّل اطعمة); XIX. (or XX.) (fol. 627v.) الزق والتجمل والمروة; XX. (fol. 667v.) الرضايا; XXII. (fol. 672v.) الحدوث; XXV. (fol. 741) الشهادات; XXVI. (fol. 770) الايمان والندور; XXVIII. (fol. 785) الروضة; XXIX. (or XXX.) (fol. 793) on 'Alî and the early Imâms personally.

A very elegant copy, transcribed by order of a Saiyid of Isfahân, by Muḥammad Ḥusain b. Ḥâjji Jalâl al-dîn Shîrâzî. Dated Friday, 1 Jumâda II., 1162. The names of the original authorities (Muḥammad and the Imâms) in gold, and those of the Shaikhs of the author in red. The titles in red, but the words كتاب and باب in gold. The beginning of each book is ornamented and gilt. Gold and blue lines round the pages.

The table of contents (foll. 1-7) comprises only Books I-VII, and is inscribed accordingly: فهرست ما في اصول محمد بن يعقوب الكليني رحمه من الكتب والابواب اما الكتب فسبعة بهذا التفصيل. The chapters are said to be 498 in number.

[Johnson.]

<sup>1</sup> Read وقيل instead of وقيل in the text in question.

<sup>2</sup> I am informed by Prof. Wright, of Cambridge, that there is another copy in the library of Trinity College, Dublin.

<sup>3</sup> A gross mistake occurs also in the concluding words on fol. 302r: تم كتاب الاصول ويتلوه كتاب المياه. In reality this is the end of كتاب الحج, and no books with the above titles occur in the work. The book following next, on the verso of the same fol. (كتاب الطهارة), is without title.

<sup>4</sup> This book, which is entirely detached, is inserted here according to the table of contents. It does not occur in Tûsî's list.

145.

1293. Size 11 in. by 6 in.; foll. 101. Seventeen lines in a page.

A Collection of Shi'ah Traditions, entitled معاني الاخبار, by Abu Ja'far Muḥammad b. 'Alî . . . Ibn Bâb-wâliḥ Kummî (d. A.H. 381). Cf. Tûsî, p. ۳۳۴ penult.

The work is—apparently without a system—divided into numerous chapters, illustrative of single points of

Shi'ah theology. Each of them begins ... باب معنى or ... باب معاني. The present volume contains about 170 of these chapters. A complete list of them is found on the fly-leaves. According to this list<sup>1</sup> and to the conclusion, this is only the first part (جزء) of the work.

Begins: الحمد لله .... أبواب الكتاب الباب الذى سميناه هذا الكتاب كتاب معاني الاخبار (sic) قال الشيخ ابو جعفر محمد بن على بن الحسين بن موسى بن بابويه الفقيه القمي نزيل الراى الراى (الرى الرازى) مصنف هذا الكتاب رضى عنه حدثنا ابى ومحمد بن الحسين بن احمد بن الوليد رضى عنه قالوا الخ.

Clearly written in Nasta'liq, of the eleventh century. A rich ornament on the first page, gold lines round the others. With marginal notes, partly in the same, and partly in a different hand, the latter being in *Persian*, and written in red ink. Injured by insects.

Signature of Abu'l-hasan Ibn Muhammad Ismâ'il Husainî Mūsawī on the title-page.

[Johnson.]

146.

975. Size 13½ in. by 7½ in.; foll. 428. Fourteen lines in a page.

### عيون اخبار الرضا

An account of the life and the alleged sayings and doctrines of 'Alī Riḍā, the eighth Imām of the Shi'ites, ascribed to Ibn Bābawān Kummī. Cf. Catal. Mus. Brit. 780; Aumer, Hdss. Münch. p. 188; and also H. Kh. iv. 270, عنوان اخبار الرضا; it is not mentioned by Tûst.

A beautiful copy, written in a bold hand; of the latter part of the eleventh century. Ends: تم الكتاب وهو كتاب عيون اخبار الرضا عليه افضل الصلوة والسلام تصنيف الشيخ السعيد ابى جعفر الخ.

The first two pages are richly ornamented and gilt; gold lines round the other pages.

In a rich native binding.

[Hastings.]

<sup>1</sup> It is followed (fol. 2v.) by the beginning of an index to the second part: فهرست جلد ثانى مفتاح المعاني (sic).

147.

2147. Size 10 in. by 5½ in.; foll. 276. Nineteen lines in a page.

A work on Morals, founded upon the Tradition, entitled تنبيه الغافلين; by Abu'l-Laita Naṣr' b. Muḥammad b. Ibrāhīm b. al-Khaṭṭāb SAMARKANDI (d. A.H. 383 or 375). Cf. H. Kh. ii. 428, and Flügel, Hdss. Wien, iii. 268, no. 1837, which, however, appears to be a different and incomplete version.

This MS., agreeing with H. Kh., contains ninety-four chapters, a list of which is on the last page. They are: 1. (fol. 7v.) فى طول الموت; 2. (fol. 2) فى الاخلاص; 3. (fol. 12v.) فى عذاب القبر; 4. (fol. 19) فى احوال يوم القيامة; 5. (fol. 25) فى عذاب النار; 6. (fol. 30v.) فى الجنة; 7. (fol. 35) ما يرجى من رحمة الله; 8. (fol. 39v.) فى التوبة; 9. (fol. 42v.) فى قص الشارب; 10. (fol. 48v.) The same; 11. (fol. 55) حق الوالدين على الولد; 12. (fol. 60v.) حيلة الرحم; 13. (fol. 62) حق الجار على الجار; 14. (fol. 65v.) الزجر عن الكذب; 15. (fol. 67v.) الزجر عن شرب الخمر; 16. (fol. 73) الغيبة; 17. (fol. 75v.) النسيئة; 18. (fol. 80) الاحتكار; 19. (fol. 82v.) الكبر; 20. (fol. 86) كظم الغيظ; 21. (fol. 89) الحسد; 22. (fol. 90) الزجر عن الصمك; 23. (fol. 93v.) حفظ اللسان; 24. (fol. 97v.) الحرص; 25. (fol. 101) فضل الفقر; 26. (fol. 104v.) وطول الامل; 27. (fol. 108v.) الصبر على البلاء والشدة; 28. (fol. 113) رفض الدنيا; 29. (fol. 117v.) الصبر على المصيبة; 30. (fol. 121v.) الصلوات الخمس; 31. (fol. 124) الطهارة; 32. (fol. 131) فضل الاذان والاقامة; 33. (fol. 134) فضل الجمعة; 34. (fol. 135) والنظافة; 35. (fol. 137v.) فضل الصدقة; 36. (fol. 139v.) حرمة المساجد; 37. (fol. 143) ما يدفع الصدقة عن صاحبها; 38. (fol. 145) ايام العشر من ذى الحجة; 39. (fol. 148v.) شهر رمضان; 40. (fol. 151) فضل عاشورا; 41. (fol. 152v.) فصل صوم; 42. (fol. 152v.) التطوع وصوم البيض وشهر رجب; 43. النفقة.

<sup>1</sup> The MS. has, incorrectly, نصير.



الرعاية على ملك اليمين. 44. (fol. 154v.); 45. الاحسان الى اليتيم. (fol. 156); 46. اكل الربا. (fol. 161); 47. الرجرعن الزنا. (fol. 159); 48. الظلم. (fol. 166); 49. ما جاء في الذنوب. (fol. 162v.); 50. خوف العبد من الله. (fol. 168); 51. الرحمة والشفقة. (fol. 170v.); 52. ما جاء في ذكر الله. (fol. 173); 53. ما جاء في التسبيح. (fol. 176); 54. فضل الصلوة على النبي. (fol. 179); 55. ما جاء في فضل القرآن. (fol. 181); 56. فضل طلب العلم. (fol. 184); 57. فضل مجالس اهل العلم. (fol. 186v.); 58. فضل ما جاء في الشكر. (fol. 189); 59. آفة الكسب والحذر من الحرام. (fol. 191v.); 60. فضل اطعام الطعام وحسن الخلق. (fol. 194); 61. فضل الورع. (fol. 196v.); 62. العمل بالنية. (fol. 200); 63. التوكل على الله. (fol. 201v.); 64. الحياء. (fol. 204v.); 65. فضل الحج والعمرة. (fol. 206v.); 66. العجب. (fol. 208); 67. فضل الرباط. (fol. 210); 68. فضل الغزو والجهاد. (fol. 212); 69. حق الزوج. (fol. 214); 70. فضل الرمي. (fol. 216); 71. حق الزوج. (fol. 217); 72. فضل امة محمد. (fol. 218); 73. حق المرأة على الزوج. (fol. 222); 74. الاصلاح بين الناس والنهي عن المهارشة. (fol. 224); 75. فضل المريض وعبادة. (fol. 226); 76. صلوة النفل والصحي. (fol. 228); 77. الدعوات. (fol. 231v.); 78. الرقيق. (fol. 233v.); 79. الحزن في امر الآخرة. (fol. 237); 80. ما قيل بصبح الرجل. (fol. 240); 81. علامات الساعة. (fol. 242v.); 82. الاحتياط. (fol. 244); 83. عداوة الشيطان. (fol. 251); 84. في الطاعة. (fol. 254v.); 85. ما جاء في فضل الرضا بالقضاء. (fol. 258); 86. المواعظ والحكايات. (fol. 261v.); 87. (fol. 263v.).<sup>2</sup>

Well written. Red lines round the pages. Notes and corrections in the earlier portion.

<sup>1</sup> This rubric is omitted in the text.

<sup>2</sup> Thus in the index; in the text, two different chapters.

A number of traditions in *Persian*, relating to the use of the tooth-brush (مسواك), an advice how to pray for the release of a prisoner, and various notices are added at the end (fol. 274 sqq.).

Seal of 'Abd el-majid Khân, A.H. 1145.

[Coll. Fort William.]

#### 148.

674. Size 8 in. by 5½ in.; foll. 38. Fifteen lines in a page.

One thousand Sentences of the Prophet, without the Isnâds. The book was originally inscribed: *الجزء من شهاب الاخبار*, and although this title has been cancelled afterwards, it appears to be correct, when compared with H. Kh. iv. 83. The author, then, would be Abu 'Abdallah Muḥammad b. Salāmah KUPÂ'î (d. A.H. 454). See for other MSS. of his work, Cat. Lugd. iv. 61, and Cat. Bodl. ii. 592, and for commentaries, Cat. Mus. Brit. 115 (cf. 707) and 408.

The present text is not divided into chapters, as is noticed in H. Kh. (l. c.), nor does it contain the appendix mentioned there. It concludes with the following sentence: *اجود الناس من جاد بنفسه في سبيل الله واجمل الناس من بخل بالسلام.*

Plainly, but inelegantly written. The final portion is injured by fire.

The book bears the erroneous titles *عقد الفرائد*, and *الف*, *كلمة من الحكمة*, the latter being words of the preface.

[Tipṭu.]

#### 149.

B 103 A. Size 9½ in. by 6½ in.; foll. 296. Nineteen lines in a page.

كتاب مصابيح الدجى من صحيح حديث المصطفى تاليف الامام الاجل الاوحد المحقق ناصر الحديث محمى السنة افضل المتأخرين ابي محمد الحسين بن مسعود البغوى القراء قدس الله روحه الخ.

The celebrated Collection of Traditions of al-Ḥusain b. Mas'ūd BASHAWĪ (d. A.H. 510 or 516), who compiled it from the seven canonical collections of Bukhārī,



Muslim, (Abu Dâ'ūd) Sajastānī, Nasā'ī, Tirmidhī, (Ibn Mājah) Kazwīnī, and Dārimī. Cf. H. Kh. v. 564; Flügel, Hdss. Wien, iii. 85; Cat. Lugd. iv. 74, etc.

Written in a good hand, the diacritical points often omitted; of about the eighth century. The transcriber names himself al-Ḥasan b. 'Abdallāh b. Muḥammad b. Abu'l-Ḳāsim Gharābilī. Much worn. The earlier portion is covered with marginal and interlinear notes. The vacant leaves at the end are filled up with various extracts and notices. On the last fol. begins a table of contents.

Signature of Muḥammad 'Ādil Shāh. Frequent impressions of a seal which offers no name, on the title-page. Cf. Cat. 223, iii. 1.

## 150.

B 105. Size 12½ in. by 9½ in.; foll. 318. Nineteen lines in a page.

Another good copy of the preceding work, imperfect and much injured at the beginning.<sup>1</sup> Boldly written, with many vowel-points. Numerous marginal notes, derived from Jārabardī's (d. A.H. 746) commentary, in the first portion. Has the following colophon, written in a cursive style, difficult to read:

تم الكتاب ورتنا محمود وله المكارم والعلى والجلود  
صلى الله على النبي محمد ما اخضر رجحان وأورق عود  
وقع الفراغ من تحريره في سنة اثنين وثلاثين (و) سبع مائة  
في العشر الآخر من شعبانها العادل واتفق الابتداء في  
تبريز حماها الله تعالى من نسخ اهلها المحمسة بشرح  
المولى المعظم فخر الملة والدين الجاريدى حرس الله  
فضائله الى النصف والباقي في . . . المحدثية الاعظم العلامة  
من نسخ فقهاء . . . بخراسان . . . وفق الله تعالى العبد  
الكاتب ليصححه ويكتب حواشيه فهو المرجو وما  
التوفيق الا منه وان حال القضاء على خلاف ذلك  
فالمترجع من الولد الاعز عبد اللطيف ابقاء الله ان يتممه  
ويصححه ويبالغ في تصحيحه وتحسينه وانا العبد الضعيف  
المحتاج الى رحمة ربه اللطيف عبد العظيم بن محمد

<sup>1</sup> Originally of 326 foll.

<sup>2</sup> One word doubtful.

<sup>3</sup> One word obliterated.

ابن ابى الفضائل محمد . . . العرائى القمى اصلح الله  
شانه وصانه عما شانه وردة الى اوطانه سالما الخ

Foll. 318v. and 319. A list of technical terms used in tradition.

The MS. is erroneously described as الصحيح of Ibn Hibbān. Cf. Catal. 223, i. 8.

## 151.

B 106. Size 10½ in. by 6½ in.; foll. 68. Twenty-five lines in a page.

A fragment of a concise Commentary on *Baghawī's* المصابيح, by an unknown author, containing about one-third of the whole. It begins with باب الامان, from مناقب على, and ends in the paragraph كتاب الجهاد of the last book.

Of the original text, only the passages to be explained are given, usually preceded by وفي حديث . . . The commentary is introduced by قال الشارح.

Boldly written, the diacritical points frequently omitted; of about the tenth century. Single leaves are missing after foll. 22, 29, and 52.

Erroneously inscribed: اوراق شرح مشكات شريف از ابن حجر مكي. Cf. Catal. 223, iii. 2.

## 152.

2016. Size 12½ in. by 9 in.; foll. 381. Fourteen lines in a page.

The first volume of the مشكاة المصابيح, i.e. the revised and enlarged edition of *Baghawī's* المصابيح, by WALI AL-DIN Abu 'Abdallāh Muḥammad b. 'Abdallāh Khaṭīb TABRIZI, who completed it on Friday, the last of Ramaḍān, 737. Cf. H. Kh. v. 567. It has been translated into English by Capt. Matthews, Calcutta, 1809-10. It was printed at Dehli, A.H. 1268, and at Bombay, A.D. 1865.

الحمد لله حمدته ونستعينه ونستغفره ونعوذ  
بالله من شرور انفسنا.

An elegant but incorrect copy. Preceded by a list of the chapters.

[College of Fort William, 1825.]

<sup>1</sup> One word doubtful.

<sup>2</sup> Here follows the name of the authority.

## 153.

2122. Uniform with the preceding MS. ; foll. 384.

The second volume of the *Mishkât*, from كتاب النكاح to the end. It contains the date of the author as given above.

The copy is dated A.H. 1085. It was transcribed by Jalâl al-dîn b. 'Alî, a student at the Mausoleum (روضه متوره) of Ibrâhîm 'Âdilshâh (of Bijâpûr). Frequent marginal notes in the first portion. Preceded by a list of contents.

[College of Fort William, 1825.]

## 154.

2143. Size 10½ in. by 6½ in. ; foll. 712. Eleven, fifteen, and seventeen lines in a page.

Another, plain copy of the preceding work, completed at the beginning of Rabî' I., 1094, at Shâhjahân-âbâd. Red lines round the pages. Numerous notes. Foll. 684-691 have been supplied by a different hand.

[College of Fort William, 1825.]

## 155.

2237. Size 11 in. by 6½ in. ; foll. 504. Twenty-one lines in a page.

Another copy of the same work, written in several hands.

Colophon : وقع الفراغ من كتابته في يوم الاربعاء وقت الظهر من اثنى وعشرين في جمادى الاول سنة الف ومائة وثمانية عشر من الهجرة النبوية مطابق سنة ١٠٠٠ جلوس عالمكير سلمه الله وذلك على يد اضعف العباد واحقرهم عنايت الله بن مولينا ملا امين محمد بن نور الدين محمد المعروف المشهور كاتب الصك ساكن معظم احمداباد من حويلي اكبربور نزديك كهاريه الحنفى مذهبا الخ.

Notes in the first portion. Fol. 170 should be placed after fol. 165.

Prefixed is an index to the contents of an entirely different work on law.

Seal of Nusrat Jang, A.H. 1175.

[College of Fort William, 1825.]

## 156.

772. Size 11 in. by 6½ in. ; foll. 285. Nineteen lines in a page.

A fragment of the *Mishkât*, beginning<sup>1</sup> in the chapter الانفلاس والانظار ; the rest complete.

Well written, with all the vowel-points, and with frequent marginal notes. Some leaves, containing extracts from the منار المشكاة<sup>2</sup>, have been recently inserted to serve as supplements to single chapters. Slightly injured both at the beginning and end.

[Johnson.]

## 157.

B 113, 114. Size 11¼ in. by 7 in. ; foll. 323. Twenty-seven lines in a page.

The final portion of a Commentary on the *Mishkât*, by Husain<sup>3</sup> b. Muhammad TAYYIBI (d. A.H. 743), entitled الكاشف عن حقائق السنن. Cf. H. Kh. v. 567.

Begins with كتاب القصاص. The text of the *Mishkât* is not included. Written in a good Nasta'liq hand. Dated 3rd Ramaqân, 888. Scribe, 'Abdallah b. Mas'ûb b. Kâzarûnî. A defect after fol. 163.

## 158.

313. Size 14½ in. by 9 in. ; foll. 598. Thirty-seven lines in a page.

The first volume of a large Commentary (ممزوج) on the *Mishkât*, by 'ALÎ b. SULTÂN MUHAMMAD HARAWI Kârî, a Hanafite (d. A.H. 1014). It is entitled مرقاة المفاتيح بمشكاة المصابيح. Cf. H. Kh. v. 568.

The preface begins : الحمد لله الذى فتح قلوب العلماء بمفاتيح الايمان، وشرح صدور العرفاء بمصابيح الايقان.

The author says in it that he began to read the *Mishkât* with several Shaikhs of Makkah (الحرَم) but found them neither critics nor in possession of a good text. He therefore exerted himself in collecting a number of correct and authentic

<sup>1</sup> Fol. rvi of the original pagination.

<sup>2</sup> See H. Kh. v. 568 sq.

<sup>3</sup> Alias Hasan, and so originally in this MS.

copies, of which he gives an account. From these he has made a new, and what he hopes will become the standard edition of the text. To write also a commentary he was induced by the consideration, that almost all the labour bestowed upon the work was due to the Shâfi'ites.

This volume concludes with كتاب الرضا. Well written, in a small hand. Richly ornamented and gilt. Foll. 50 and 57 should be transposed.

[Johnson.]

## 159.

314. Uniform with the preceding MS.; foll. 580.

The second volume of the preceding commentary, from كتاب النكاح to the end.

No date. Occasional blanks in the text seem to indicate that the original MS. was mutilated.

The leaves after fol. 9 should stand thus: 11, 12, 10, 15, 13, 14, 16; and after fol. 95, thus: 103, 102, 98-101, 97, 96, 104. Foll. 120 and 127 should be transposed.

[Johnson.]

## 160.

343. Size 11½ in. by 7½ in.; foll. 439. Twenty-nine lines in a page.

A fragment of the same commentary, containing about one-third of the whole, viz. from كتاب النكاح to the commencement of باب الرويا, where it ends abruptly.

Plainly written; coloured lines round the pages.

Seals of Iktidâr Khân (A.H. 1179) and Nuṣrat Jang (A.H. 1186). Bound in red leather, which is highly gilt.

[Tippu.]

## 161.

1053. Size 7½ in. by 4½ in.; foll. 252. Eleven lines in a page.

A Collection of Traditions, apparently an abridgment of the *Mishkât*. The order of the books and chapters is the same as in that work, but many traditions, as

<sup>1</sup> The MS. has كتاب.

well as whole chapters, are omitted. It begins: الحمد لله رب العالمين والصلوة على خير خلقه محمد وآله وصحبه اجمعين. Next comes a tradition of 'Omar, taken from the end of the introduction of the *Mishkât*, then begins كتاب الايمان.

The title and the name of the author cannot be found.

Plainly written. All rubrics omitted after fol. 20.

A list of the chapters precedes.

[Gaikwar.]

## 162.

2263. Size 8½ in. by 5 in.; foll. 160. Twenty-one lines in a page.

A Collection of Apophthegms of 'Alî, without the Isuâds, arranged alphabetically. It is entitled غرر الحكم ودرر الكلم. The author is 'Abd al-wâhid b. Muḥammad b. 'Abd al-wâhid Âmrî Tamīmî, who flourished, according to H. Kh. ii. 646 sq., at the beginning of the sixth century. Cf. H. Kh. iv. 316; Cat. Mus. Brit. 331 sq.; and Cat. Lugd. i. 193.

Written in a good Persian hand, of about the tenth century. The end is missing. Thin paper. Worm-eaten.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

## 163.

1046. Size 9 in. by 5 in.; foll. 209. Twenty-one lines in a page.

'Irâp b. Mûsa Yaḥṣubî's (d. A.H. 544) celebrated work on the excellency of Muḥammad, entitled الشفا بتعريف حقوق المصطفى. A full account of it is given in H. Kh. iv. 56 sq. Cf. Cat. Mus. Brit. 97, etc. Printed at Cairo, A.H. 1276.

Clearly written. The colophon runs as follows: قد وقع الفراغ من تجميع هذا الكتاب . . . بيد الضعيف الراجى الى رحمة الله القوى برهان عبد الوهاب برهان امام الزبيرى قدس الله ارواحهم مولدا ومسكنا (sic) وقد تم هذا الكتاب فى التاريخ الثالث والعشرين شهر محرم المكرم فى يوم الثالث (sic) وقت الظهر . . . سنة سبع وسبعين وتسعمائة من هجرة نبي الله الخ.

Coloured lines round the pages. Glosses in Arabic and Persian. Somewhat injured by insects. Foll. 1-26 have been supplied by a different hand.

[Gaikwar.]

#### 164.

B 71. Size 10 $\frac{3}{4}$  in. by 6 in.; foll. 301. Seventeen lines in a page.

Another copy of the preceding work, executed by two hands. Colophon: كتبه الكاتبان اولهم قاضى علاو الدين وآخروهم عبد الملك غفر الله ذنوبهما تمت الكتاب في سلخ شهر ذو القعدة يوم الخميس سنة اربع سبعين واثم سنة ١٠٨٤ (sic).

Frequent marginal notes, taken from different commentaries on the present and on other works. Nine leaves are missing after fol. 38.

Gat. 224, xiv.

#### 165.

2312. Size 8 $\frac{1}{4}$  in. by 6 in.; foll. 197. Twenty-three lines in a page.

Another copy of the *Shifā*.

Legibly written, by Molla 'Abd al-'aziz b. Husain b. Muhammad b. 'Abd al-'aziz Ahsā'i, who finished it on Thursday, 24 Ramadān, 1089. Collated.

After several other owners, whose signatures are to be found on the title-page, the MS. came into the possession of Hājji Jalāl al-dīn, of Palembang, in A.H. 1177. A notice in Malay on the fly-leaf refers to his pilgrimage to Makkah, which was performed in the years 1176-6.

[College of Fort William, 1825.]

#### 166.

1302. Size 10 in. by 6 in.; foll. 225. Twenty-three lines in a page.

An account of the various controversies between the twelve Imāms and their opponents, according to the Shi'ah tradition. It is in all probability the *Kitāb al-Hajāj* of Abu 'Alī al-Faḍl b. al-Hasan Ṭabarṣī (d. A.H. 545).<sup>1</sup>

<sup>1</sup> Only A.H. 1084 agrees with the rest of the date.

<sup>2</sup> See regarding him No. 61. On the title-page we find the inscription: *احتجاج طبرسى*.

Although, as a rule, the Isnāds are omitted, yet that leading up to the eleventh Imām, al-Hasan 'Askari, is given at full length at the beginning of the work (fol. 2v.). It runs thus: ما حدثني به السيد العالم

العابد ابو جعفر مهدي بن ابي حرب الحسيني المرعشي رضى قال حدثني الشيخ الصدوق ابو عبد الله جعفر بن محمد بن احمد الدوريسى رضى قال حدثني ابي محمد بن احمد قال حدثني الشيخ السعيد ابو جعفر محمد بن علي بن الحسين بن بابويه القمي رضى قال حدثني ابو الحسن بن محمد القسم الاسترابادى المفسر قال حدثني ابو يعقوب يوسف بن محمد بن زياد وابو الحسن علي بن محمد بن سيار وكانا من الشيعة الامامية قالا حدثنا ابو محمد الحسن بن علي العسكري عليهما السلام.

Another Isnād connects the author with Abu Ja'far Ṭūsī (d. A.H. 460), in the following way (fol. 25v.):

حدثني السيد العالم العابد ابو جعفر مهدي بن ابي حرب الحسيني (sic) رضى قال اخبرنا الشيخ ابو علي الحسن بن الشيخ ابي جعفر محمد بن الحسن الطوسي رضى قال اخبرنا الشيخ السعيد الوالد ابو جعفر قدس الله روحه.

The preface begins: الحمد لله المتعالى عن صفات المخلوقين.

The author complains of the slackening spirit of his sect. He quotes, by way of introduction, what is said in favour of religious contention in the Koran, to which he subjoins an account of the various disputes of the Prophet with idolaters, Jews, and Christians. He then proceeds to relate at great length the claims and arguments of 'Alī, and subsequently those of the other Imāms in succession. Each of them is represented as pleading his cause in speeches and disputations, or in letters. The work is accordingly divided into sections (فصل), each of which is inscribed *احتجاج*...<sup>1</sup> The "pleading" of the twelfth Imām, al-Mahdī (الحجة).

<sup>1</sup> Here follow the name of the Imām and the subject of the controversy.

(القائم المنتظر المهدي صاحب الزمان), chiefly consists of his correspondence with Muhammad b. 'Abdallah Himyarī and others, and is further supported by the arguments of Mufīd (d. A.H. 413) and Saiyid Murtaḍa (d. A.H. 436), two great Shī'ah divines.

Neatly written, and collated with another MS. Some notes,

[Hastings.]

167.

B 88. Size 10 in. by 7 in.; foll. 135. Twenty-five lines in a page.

### كتاب رياض الصالحين

تصنيف الشيخ الامام العالم العامل محيى الدين النواوى غفر الله له ولوالديه وللمن دعا له بالمغفرة ولوالديه ولجميع المسلمين آمين.

A Collection of sound Traditions bearing on morals and asceticism, by Muḥyī al-dīn NAWAWI (d. A.H. 676). See H. Kh., iii. 518, and Aumer, Hdss. Münch., p. 30 sq.

An old copy, carefully written in a firm hand, with constant distinction of the un-pointed letters. Concludes (fol. 133): آخر الكتاب والحمد لله رب العالمين: حمدا يوافي نعمه ويكافئ مزيده قال مؤلفه رحمه الله تعالى فرغت منه يوم الاثنين رابع شهر رمضان سنة سبعين وستمائة.

Corrections on the margin, mostly in the original hand.

A notice of Nawawī, which begins (fol. 133v.): الحمد لله... شرح ترجمة الشيخ محيى الدين النواوى المختصرا, and some poetry alluding to him, fill up the vacant space at the end.

A list of the chapters of the work has been added on the first and last pages in two different hands. It concludes (fol. 135v.): تمت الابواب وعدتها ثلثمائة: وستة وخمسون بابا والله اعلم though varying from the statements of H. Kh. and

Aumer (l.c.), fairly agrees with the number of the chapters marked in the present text.

According to a note on fol. 133v., 'Alī b. Hārūn b. Yūsuf المحلوي (sic) bought this copy in Mnharram, 790. Signature of 'Abd al-rahmān b. 'Alawī... al-'Aidārūs at the end of the text.

Cat. p. 223, iv.

168.

B 77. Size 8½ in. by 4½ in.; foll. 313. Twenty-one lines in a page.

Another copy of the same work, ill written; headings in red. Concludes: تم هذا الكتاب من احاديث النبوية من رياضة (sic!) الصالحين بخط الفقير الحقير (sic).

A list of the chapters of the work (264 in this MS.) is inserted after the preface (foll. 3-9). Notes in the earlier portion.

Bij. Libr., A.H. 1069. Seal of Muḥammad 'Adil Shāh.

169.

2294. Size 8½ in. by 5½ in.; foll. 372. From fifteen to twenty lines in a page.

### كتاب شرح الاربعين الحديث للشيخ الامام احمد بن حجر الهيتمي

A copious Commentary (مزوج) on the Forty Traditions of Nawawī (d. A.H. 676), by AHMAD b. HAJAR HAYTHAMī (d. A.H. 973), properly entitled الفتح المبين لشرح الاربعين. Cf. H. Kh. i. 241, and Stewart's Catal., p. 158, iii.

The author says in his preface: ولذا عن لى ان اكتب عليها شرحا يعرف روايتها ويبين احكامها ويوضح غريبها ويعرب مشكلها ويشير الى بعض ما يستنبط منها من الاصول والفروع والادب مع ايثار الاجاز ومجانبة الاطناب وان كانت حرية بالتطويل والاكتثار لما اشتملت عليه من بدائع الفوائد والاسرار الخ.

Ill written, by Saiyid 'Omar b. Muḥammad al-hindawī. Dated 1st Rabi' I., 1151.

Seal of Nuzrat Jang.

[College of Fort William, 1825.]

<sup>1</sup> See regarding him Tūsī, p. 298.

## 170.

B 108. Size 9½ in. by 5¾ in.; foll. 230. Twenty lines in a page.

Another, imperfect copy of the same Commentary. Clearly written in Nasta'liq.

Single leaves are missing after foll. 39, 96, 217, and 223, and the last fol. is lost.

Cat. 223, xiii.

## 171.

1227. Size 7¾ in. by 4½ in.; foll. 76. Thirteen lines in a page.

هذا كتاب نصاب الاخبار لتذكرة الاخيار من تصنيف الشيخ الامام الاجل الافضل الكبير الخطير شيخ الاسلام ركن الدين صفى الامة مقتدى الائمة امام الحرمين محمد بن عيسى (sic) بن عثمان بن محمد الاوشى الخ.

One thousand sound Traditions bearing on moral subjects, compiled by SIKAR AL-DIN USHI (Abu Muhammad 'Ali' b. 'Othman, flourished in the sixth century). Cf. H. Kh. vi. 346 and iv. 317, and Aumer, Hdss. Münch. 29.

This work is an abridgment of the author's *غرر الاخبار*. It is divided into a hundred chapters, a list of which is inserted after the preface.

قال العبد . . . هذا ما اختصرته من كتاب *غرر الاخبار*، ودرر الاشعار، الذى سبق منى جمعه وتصنيفه، ونظمه وتاليفه، فى عيون الالفاظ الشريفة النبوية، الهادية الى مراتب جنات عليّة، على حسب ما تمنته الخواطر، واستحسنه النواظر، مقتصرًا على ايراد الف حديث صحيح، مودعا كل عشرة منها فى ضمن باب ملىح.

Written in a cursive hand, except the preface and the list of the chapters, which are executed in a fine Naskh. Coloured lines round the pages. Some marginal notes. A table of abbreviations on the title-page. Worm-eaten.

[Gaikwar.]

<sup>1</sup> Thus he is always called; the above form of the name is evidently incorrect.

## 172.

B 87. Size 9 in. by 5 in.; foll. 331. Fifteen lines in a page.

A diffuso treatise on the state of the soul after death, inscribed on the title-page: *كتاب روح الارواح فى تحقيق احوال ما بعد الموت والاخرة والبرزخ*. The author does not give his name; but as he professes to be a disciple of the famous Ibn Taimiyah Hanbali (d. A.H. 728), he is very probably Shama al-din Muhammad b. Abu Bakr Dimishki Hanbali, commonly called IUN KAYIM AL-JAUZIYAH (d. A.H. 761).<sup>1</sup> A work of this author, with the title *كتاب الروح*, is mentioned by H. Kh. v. 88,<sup>2</sup> and with this the present treatise appears to be identical. It is based on twenty-one questions, though by mistake only nineteen are counted in the present MS. It was compiled from the tradition and from old authors, e.g. Ibn Abu'l-dunya (d. A.H. 281), whose *كتاب القبور* is quoted, Muhammad b. Naṣr Marwazi (d. A.H. 294), Ibn Hazm, the author of the *كتاب الملل والنحل*, (d. A.H. 456), etc.

Begins: الحمد لله معز من اطاعه واتقاه، ومذل من خالف امره وعصاه. The twenty-one questions are: I. (fol. 2v.) المسئلة الاولى هل يعرف الموتى بزيارة الاحياء; II. (fol. 20) ان ارواح الموتى هل تتلاقى; III. (fol. 24v.) انه تتلاقى ارواح الاحياء وارواح الاموات; IV. (fol. 46) ان الروح هل تموت ام الموت للبدن وحده; V. (fol. 61) هل الروح قديمة او محدثة مخلوقة; VI. (fol. 69v.) هل تقدم خلق الارواح على الاجساد او تأخر خلقها; VII. (fol. 92) ان الارواح بعد مفارقة الابدان اذا; VIII. (fol. 107) تجردت باى شئ تتميز بعضها من بعض الخ هل عذاب القبر على النفس والبدن او; IX. (fol. 121) ما جوابنا; X. (fol. 137v.) للملاحدة والزنادقة المنكرين لعذاب القبر; ما الحكمة فى كون عذاب القبر لم يذكر فى القرآن الخ; XI. (fol. 140) ما الاسباب التى يعذب بها اصحاب

<sup>1</sup> See on other works of his, Cat. Lugd. iv. 253 sq.

<sup>2</sup> He describes, however, only an abridgment of it.

<sup>3</sup> Wrongly numbered v.

<sup>4</sup> Not marked.

<sup>5</sup> Numbered vii., and so on.



ما هي الاسباب المنجئة من XII. (fol. 143) القبور  
ان السؤال في القبر هل XIII. (fol. 148v.) عذاب القبر  
XIV. هو عام في حق المسلمين والمنافقين والكفار الخ  
ان سؤال منكرو نكير هل هو مختص بهذه (fol. 152)  
ان الاطفال هل يمتحنون في XV. (fol. 153v.) الامة الخ  
هل عذاب القبر دائم او منقطع XVI. (fol. 155) قبورهم  
ان مستقر الارواح في ما بين الموت XVII. (fol. 157)  
XVIII. الى يوم القيامة هل هو في السماء ام في الارض  
هل تنتفع ارواح الموتى بشئ من سعى الاحياء (fol. 187v.)  
ما هي حقيقة النفس هل هي جز' XIX. (fol. 216) ام لا  
هل الروح والنفس XX. (fol. 264v.) من اجزاء البدن الخ  
هل النفس واحد ام XXI. (fol. 268v.) شئ واحد الخ  
ثلاثة. The work concludes with a succession of distinctions (fol 322v.), فصل ونحن نختم الكتاب باشارة لطيفة الى الفروق الخ.

Inelegantly written, by Ḥasan b. Yūsuf Sindī.  
Date, A.H. 887.

Signature of 'Abd al-rahmān b. 'Alawī al-'Aidārūs, among others, on the title-page.

Cat. 232, xxvii. (?)

### 173.

2234. Size 12½ in. by 8½ in.; foll. 138. About thirty-two lines in a page.

كتاب بهجة المحافل، وبغية الامائل، في السير والاخلاق والشمائل، في سيرة سيد الاواخر والاول.

A compendious work on the life, person, and character of Muḥammad, by ABU ZAKARĪYĀ 'IMĀD AL-DĪN YAḤYĀ b. ABU BAKR 'AMIRĪ (d. A.H. 893), who completed it, according to the epilogue, in Ramaḍān, 855.<sup>1</sup>

Cf. H. Kh. ii. 74, and Stewart's Catal. 33.

This work is divided into three parts (قسم)، a survey of which is given at the beginning. Part I. في تلخيص سيرته صلعم من مولده الى وفاته وما يتعلق القسم الثاني في اسمائه II. الكريمة وخلقه الوسيمة وخصائصه ومعجزاته وباهر آياته،

<sup>1</sup> The present MS. has the date, Friday, 10 Ramaḍān, which is not correct.

in four chapters. III. شمائله وفصائله، واقواله وانعاله في جميع احواله

The author used the works of various predecessors, among whom he points out Ibn Ishāq and Ṭabarī, Tirmidhī and Ibn Ḥibbān, and 'Iyāḍ.

Plainly written, by Sa'īd b. Ṣalāḥ al-fiqīlī (?), apparently in Southern Arabia. Headings in large characters. Coloured lines round the pages of the first portion. Notes. Foll. 108 and 116 have been misplaced; they should stand together between foll. 60 and 61.

Signatures of various owners: first a prince named أحمد بن حسن بن اسحق بن أمير المؤمنين المهدي لدين الله، Ramaḍān, 1158; then 'Abd al-rabb, of Kaukabān, A.H. 1159; after him his daughter Fāṭimah, A.H. 1177, etc.

[Coll. Fort William, 1825.]

### 174.

2296. Size 8 in. by 4½ in.; foll. 500. Seventeen lines in a page.

Another copy of the preceding work. Well written, by Jamāl 'Alī.

The epilogue of the author varies from the preceding MS. The date is also different, and apparently correct, namely Sunday, 14 Ramaḍān, 855.

[Coll. Fort William, (1809) 1825.]

### 175.

B 72. Size 8½ in. by 6½ in.; foll. 160. Seventeen lines in a page.

A portion of the same work, containing the 3rd and 4th chapters of the first part.

Clearly written.

### 176.

829. Size 7½ in. by 4½ in.; foll. 415. Mostly nine lines in a page.

A detailed description of the world to come, founded upon the Koran and the tradition, and entitled البدور البدر، الاسافرة في امور (احوال) الآخرة، by JALĀL AL-DĪN SURṬĪ (d. A.H. 911). See H. Kh. ii. 30.



قال الشيخ الامام العالم العلامة جلال الدين ابن سيدنا الشيخ الامام العلامة كمال الدين ابى بكر السيوطى الشافعى نفعنا الله تعالى ببركته ورحم سلفه وسلفنا به الحمد لله الذى خلق السموات والارض وجعل الظلمات والنور الخ.

In about a hundred and forty chapters, a list of which precedes (fol. 1-8). The first treats of the end of the world (انقراض الدنيا والنسخ فى الصور).

The author's epilogue contains no date.

Clearly written in Nasta'lik, breadthways like Sanskrit books. The colophon runs as follows: وقد وقع الفراغ من تحرير هذه النسخة الكريمة الجليلة المسمى ببدور السافرة فى احوال الآخرة من تاليف الشيخ الامام العلامة الفاضل شيخ جلال الدين السيوطى تغمده الله بغفرانه فى سبع وعشرين من شهر الشوال يوم الجمعة سنة ١٠٩٩ فى بلدة دار السرور برهانپور حرسها الله عن الآفات والشور بين الضعيف العاصى الراجى الى رحمة الله الحنان المنان فقير قطب الدين ولد محمد سعيد الصوفى البرهانپورى ابن شهباز (؟) خان غفر الله لهما الخ.

Explanatory notes, drawn from various works, on the margin.

One leaf is wanting after fol. 411.

Seal of Amjed Khân, a servant of 'Ālamgir II.

[Johnson.]

177.

2738. Size 8½ in. by 6 in.; foll. 116. Nineteen lines in a page.

لقط المرجان فى احكام (sio) الجان تاليف الشيخ الامام العلامة الرحلة الفهامة المحقق المدقق عبد الرحمن ابو الفضل جلال الدين الاسيوطى رحمه الله تعالى.

A treatise of SURṬĪ on the nature and history of demons and the devil, according to the tradition, properly styled لقط المرجان فى اخبار الجان. Cf. H. Kh.

v. 328, and Cat. Lugd. iv. 257. It is an abstract (تلخيص) of *Badr al-din Shiblī's* (d. A.H. 769) work on the same subject, entitled *احكام المرجان فى احكام الجان*, on which see H. Kh. i. 386.

This treatise begins with a succession of short paragraphs, ذكر خلقهم, ذكر وجودهم, etc., and concludes with two long chapters, جامع من اخبار الجان and جامع من اخبار الشيطان.

Well written. Dated 5 Shawwāl, 1115 (فى خمس شهر شوال سنة خمس عشر مائة الف). Preceded by a list of contents. Worm-eaten. The leaves have been misplaced in binding; they should stand in the following order: foll. 1-9, 26-57, 18-25, 10-17, 58-116.

[Bibl. Leydeniana.]

178.

B 82. Size 8 in. by 5 in.; foll. 12. Fifteen lines in a page.

In what manner Muḥammad, and the other prophets, remain alive in their graves. A discussion by SURṬĪ, being in answer to a question which was put to him on that subject. It is entitled, according to the conclusion, انباء الاذكياء بحياة الانبياء. See H. Kh. i. 443, and Bibl. Sprenger. 1960.

Begins: قال رحمه الله الحمد لله وسلام على عباده الذين اصطفى وقع السؤال قد اشتهر ان النبى صلعم حى فى قبره وورد انه صلعم قال ما من احد يسلم على الاراد الله على روى حتى ارد عليه السلام فظاهرة مفارقة الروح له فى بعض الاوقات فكيف الجمع وهو سؤال حسن يحتاج الى النظر والتامل فاقول حياة النبى صلعم فى قبره هو وسائر الانبياء معلومة عندنا علما قطيعا.

Well written, of the twelfth century.

The title of the book is in a different hand. Signature of 'Abd al-rahmān b. 'Alawī al-'Aidārūs. Cat. 223, xi. 1.

## 179.

351. Size  $11\frac{1}{4}$  in. by  $6\frac{1}{2}$  in.; foll. 364. Thirty-one or thirty-three lines in a page.

A Biography of Muḥammad, compiled by Shihāb al-dīn Aḥmad Kaṣṭalānī (d. A.H. 923), and entitled *المواهب اللدنية بالمنح المحمدية*. Cf. H. Kh. vi. 245; Flügel, Hdss. Wien, ii. 341; Cat. Mus. Brit. 98. Printed with the commentary of Zarkānī, at Būlāq, A.H. 1278, in 8 vols.

The author's conclusion is wanting. Written alternately in two small hands, on tinted paper. Coloured lines round the pages.

Seal of Nuṣrat Jang, A.H. 1175.

[Tippu.]

## 180.

764. Size  $10\frac{3}{4}$  in. by  $6\frac{1}{2}$  in.; foll. 429. Twenty-five lines in a page.

Another copy of the same work, containing at the end the author's conclusion. He completed his work on the 2nd Shawwāl, 898, and finished the fair copy on the 15th Sha'bān, 899. The original of the present copy was dated 10th Ṣafar, 904, Makkah.

Well written. Some notes. Preceded by indices.

On the first fol. is a sketch of the life of the author, taken from the 'biographical history of the tenth century,' by Ibn 'Abdū. According to this, Abu'l-'Abbās Aḥmad b. Muḥammad b. Abu Bakr Kaṣī Kaṣṭalānī Miṣrī Shāfi'ī was born at Cairo on the 12th Dhū'l-ḥiḍḡah, 851, and became a pupil of Kbalīd Azharī, Sakhāwī, and others. His controversy with Suyūṭī, alluded to by H. Kh. (l.c.), is also related here.

The MS. has once been وقف.

## 181.

2264. Size  $8\frac{1}{2}$  in. by 6 in.; foll. 191. Twenty-three lines in a page.

A defence of the orthodox doctrine on the Khalifate, or the righteousness of the three predecessors of 'Alī, against Shi'ahs and heretics, by Shihāb al-dīn Aḥmad n. Ḥajar Haithamī Makki (d. A.H. 978).

It is entitled *الصواعق المحرقة*.

النور السائر في اخبار اهل القرن العاشر<sup>1</sup>

See H. Kh. iv. 110,<sup>1</sup> for an abstract of the preface. Cf. Bibl. Sprenger. 708, and Stewart's Catal. 136.

This work is mainly founded on the Sunni tradition and on old authors. The above title, and the name of the author, do not occur in the text. There are really *eleven* chapters instead of ten, as stated in the preface,<sup>2</sup> viz.: I. (fol. 6v.) في بيان كيفية فيما جاء عن اكابر; II. (fol. 40v.) خلافة الصديقي; III. (fol. 44) اهل البيت من مزيد الثناء على الشيخين; IV. في بيان افضلية ابي بكر على سائر هذه الامة (fol. 68v.); V. في خلافة عمر (fol. 70v.); VI. في خلافة عثمان وخوصياتاه; VII. في خلافة (fol. 89) VIII. في فضائله ومآثره (fol. 83) IX. في مآثره وفضائله (fol. 92v.); X. (fol. 103v.) في فضائل (fol. 108-158) XI. في خلافة الحسن وفضائله اهل البيت النبوي. There follows (foll. 158-168) a supplement to the last chapter, containing extracts from a treatise on the same subject (في مناقب اهل البيت), by Sakhāwī (Muḥammad b. 'Abd al-raḥmān, d. A.H. 902), with which the author became acquainted fourteen years after the completion of the present work, when numerous copies of the latter had spread all over the world ("the farthest West, Transoxania, Kashmīr, India, Yaman, etc."). Though these extracts were not considerable, and could easily be added as marginal notes, yet it seemed to him impossible to gather all the copies of the text for that purpose (!). He therefore gives them separately, divided into four short chapters (باب). The work concludes with a double appendix (خاتمة), fol. 168v.: في امور مهمة; and fol. 174: في بيان اعتقاد اهل السنة والجماعة من (في) الصحابة الخ.

Carefully written, by Sulaimān b. 'Abd al-karīm Khaṭīb Sanabānī (السنباني, sic) Shāfi'ī. Dated Wed-

<sup>1</sup> The correct title of the work is given in Add. et Corr. vii. 780.

<sup>2</sup> See H. Kh. l.c.

<sup>3</sup> Probably of Sanabān in Yaman. See Yāqūt, iii. 151.

nesday, 10 Rajab, 995. An index to the work is on the title-page.

The last pages (fol. 188v.-191) are filled with extracts from SURŪḤ's *منهاج السنة*, etc., ill written.

The book bears only a modern inscription, which begins: كتاب الصواعق المحرقة لخوان الشيطان والابتداع والضلال والزندقة تأليف الامام الحج. In an Oriental binding of brown leather.

[Coll. Fort William, 1826.]

### 182.

603. Size 10½ in. by 6½ in.; fol. 221. Seventeen lines in a page.

Another copy of the preceding work, which appears to have been made for Prince 'Āzim, the son of Aurangzib. Well written. Dated 5 Ramaḍān, year 43 of 'Ālamgīr (= A.H. 1111). Prefixed is a detailed list of contents, which, however, seems to be simply copied from the original MS. This latter was dated Thursday (يوم الخميس), 7 Safar, 1078. Worm-eaten.

Seals of a servant of 'Āzim Shāh, and of Arshad Khān, a servant of Shāh 'Ālam, A.H. 1120.

[Johnson.]

### 183.

B 374. Size 6½ in. by 4 in.; fol. 157. Between twenty-two and fourteen lines in a page.

An incomplete copy of the same work, written in various Nasta'liq hands.

The beginning is wanting, and there are defects after fol. 58, 64, 94, and 148. The work terminates on fol. 151v., l. 1, where it is immediately followed by an extract from Abu'l-Sa'ādāt [IDN] AL-ATHIR's كتاب المختار في مناقب الاخيار. Imperfect at the end. Fol. 157, a stray leaf, probably belongs to the same extract.

Cat. 226, xxxvi.

### 184.

B 457. Size 8½ in. by 6 in.; fol. 22. Seventeen lines in a page.

A fragment of the same work, containing the preface and part of Chap. I.

Plainly written, on European paper, of the middle of the twelfth century.

Inscribed: این رساله در تحقیق خلافت شیخین در علم کلام. Cf. Catal. 226, xxxviii.

### 185.

B 363. Size 10½ in. by 7¾ in.; fol. 461. Nineteen lines in a page.

كتاب الزواجر عن اقتراف الكبائر تصنيف الامام العالم العلامة العارف بالله الشيخ احمد بن حجر الهيتمي مصنف التحفة وغيرها الخ.

A diffuse treatise on mortal sins, founded upon the tradition, by AHMAD b. HAJAR Haithamī. It has been printed at Būlāq, A.H. 1284. Cf. Stewart's Catal. 151.

The author, who does not give his name, tells us that he began this treatise in A.H. 953, at Makkah (أم القرى), and that he made use of a work of Abu 'Abdallah Dhahabī (d. A.H. 748). The treatise consists of an introduction (مقدمة), on the definition of mortal sin, etc., and two parts (باب), one (fol. 28) treating of the "internal" or mental sins (الكبائر الباطنة), and the other (fol. 108) of the "external" sins, or crimes in practise (الكبائر الظاهرة). The latter is divided into special chapters, according to the system of the law-books, باب الطهارة, etc. The appendix (الخاتمة), fol. 436 treats of four subjects: I. of penitence (التوبة); II. (fol. 440) of the day of judgment; III. (fol. 448v.) of Hell; and IV. (fol. 452) of Paradise, and it concludes with a prayer.

Well written. Dated as follows: عشية يوم الخميس وعشرون خلعت من شهر المحرم عاشورا سنة الف ومائة وأثنى عشر من الهجرة. This copy was made by 'Abd al-raḥmān b. Sulaimān<sup>1</sup>. . . Bā Faḍl, by order of Wajih al-dīn Saiyid 'Abd al-raḥmān b. 'Alawī b. Aḥmad al-'Aidārūs Bā 'Alawī Ḥusainī.

The signature of Wajih al-dīn is at the end and on the title-page; the above title is also in his hand-writing.

Cat. 223, x.

<sup>1</sup> Sic. Cf. H. Kh. v. 438.

<sup>1</sup> The following word is effaced.

186.

2222. Size  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 54. Fifteen lines in a page.

A short Collection of Traditions and Sentences, for devout purposes, styled منبهات. It is ascribed here (and also in Stewart's Catal. 159, xi.) to Šafi' al-dīn Ahmad b. 'Alī, commonly called Ibn Ḥajar, but elsewhere to Ahmad b. Muḥammad Ḥajari. See H. Kh. vi. 161, and Catal. St. Petersburg, 213, 5 (where the patronymic is pronounced الحَجَرِي). Which form of the name is correct, and whether one of the two famous Ibn Ḥajar is to be understood, is not ascertained. The work is divided into ten chapters, arranged by the numbers 1-10, so that the sentences contained in each chapter have a relation to its number by their structure and partition, or enumerate as many things, etc.

This copy begins: الحمد لله الذي علم بالقلم علم الإنسان ما لم يعلم والصلاة والسلام على نبيه محمد سيد العرب والعجم فهذا الكتاب المسمى بالمنبهات تصنيف الشيخ السلام (sic) العالم العلامة زين القضاة شارح احاديث النبي صلعم صلى الملة والدين احمد بن علي المعروف بابن حجر رحمة الله عفى عن (sic) وجميع المسلمين آمين هذا منبهات على الاستعداد ليوم الميعاد فان منها مثنى ومثلث (sic) ورباع الى عشار فاما ما يكون مثنى فممنه ما روى عن النبي الخ.

As the exordium differs from that quoted in H. Kh., and from that of the following MS., none of them seems to be authentic.

Well written, by one Ya'kūb; of the twelfth century.

The last pages contain a saying of the Prophet, concerning the visits of the spirits of the deceased to their old haunts; an explanation of the word ضوفى in Persian, extracted from the كشف اللغات, etc.

[Coll. Fort William.]

<sup>1</sup> Cf. Ss. 98, 4, 5.

<sup>2</sup> ما يكون is added on the margin.

187.

1242. Size  $8\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.; foll. 31. Mostly fifteen lines in a page.

Another copy of the preceding work, somewhat abridged.

Begins: الحمد لله في كل حين واوقات، والصلاة والسلام على رسوله اشرف الخلق والبريات، هذه منبهات على الاستعداد ليوم المعاد صنفها صفى (sic) معتمدا للنصح والوداد مما صنفه الشيخ زين القضاة رحمه الله تعالى فان منها ما يكون مثنى مثنى مثلث مثلث الى تمام العشر.

The concluding portion is omitted. Boldly written. The colophon runs as follows: كتبه فقير حقير خدا پرست خاكپای درویشان حق جانمحمد ولد مخدوم حسن على ادام الله . . . يوم السبت في وقت الظهر بتاريخ ١٠ شهر ربيع الاول سنة ١٠٧٨.

Additions to the text in the same hand, and various Persian notes and interlineations. The title-page is filled with several apophthegms of the Prophet.

[Tippu.]

188.

B 111. Size  $10\frac{1}{2}$  in. by 7 in.; foll. 140. Twenty-five lines in a page.

A fragment of a large Collection of Traditions. The name of the author is not to be found, the first leaf being wanting. It appears, however, from the detailed index to the whole book which fills up the first eleven leaves, and from recent inscriptions, running الاكمال اجزا منهاج اعمال and منهاج العمال that this is the work of 'Alī b. Ḥusām al-dīn Murtazī (d. A.H. 975), described in H. Kh. iii. 553 and 616, as a combined and newly arranged edition of Suyūṭī's الجامع (الزيادة) and the supplement to it. It is entitled منهاج العمال في سنن الاقوال.

The single books (كتاب) are arranged alphabetically, and subdivided into chapters (باب) and sections (فصل). Each of the latter has a double appendix, inscribed الانفال and الاكمال. The books from which the tradi-

tions are taken are always marked, the same abbreviations being used as in Suyûtî's work.<sup>1</sup>

The present fragment comprises only two books, viz., I. كتاب الإيمان والاسلام, in three chapters: 1. في لواحق; 2. في الاعتصام بالكتاب والسنة; 3. تعريفهما; كتاب الإيمان; and II. (fol. 54) في الاخلاق, in two chapters: 1. في الاخلاق والافعال المحمودة; 2. في الاخلاق والافعال المذمومة. The details of both these chapters are also arranged alphabetically.

Plainly written in three different hands, and terminating abruptly. Marginal notes. The final leaves much injured. A slight defect after fol. 43.

Cat. 224, xxii.

189.

2060. Size 8½ in. by 6 in.; foll. 367. Nineteen lines in a page.

### كتاب روضة الابرار في سير النبي المختار

A compendious work (مختصر) on the life and the excellency of the Prophet, by 'ABDALLAH B. KHIR B. ABU'L-MAFAKHIR TAMIMI. Cf. Stewart's Catal. 31, cix.

The author says in the preface that his work is an abridgment of the مولد المصطفى, a work written in Persian, by (Sa'îd al-din) Muḥammad b. Mas'ûd Kâzarûnî (d. A.H. 758),<sup>2</sup> to which he added extracts from the معالم التنزيل of Muḥyi al-sunnah (Baghawî), from the كتاب السير by Kiwâm al-sunnah Abu'l-Kâsim Ismâ'îl (b.) Muḥammad b. al-Faql Iṣfahânî (d. A.H. 535),<sup>3</sup> and also from Ibn Kṭaibah's (d. A.H. 276) الشفا. The arrangement he adopted unaltered from Kâzarûnî's work. The first part (قسم) contains seven<sup>4</sup> chapters, the second and the third eight,<sup>5</sup> and the fourth eleven

<sup>1</sup> See H. Kh. iii. 550.

<sup>2</sup> Cf. H. Kh. vi. 167, where it is called المنتقى في سير النبي المصطفى.

<sup>3</sup> Perhaps the same as the دلائل النبوة mentioned in H. Kh. iii. 237.

<sup>4</sup> Instead of eight, as stated in H. Kh.

<sup>5</sup> Instead of nine, as H. Kh. has.

chapters, each of the latter comprising one of the years of the Hijrah. The appendix (خاتمة الكتاب, fol. 288) treats of various more dogmatic questions, in seven chapters, I. في ثناء الله تعالى عليه الخ; II. في جامع الخ; etc. To this is added another appendix (fol. 363, after the original conclusion) in three sections, on which the author speaks as follows: يشتمل على ذكر من رأى النبي في المنام وآداب من اراد زيارته وذكر اهل بيت رسول الله والصحابة على طريق الاجمال الخ.

Plainly written. The name of the transcriber and the date are found in a note on the title-page, which runs as follows: اما بعد فقد حصل هذا الكتاب المكرم المعظم لنفسه افقر العباد واحوجهم اليه (sio) عوض بن السيد شيخ بن طه (؟) بن عوضه (sio) با عقيل السقاف عامله الله والديه وجميع المسلمين بالطائفه . . . . . وكان الفراغ من تحصيله يوم الاحد ٢١ في صفر الخير سنة ١١٢٨ من الهجرة الخ.

The end is wanting. Fol. 240 should be placed after 242, and fol. 247 after 244.

[College of Fort William, (1809) 1825.]

190.

B 107. Size 10½ in. by 6½ in.; foll. 82. Fifteen lines in a page.

A treatise on the ascent of Muḥammad, رسالة المعراج, by 'ALAM ALLAH b. 'Abd al-razzâk Makki Hanafi.

The preface begins: الحمد لله الذي جعل المعراج الى اوج قربه دينه وطاعته. The author relates in it that he was driven from his former dwelling-place, Burhânpûr, by religious disturbances (فلما حدث فيها ما حدث), and that, after having wandered about for some time, he was invited to the court of a prince, whom he calls (من فتنة الدين الخ) مؤيد الدين المحمدي (fol. 2). To him he dedicates the present work, which he had begun several years before.

The treatise commences (fol. 3v.): الحمد لله المبدع

المختار الواحد القبار. Various authorities, as late as Ibn Hajar Haithami (d. A.H. 973), are quoted in it.

Conclusion: هذا ما تيسر لي في بيان المعراج المحمدي وابرار اسرار ما وقع له صلعم في تلك الليلة المباركة من العناية الربانية والرعايات الصمدانية الخ.

Well written, of the eleventh century. A defect after fol. 11.

Cat. 224, xvi.

## 191.

2341. Size 8 in. by 6 in.; foll. 46. Fifteen lines in a page.

I. Foll. 1-2: A prayer for Muhammad, supposed to have been communicated by him to Mahmūd of Ghaznah in a dream.

Begins: اين درود معظم محمود غزنوي را در خواب محمد رسول الله آموخته.

II. Foll. 3-44: A Collection of Traditions from the Prophet, entitled لباب الاخبار, by AHMAD B. 'ABDALLAH.

It is divided into forty chapters, each of which contains ten traditions. The Isnāds are generally omitted. Each tradition is followed by a Persian translation. This collection was printed at Bombay, A.H. 1280. Cf. Stewart's Catal. 164, xlv.

Beginning: الحمد لله رب العالمين، قيوم السموات والارضين. The first chapter is inscribed: الباب الاول. في فضيلة العلم والعلماء. A list of all the chapters is inserted after the preface.

Dated 1 Muharram, 1157.

III. Foll. 44v.-46: Various pious stories in Persian, concluding with blessings on Muhammad.

Well written.

Seal of Tippu on the first page.

[Coll. Fort William, 1825.]

## 192.

2340. Size 8½ in. by 5½ in.; foll. 8. Thirteen lines in a page.

Forty Sayings of the Prophet, with a paraphrase in Persian verse, preceded by a preface also in Persian. Cf. Stewart's Catal. 158.

The preface begins: صحيح ترين حديثي كه راويان لا يؤمن احدكم. The first tradition is: مجالس دين الخ حتى يحب لاخيه ما يحب لنفسه.

Conclusion: است ترجمة الاربعين بتوفيق من هو خير ناصر ومعين الخ.

Neatly written in Nasta'liq, by Muhammad Mahdi b. Hājjī 'Abd al-hādī. Ornamented.

[Coll. Fort William.]

## 193.

630. Size 9½ in. by 6 in.; foll. 8. Eleven lines in a page.

Another elegant copy of the same work, without the preface. The text of the traditions written in Thulth, the paraphrase in Naskh. Tastefully ornamented in colours.

Seal of Nusrat Jang.

[Tippu.]

## 194.

2040. Size 11½ in. by 7½ in.; foll. 8. Thirteen lines in a page.

Another copy of the same, also without the preface. Well written in Thulth and Nasta'liq, and ornamented in gold and blue. Scribe, بخش الله ولد سلطان محمود الخوافي.

Seal of 'Abd al-ṣamad Khān Dīlīr Jang, A.H. 1189.

[Coll. Fort William, 1825.]

## 195.

2279. Size 8½ in. by 5½ in.; foll. 99. Fourteen lines in a page.

A selection of Traditions from the Prophet, made by order of Tippu, by 'ABD AL-RAḤMĀN B. 'ABD AL-MĀLIK. It is derived from the six canonical collections, and divided into ninety-two chapters, according to the numerical value of the name محمد, and hence entitled الجامع المحمدي. Cf. Stewart's Catal. 157, xciii. (?). The text is accompanied by a Persian interlinear translation.

Begins: نحمدك اللهم والمحمد راجعة اليك. . . . . واما بعد فيقول العبد المفتقر الى رحمة الله تعالى عبد

الرحمن بن شيخ العارفين عبد المالك غفر الله ذنوبهما  
لما اشار السلطان الاعظم والخاتان الاعلم الاكبر . . . . .  
السلطان المنصور المؤيد تيبو سلطان غازي قريشي نسباً . .  
الى انتخاب احاديث سيد الانام على عدد اسم  
المحمدي (sic) عليه الصلوة والسلام لفوائد جمهور اهل  
الاسلام فاقبست من مصابيح الصحاح الستة احاديث

واخباراً ومن آيات كلام الله انواراً . . . . . فسبّيته بجامع  
المحمدي (sic) الخ.

The first chapters treat of the holy war.

Written in a large plain hand, the Persian inter-  
lineation in Nasta'liq. Preceded by a list of contents  
in Persian (foll. 1-2).

[College of Fort William, 1825.]

## SCIENCE OF TRADITION.

196.

B 86. Size 10 in. by 6 in.; foll. 65. About  
twenty lines in a page.

### كتاب المغيث من مختلف الحديث

A treatise on Discrepancies in Traditions, by MAH-  
MUD B. TÂHIR B. AL-MUZAFFAR SANJARÎ.

This MS. is imperfect at the beginning and end;  
it commences now with the following verses, which  
belong to the preface:

حَسَنُ التَّحْقِيقِ جَمِيلٌ خَلَقَهُ (sic) جُودُهُ يَسْبِقُ جُودَ الْمَطَرِ  
عَالِمٌ بَلْ عَالِمٌ فِي جَسَدٍ قُرْنَتْ أَرْأَوْهُ بِالظَّفَرِ  
لَسْتُ أَدْرِي خَلَقَهُ أَحْسَنُ أُمِّ خَلَقَهُ أَمْ لَقْظُهُ كَالدَّرَرِ  
لَيْسَتْ الشَّمْسُ تُصَاهِيهِ سَنًا وَجْهَهُ أَجْمَلُ نَوْرِ الْقَمَرِ  
رَاحَةُ الزَّوَارِ فِي رَاحَتِهِ خُلِقَتْ لِلنَّفْعِ لَا لِلضَّرَرِ

The author says subsequently that in the course  
of his studies he read the *Mukhtaf al-hadith* of *Kutabî*  
(i.e. Ibn Kutaibah, d. A.H. 276).<sup>1</sup> The present treatise  
is an abridgment of that work, with additions by  
the author. It tries to solve the discrepancies be-  
tween single traditions, as well as between traditions  
and the Koran. The discrepant traditions are intro-

<sup>1</sup> See on this work, H. Kh. v. 463 and i. 198, and Cat. Lugd.  
iv. 54.

duced, the one by حديث آخر, the opposite by  
الجواب. The author  
dedicated his work to المجلس العالي المؤيد النظامي  
القوامي العنصدي الجلالى  
في حقائق التنزيل  
وبدائع التأويل ومختلف القراءات.

Written in different hands, of about the tenth century.  
Much is wanting at the end. Single leaves are also  
missing after foll. 7, 10, and 11. Fol. 3 is much torn.

Wrongly inscribed كتاب عقايد تنزيل. Cf. Cat. 226, xxxiii.

197.

2347. Size 7½ in. by 5½ in.; foll. 44. Thirteen  
lines in a page.

### الالفية

A treatise in verse on the Science of Tradition, by  
'Abd al-rahîm b. al-Husain Atharî 'Inâfî (d. A.H. 806),  
composed in A.H. 768. It is chiefly an abstract of  
the *Uloom al-hadith* of *Ibn al-Salâh* (d. A.H. 643). Cf.  
H. Kh. i. 416, and Flügel, Hdss. Wien, iii. 82.

Well written, by Abu'l-su'ûd b. 'Izz al-dîn المنوفى,  
and dated Thursday, 2nd Dhu'l-hijjah, 1146. With  
vowel-points. The headings in the Thulth character.

Seal of Nusrat Jang.

[College of Fort William, 1825.]



## 198.

B 104. Size 7½ in. by 5½ in.; foll. 147. Twenty-one lines in a page.

الجزء الاول من كتاب الايضاح بتكملة التنكيث على  
ابن الصلاح جمع شيخنا العلامة . . شهاب الدين ابن  
حجر تغمده الله برحمته .

IBN HAJAR 'ASKALÂNÎ's (Abu'l-fadl Aḥmad b. 'Alī, d. A.H. 852) Glosses on the الحديث of Ibn al-Ṣalāḥ (Abu 'Amr 'Othmān Shāhrazūrī, d. A.H. 643), and on the annotations on that work by 'Irāqī. Cf. H. Kh. iv. 250.

These glosses begin with the preface (خطبة) of Ibn al-Ṣalāḥ. The last heading which occurs is (fol. 142): القسم الثاني والعشرون معرفة المقلوب (هذا آخر ما وجد بخط شيخ الاسلام رحمه) it would appear that the work was never continued beyond this first volume.

Written in a good small hand, probably transcribed from the author's own copy. The passages commented are preceded by قوله, with ص or ع written over it, in order to distinguish the original text (الاصل) and the annotations of 'Irāqī (الفرع). Several blanks, intended in the author's copy for the full text of some quotations, which were never inserted, appear likewise in the present MS.

Bij. Libr., A.H. 1046. Seals of Muḥammad 'Ādil Shāh, and of two servants of 'Ālamgīr (Aurangzib), namely 'Ināyat Khān and Kābil Khān. Cat. 224, i.

## 199.

2182. Size 9 in. by 5 in.; foll. 58. Fifteen lines in a page.

IBN HAJAR 'ASKALÂNÎ's Commentary (ممزوج) on his own نخبة الفكر, on the technical terms used in Tradition, entitled النظر في توضيح نخبة الفكر. Cf. H. Kh. vi. 316. Edited by Col. Nassau Lees, Calcutta, 1862 (Bibl. Indica).

Plainly written. Dated A.H. 1184. The distinction

of the text and the commentary is often inaccurate. Frequent glosses in the first portion.

Seal of Nuṣrat Jang.

[College of Fort William, 1826.]

## 200.

B 109. Size 10 in. by 5½ in.; foll. 102. Nineteen lines in a page.

A Commentary on the preceding work, probably that of 'Alī Kānī (b. Sultān Muḥammad Harawī, d. A.H. 1014), which is entitled شرح نخبة الفكر. Cf. H. Kh. vi. 316, and Bibl. Sprenger, 485.

This commentary contains the complete text of Ibn Hajar. Begins: الحمد لله حمدا يوافي نعمه ويكافي مزيده.

Well written. The colophon runs as follows: نسخت في شهر ربيع الثاني سنة ١٠٥٢. الفقير . . . اضعف عباد الله شريف ضيف الله بن المغفور المرحوم شر[يف] محمود الحسيني المكي بن المبرور المكرم (sic) شاه محمد خادم بيت الله الحرام غفر الله له . . . وكان فراغه في بلد الدكن يدبور في ربيع الثاني سنة ١٠٥٢.

Some marginal notes.

Fol. 102v. An account of the seals of Muḥammad and his three successors, and of those of Abu Ḥanīfah, Abu Yūsuf, and Shaibānī, beginning: في البستان لا ينقش (sic), and concluding: تم مختصر الوقاية (sic).

Cat. 224 (Osoole Hudeeth), ii.

## 201.

B 110. Size 8 in. by 4 in.; foll. 157. Seventeen lines in a page.

An indifferent copy of the same work, apparently transcribed from the preceding MS. The last sheet but one is missing (after fol. 147).

Cat. 224 (Osoole Hudeeth), iii.

<sup>1</sup> Sic, r. صبغة or صبغ.

**LAW.**

## HANAFITES.

**202.**

1157. Size 9½ in. by 5½ in.; foll. 116. Thirteen lines in a page.

I. Foll. 1-4. A short treatise in explication of the following eight law terms: سنة, واجب, فرض, مفسد, مكروه, محرم, مباح, مستحب, in as many chapters. According to the conclusion,<sup>1</sup> the materials were taken from the following works: المحيط المتقى, الهداية وحاشيتها, الفتاوى الخانية, الكبير الحمد لله... اعلم ان العبد. ميزان الاصول. مستلا.

It appears from a work printed at Dehli (about A.D. 1870), which contains glosses on the present treatise, that the name of its author is Tâj al-dîn الرکالی, and it seems to be entitled عمدة البقر.

II. Foll. 5-116. كتاب القدوري. An abstract of Hanafite Law, by Abu'l-Husain Ahmad b. Muhammad QUDURI (Baghdādī, d. A.H. 428). It is also called مختصر القدوري, or merely القدوري. See H. Kh. v. 451; Aumer, Hdss. Münch. 84; Fleischer, Cat. Lips. 477, etc. Printed at Dehli, 1847, and subsequently.

This MS. begins: قال ... الحمد لله رب العالمين .  
 الشيخ الامام ابو الحسن (sio) احمد بن محمد البغدادي  
 رحمة الله عليه كتاب الطهارات الاصل في وجوب  
 الطهارات (sio) قال الله تعالى الخ .

Well written in Nasta'lik, by Shaikh Farid al-din Muhammad b. Shaikh Hasan Muhammad. Dated 5th Rabi' I., 1091. Covered with notes in different hands, and preceded by a table of contents.

Library of Pāidābād (Oudh). Seal of Mīr Muḥammad Asad  
Khān, A.H. 1185.

["Tippu" (Johnson?)]

**203.**

2059. Size 8½ in. by 6 in.; foll. 97. From fifteen to twenty-two lines in a page.

Another copy of the *مختصر القدوری*, somewhat differing from the preceding.

It begins: *هذا كتاب الطهارة يا ايها الذين آمنوا* and concludes with two *Persian* verses. Boldly written. Occasional notes. Interleaved with European paper, the first few pages of which contain notes and explanations in English.

This MS. came into the possession of A. Locket, at Baghdād, A.D. 1811. The following note is on the title-page: قد انتقل في تصرف تولية من الحاج عبد الفتاح افندی امام جامع , حسين باشا , and some notes in Turkish, in the same hand, are on the last page. The MS. had been a وقف .

[Coll. Fort William, 1825.]

## 204.

11. Size 13½ in. by 8 in.; foll. 243. Twenty-seven lines in a page.

A portion of the *المبسوط*, or system of Hanafite Law, by Shams al-a'immah Abu Bakr Muḥammad b. (Aḥmad b.) Abu Sahl SARAKHSI (d. A.H. 490 or 500), who dictated the whole work during his imprisonment at Ūzjand. See on it H. Kh. v. 363, and on the author, Flügel, *Class. d. hanefit. Rechtsgel.*, p. 303, and also Hdss. Wien, iii. 201.

This seems to be the only fragment of the work extant. It is said to be the ninth volume, and contains the following books, each of which is subdivided into chapters: العتق في المرض; والعين والدين (fol. 53); فرائض الخنثى (fol. 97v.); الفرائض (fol. 79v.); الدور (fol. 161v.); الخنثى (fol. 166); حساب الوصايا (fol. 170v.); الكسب (fol. 205v.); الحيل (fol. 190v.); الشروط (fol. 218); الرضاع (fol. 235). The name of the author

is introduced at the commencement of each book, together with the notice, that it is his diotate. The last book is dated Thursday, 22nd Jum. II., 477.

Beginning: كتاب العين والدين قال الشيخ الامام الاجل الزاهد شمس الائمة وفخر الاسلام ابو بكر محمد بن ابي سهل السرخسي رحمه الله املا اعلم بان مسائل هذا الكتاب وترتيبها من عمل محمد بن الحسن رحمه الله.

Written in a large hand. Dated 25th Jum. I., 1150. The beginning and end are worm-eaten.

[Hastings.]

### 205.

B 349. Size about 10½ in. by about 7½ in.; foll. 229. Between twenty-four and twenty lines in a page.

The first part of a work on details of Hanafite Law, entitled خلاصة الفتاوى, by IFTIKHÂS AL-DÎN TÂHIR b. Aḥmad b. 'Abd al-rashid Bukhârî (d. A.H. 542, at Sarakhs). Cf. H. Kh. iii. 165 and 136; Flügel, Class. hanef. Rechtsgel. 318; and Stewart's Catalogue, 148.

This is a concise manual for judges, which the author wrote subsequently to his larger works, خزانة نصاب الفقيه والواقعات. The preface begins: الحمد لله الذى نهي الدين، ونصب عليه البراهين.

The present volume contains the following books, each subdivided into sections (فصل), which are numbered: الطهارة (fol. 22); الحيض (fol. 74); النكاح (fol. 94); الحج (fol. 84); الصوم (fol. 76); الزكاة (fol. 97); الطلاق (fol. 128); الايمان (fol. 168).

Ends: آخر المجلد الاول من كتاب خلاصة الفتاوى ويتلوه في الثانى كتاب البيوع.

Exquisitely written. Several portions, including the commencement and the end, restored by more modern hands. A lacuna on fol. 57. The first leaves much injured.

Erroneously inscribed خزانة الواقعات. Cf. Catal. 228, xvii.

### 206.

976. Size 14½ in. by 9 in.; foll. 596. Twenty-nine lines in a page.

The first half of a Hanafite law-book, styled المحيط, the same as the محيط سرخسى of H. Kh. v. 433, 1151r, or one of the editions of the work of RAḌĪ AL-DĪN SARAKHSĪ (Muḥammad b. Muḥammad, d. A.H. 544). See also H. Kh. v. 431 sq., and Flügel, Class. hanef. Rechtsgel. 317.

The authenticity of this work has been questioned from the very beginning, and it has also been confounded with the المحيط البرهاني (H. Kh. v. 431)---the latter certainly without reason, as both works are very clearly distinguished in H. Kh. l.o. The identity of the present text with the محيط سرخسى is proved from the beginning and extracts of the preface as given by H. Kh. Less certainty may be attributed to his statement, that this is the larger edition in ten vols. The present text, at least, is complete in two vols. No other copy of the work is known to exist.

The present volume extends from كتاب الطهارة to كتاب الاصطيادات. The order of arrangement differs much from that usually followed in Hanafite law-books.

Plainly, but not carefully, written in different hands. There is a colophon on fol. 305, according to which the preceding portion was finished at the beginning of Sha'bân, 24 Julûs. Coloured lines round the pages. Foll. 560v. and 561r. have been left blank by mistake.

[Johnson.]

### 207.

977. Uniform with the preceding MS.; foll. 464.

The second volume of the preceding work, extending from كتاب الفرائض to كتاب الذبايح.

Written in the same way as the preceding MS. Gold and blue lines round the pages. Rubrics occasionally omitted. Foll. 342-3 should stand after 347, and foll. 400-1 after 407.

Inscribed on the title-page: الجزر الاول (sic) من كتاب محيط سرخسى. Both this volume and the preceding bear a note of A.H. 1196, in which the work is styled فتاوى محيط.

[Johnson.]

## 208.

B 356. Size 10½ in. by 7 in.; foll. 268. Twenty-three lines in a page.

A Commentary on a work on Hanafite Law, imperfect at the beginning, and without title. The author of the original work is only alluded to by the words السيد الامام المصنف; however, from occasional quotations of other works, especially his المنشور,<sup>1</sup> he appears to be Saiyid *Nāṣir al-dīn* Abū'l-Kāsim Muḥammad b. Yūsuf Samarḳandī Maḍanī (d. A.H. 556),<sup>2</sup> and the work commented on here, his الفقه النافع. Cf. H. Kh. vi. 291; Fleischer, Cat. Lips. 477 sq.; and Aumer, Hds. Münch. 94.

The author of the commentary is the well-known Abū'l-barakāt 'Abdallāh b. Aḥmad Nāsafī (d. A.H. 711). This commentary is described by H. Kh. (l.c.), who also gives an abstract of the epilogue. It is probably entitled المستصفى. The chief authority of Nāsafī is Badr al-dīn Kardarī (Muḥammad b. Maḥmūd), commonly called Khwāharzādah (d. A.H. 651), the nephew of that Kardarī (Shams al-a'imma Muḥammad b. 'Abd al-sattār, d. A.H. 642) who is mentioned in the epilogue.<sup>3</sup> Very likely, therefore, the "commentary by a disciple of Kardarī," subsequently noted by H. Kh.,<sup>4</sup> is not different from the present work. Cf. Flügel, Class. 323.

Only the first words of the passages commented are given (with قوله), but the books, chapters, and sections of the original work are marked throughout. Hence it would appear that the Leipzig MS. is incomplete. The following headings are to be inserted into the list given in Fleischer's Catal. 478. After No. 11, الظاهر; after No. 14, العتاق; المكتاب; الولاء; الايمان; الحدود; after No. 29 is here only a "chapter" السير; السرقة (باب). After No. 32, which is here inscribed القسمة,

<sup>1</sup> See on this work, H. Kh. vi. 188.

<sup>2</sup> This is undoubtedly the correct date, as it occurs severally in H. Kh., not 656, which he gives in describing the present work. Cf. especially H. Kh. vi. 107.

<sup>3</sup> Cf. H. Kh. l.c. See on the two Kardarī, Flügel, Class. 319 sq. and 322.

<sup>4</sup> Here I do not follow Flügel's translation.

is to be added الاجارات; after No. 34, الرجوع عن; الحوالة; الكفالة; الوكالة; الاقرار; الدعوى; الشهادات; احيا الموات; المزارعة; المضاربة; الرهن; الصلح; الديات; الجنائيات; الماذون; الحجر; الاكراه; الاشربة; الجننى; and after No. 35, الوصايا; المعاقل.

The beginning of this MS. (20 foll.) has been wanting for at least two centuries. The first words are: مرضه بالتحرك. The final portion has been partly destroyed by white-ants. Still, the MS. is valuable enough, as it is written in a very good hand, though without diacritical points, and, as far as can be made out from the conclusion, seems to have been transcribed by the author himself. Unfortunately, the passage is much injured. After a short prayer, the author says: قال العبد الضعيف... احمد النسفى... رتب. هذا ا... [غفر الله] له ولوالديه واحسن اليهما واليه. Then follows the statement quoted by H. Kh. The last fol. is lost.

Corrections and additions in the same hand, but of different dates. Indistinct characters have been occasionally rendered clear on the margin (marked with بيان), and various readings added from another MS.

Inscribed اجزا جلد رابع هدايه, and again (fol. 140), كتاب فتاوى نسفى در علم فقه جلد دوم. Cf. Catal. 227, i. 5 and 229, xxii.

## 209.

2239. Size 11½ in. by 6¾ in.; foll. 392. Twenty-five lines in a page.

A Commentary (ممزوج) on *Rukn al-islām's* (Muḥammad b. Abū Bakr Imāmzādah Samarḳandī Hanafī, d. A.H. 573) شرعة الاسلام, by Ya'qūb b. Saiyid 'Alī (Rūmī, d. A.H. 931). It is entitled: مفاتيح الجنان ومصابيح الجنان. See H. Kh. vi. 1 and iv. 42, and for a full analysis of the شرعة الاسلام, Krafft, Hds. orient. Akad. Wien, 163 sq. Cf. Catal. St. Petersburg. 44, and Cat. Bodl. ii. 82.

<sup>1</sup> This word has been erased.

This commentary has been compiled from 120 works, such as commentaries on the Koran, collections of traditions, law-books, works on morals, dictionaries, grammars, etc. A list of them is given at the end of the work.

Begins: *هذا لمن من على عباده نعمة الاسلام وجعله*. The original work commences (fol. 4v.): *الحمد لله الذي دلنا على الطريق بالشواهد والاعلام*.

Well written. The colophon runs as follows: *كاتبه احقر الناس محمد نصير قريشي تحرير في التاريخ بانزدهم شعبان روز چهارشنبه سنه 1096*.

A list of the sections of the *شريعة الاسلام* is written on the fly-leaves. Worm-eaten.

[Coll. Fort William, 1825.]

## 210.

744. Size 11½ in. by 7½ in.; foll. 271. Twenty-nine lines in a page.

The first half of the *فتاوى قاضى خان*, or Legal Decisions, compiled by Fakhr al-din Abu'l-mahasin al-Hasan b. Mansur b. Mahmud Uzjandi, commonly called *KÂPÎKHÂN* (d. A.H. 592). Cf. H. Kh. iv. 364; Flügel, Hdss. Wien, iii. 240; Cat. Mus. Brit. 724; and Aumer, Hdss. Münch. 89. Printed at Calcutta (Asiat. Lithograph. Press), 1835, in 4 vols.

This MS. is founded upon a dictate of the author's, given at his house, on the 6th Muharram, 578.

Well written. Concluding: *تم النصف الاول من الخاتمة المسمى بفتاوى قاضى خان الخ*. Dated 24 Rabi' I., 1108. Preceded by a table of contents.

The following note runs over fol. 117v.-118r.: *ابن كتاب وقف*. *شده از ملك قطب شاه هر كه خواند دعا بكند در حق* (sic) *ابن بى نواه*. Seal and signature of Sibghat-allah Khân, A.H. 1182.

[Hastings.]

## 211.

605. Size 10½ in. by 7 in.; foll. 385. Twenty-one lines in a page.

The first half of *BURHÂN AL-DÎN* Abu'l-Hasan 'Alî b. Abu Bakr b. 'Abd al-jallî MARGHÂNÂNÎ's (d. A.H. 593) *الهداية*, which is a commentary on his own *المبتدى*, on Hanafite Law. See H. Kh. vi. 479; Flügel, Hdss. Wien, iii. 202 sq., and Class. 316. The work was printed at Calcutta, A.H. 1234, and translated into English by C. Hamilton, London, 1791, and this translation edited for the second time by S. G. Grady, London, 1870.

Concludes with *كتاب الوقف*. Well written, by 'Alî b. Hasan Azhari, in Shawwâl, A.H. 861, *في يوم السبت المبارك تاسع عشرين* (sic) *شوال المبارك سنة* *احدى وستين وثمانى مائة*.

A table of contents is on the fly-leaves. Foll. 1 and 2, which are of a much smaller size, belong to a *Persian* treatise.

A splendid ornament, in gold and blue, is on the title-page (fol. 6r.), containing the following inscription: *الاول من الهداية*: *للشيخ الامام العالم عبد الجليل المغرى نانى* (sic) *رحمه الله*.

According to notes at the end and on fol. 3, the book had been taken from Muhammadâbâd-Bidar, and came into the Royal Library of Bijâpûr, in A.H. 1029. Seals of Mahmud Khwâjah Jahân, and 'Abd al-majid Khân (A.H. 1146). In a rich Oriental binding.

[Tippu.]

## 212.

146. Size 12 in. by 7 in.; foll. 373. Seven lines in a page.

The first part of the *Hidâyah*, concluding with *كتاب الزكاة*.

Plainly written in three different hands, Naskh and Nasta'lik, with frequent marginal notes.

[Tippu.]

## 213.

147. Uniform with the preceding MS.; foll. 419.

The second part of the same, from *كتاب النكاح* to *كتاب الوقف*.

Written in different hands, Nasta'lik prevailing, with numerous notes. Preceded by a table of contents.

Both this volume and the preceding bear the seal of Khân Jahân. Cf. Stewart's Catal. 144, i.

[Tippu.]

#### 214.

1776. Size 12½ in. by 8 in.; foll. 174. Twenty lines in a page.

The first half of the *Hiddayah*.

Mostly written in an inelegant Nasta'lik hand, approaching Shikastah. Dated 25th Rabî' I., 1017.

Colophon: تمت هذه النسخة المعظمة المكرمة المصنفة في علم الفقه من يد الضعيف التحييف الراجي الى رحمة الله تعالى محمد زمان (?) بن ملا اله بخش في يوم الثلاثاء في .. الخامس والعشرون من شهر ربيع الاول سنة 1117 (sic).

Covered with notes. On fol. 174 recipes.

Signature of R. Johnson.

#### 215.

1419. Size 10½ in. by 7½ in.; foll. 232. Eighteen lines in a page.

The second half of the same work, from كتاب البيوع to the end.

Mostly written in a bold Nasta'lik hand; not quite finished, though a conclusion has been added, with the date, A.H. 1052. Copious marginal notes. Some portions supplied in two different hands.

[Johnson.]

#### 216.

B 343A. Size 11½ in. by 7 in.; foll. 387. Eleven, afterwards nine lines in a page.

The first portion of the *Hiddayah*, as far as كتاب الحج, with copious notes.

Plainly written in a Persian hand, of about the tenth century. Imperfect at the beginning<sup>1</sup> and end; single leaves are missing after foll. 47 and 96. Injured on the margin and stained.

<sup>1</sup> Forty-five foll. are wanting.

#### 217.

B 343B. Uniform with the preceding MS.; foll. 244.

Another fragment of the same, extending from كتاب اللقطة to the end.

Written in two different hands. Imperfect at the beginning and end, and in many other places. Stained. Part of fol. 124 torn off.

This MS. and the preceding had been mixed together in utter confusion. Fol. 380 of the latter is inscribed: اجزا شرح هدايه. Cf. Catal. 227, i. 7, 8 (?).

#### 218.

1393. Size 12 in. by 8 in.; foll. 335. Twenty-nine and twenty-one lines in a page.

The first part of a copious Commentary on the *Hiddayah*, entitled النهاية في شرح الهداية. The author is Husâm al-dîn al-Husain b. 'Alî ŞİHNÂKÎ (d. A.H. 711), who completed his work in A.H. 700. See H. Kh. vi. 480, and Flügel, Class. 327. Cf. Stewart's Catal. 144, iii. No other copy seems to be extant.

This is the first commentary that was written upon the *Hiddayah*. The author began it at the exhortation of his Shaikh, 'Alâ al-dîn Muhammad b. Ahmad b. 'Omar الساغري. Of the two Isnâds connecting him with Marghinânî, the one consists of three, and the other of two intermediate persons. He can by no means be called his pupil, as he is by H. Kh. (l.c.). The original text is distinguished by the word قوله.

The present volume consists of two separate portions. The first (foll. 1-183) contains the books الطهارات and الصلوة, and the second (foll. 184-335) the books الزكوة, الحج, and الصوم. Plainly written. Two blanks on foll. 270 and 271, intended for drawings of the Mosque of Makkah, have never been filled up. Worm-eaten.

Seal and signature of a Saiyid named Ashraf b. 'Abdallah, who bought this MS. of Nûr Muhammad صفاف, and seals of Faîd 'Alî Khân (A.H. 1174), and Muhammad Khidr Khân (A.H. 1191).

[Tippu.]

## 219.

778. Size  $8\frac{3}{4}$  in. by  $5\frac{1}{2}$  in.; foll. 539. Twenty-seven lines in a page.

The first part of a Commentary on the *Hidāyah*, entitled *العناية*, by Muḥammad b. Maḥmūd b. Aḥmad Ḥanafī<sup>1</sup> (Akmal al-dīn BĀBARTI, d. A.H. 786). Cf. H. Kh. vi. 485; Cat. St. Petersb. 40; and Flügel, Class. 334 sq. The work was printed at Calcutta, A.H. 1247, in four vols.

This is also a commentary by *قوله*. The present volume comprises the first half of the *Hidāyah*, or the first two volumes of the aforesaid edition, and concludes: *نجز الجزء الثاني من العناية في شرح الهداية بحمد الله . . ويتلوه الجزء الثالث كتاب البيوع*; but the beginning of the second *جز* is not marked.

Inelegantly written; the first two leaves restored by a more modern hand. Owing to the bad quality of the ink, the leaves had stuck together, and often could not be separated without injuring the writing.

This MS. was once *وقف*.

[Hastings.]

## 220.

B 344, 347. Size 10½ in. by 7 in.; foll. 624. Thirty-one, twenty-nine, and twenty-seven lines in a page.

Another Commentary (by *قوله*) on the *Hidāyah*, called *الكفاية*, by BURHĀN AL-SHARĪ'AH Maḥmūd b. 'Ubaidallah b. Maḥmūd Tāj al-sharī'ah Maḥbūbī, who flourished at the beginning of the eighth century (see the following MS.). Cf. H. Kh. vi. 483. The work was printed, together with the *Hidāyah*, at Calcutta, A.H. 1249, in four vols., and also at Bombay, A.H. 1280.

Originally in two separate volumes, each containing two of the Calcutta edition. Written in different hands, part of the second volume in a bad Nasta'liq. Vol. I. (as far as fol. 297) is revised throughout, and concludes with the date of the original copy (Rama-

<sup>1</sup> Thus the author names himself in the preface.

dān, 832). It is preceded by a different commentary on the preface of the *Hidāyah* (foll. 4-8), which, after an introductory line, begins: *الحمد لله افتتح الكتاب بالتسمية والتحميد*. Both vols. have tables of contents, in a modern hand. One leaf is wanting after fol. 21, and six after fol. 43. Fol. 39 is much injured. Stained.

Vol. I. has the correct title, but vol. II. is inscribed: *نهاية حاشية هداية جلد چهارم*. Cf. Catal. 227, ii., and i. 4.

## 221.

2555. Size 10 in. by 6 in.; foll. 329. Twenty-one or nineteen lines in a page.

A Commentary on *Burhān al-sharī'ah's* *الوقاية*, or abridgment of the *Hidāyah*, compiled by his grandson (ṢADR AL-SHANĀ'AH) 'Ubaidallah b. Mas'ūd b. Tāj al-sharī'ah b. Ṣadr al-sharī'ah (d. A.H. 747 or 745), who completed it in A.H. 743. It is called simply *شرح الوقاية*, but also goes by the name of its author, viz. *صدر الشريعة*. See H. Kh. vi. 460; Flügel, Hds. Wien, iii. 209; Cat. Mus. Brit. 119, etc. Copies are frequent.

Written in different styles. Date, A.H. 965. Scribe, 'Abd al-raḥīm (b.?) 'Omar. Frequent marginal notes; the margin, however, is injured. Stained.

Foll. 1-9 and 320-329 are filled with various extracts and notes.

Signature of Muḥammad Afḍal at the end.

[Bibl. Leydeniana.]

## 222.

2148. Size 10 in. by  $6\frac{3}{4}$  in.; foll. 336. Seventeen lines in a page.

Another copy of the *الوقاية شرح*.

Well written, and finished on the 2nd Dhu'l-hijjah, 1055, by Nazar Muḥammad b. Molla Muḥammad Khuwārazmī. Notes have been frequently added on the margin by different hands.

Frequent impressions of the seal of 'Abd al-majīd Khān (A.H. 1145).

[Coll. Fort William, 1825.]



## 223.

362. Size 10½ in. by 6 in.; foll. 554. Thirteen lines in a page.

Another copy of the *شرح الوقاية*.

Well written, by Muḥammad 'Āḳil b. 'Abd al-ghufūr. Copious notes have been added, partly by the same, and partly by Jamāl 'Alī, who also revised the latter portion.

Seal of 'Abd al-razzāk Khān (A.M. 1177) and 'Abd al-wabbāb Khān.

[Tippu.]

## 224.

1669. Size 10½ in. by 5¾ in.; foll. 244. Twenty-seven lines in a page.

Another copy of the same Commentary.

Plainly written. Conclusion: تمت هذه الكتاب الشريفة المسمى بشرح الوقاية بوقت مبارك ضحى تمام شون تحرير في التاريخ الحادى والعشرين من شهر مبارك رمضان سنة الف ثمان وتسعين، بعون الله الملك العزيز العلم مالك كمال محمد ابن محمد جيو مقدم الامة كتب هذا الكتاب فقير عبد الكريم بن امى جى (sio) بوهرة ساكن قصبة بيجابور غفر الله لكاتبه ومالكه الخ.<sup>1</sup>

Prefixed is a table of contents, in the same hand.

## 225.

1440. Size 11 in. by 6½ in.; foll. 293. Twenty-three lines in a page.

Another copy of the same.

Plainly written, by the same scribe as the preceding MS. The colophon runs as follows: ختمت هذا الكتاب المسمى من شرح وقاية في يوم الثانى بوقت عصر في التاريخ التاسع عشر من شهر شعبان المعظم سنة الف ومائة واربع، هذا الكتاب .<sup>2</sup> بينى امتو السلام بنت ميان عمر شاه بن شاه محمد كتبه فقير عاجز محتاج الى شفاعة النبی صلعم عبد الكريم بن محمد امين ابن عبد الرحمن مرحوم غفر الله لكاتبه ومالكه الخ.

Worm-eaten.

[Johnson.]

<sup>1</sup> Compare the colophon of the following MS.

<sup>2</sup> One word erased. A note on the fly-leaf referring to the lady owner is also partly erased.

## 226.

348. Size 12½ in. by 8 in.; foll. 284. Nineteen lines in a page.

Another copy of the same.

Well written in Nasta'lik. The colophon runs as follows: قد وقع الفراغ من تحرير هذه الكتاب المسمى بشرح الوقاية في بلد الهندور (?) بيد فقير الحقير دين محمد ابن دولت محمد بن شير محمد عرب جهانملى ومن هجرة النبوى صلعم الف ومائة واربعون وتسعة سنة في يوم الجمعة بوقت الضحى في تسعة شهر محرم الحرام ومن سنة الجاوس محمد شاه تسعة عشر اللهم اغفر لكاتبه الخ.

With marginal notes. Stained by damp.

[Johnson.]

## 227.

B 351. Size 9¾ in. by 5¾ in.; foll. 214. Twenty-five lines in a page.

Another copy of the same.

Neatly written in two hands, with marginal notes. Of the eleventh century. Defects after foll. 41, 71, and 121. Part of fol. 13 is torn off. Injured and worm-eaten.

Seal of 'Ināyat Allah on the title-page, together with the following note: در اورنگ آباد خجسته بنيان اين نسخه شريفة ميتر شد.

Cat. 227, viii.

## 228.

B 348. Size 8½ in. by 4¾ in.; foll. 286. Seven-teen or sixteen lines in a page.

An imperfect copy of the *شرح الوقاية*.

Neatly written in Nasta'lik, with some notes.

The first portion (thirty-three foll.) is wanting. Begins: شس اى من احدث في ركوعه. There are also defects after foll. 126, 156, 176, and 183, and the last fol. is lost. Foll. 11, 105, and 106 are injured.

Cat. 227, viii. 5.

229.

B 341. Size 10 in. by 7½ in.; foll. 145. Twenty-two lines in a page.

Another copy of the *شرح الوقاية*, imperfect at the beginning.

Well written in Nasta'lik, with copious notes. Conclusion: تمت هذه النسخة الشريفة على يد عبد الصغيف الراجي الى رحمة الله العالى جملة بن عبد على بن ملا امين شرعا في يوم العشرين من شهر العشور سنة ثمان واربعين وتسعمائة في مدرسة عالية الخ بيك ميرزا المعمورة في بلدة المحفوظة بخارا والله اعلم.

The beginning is much injured, and the whole is stained by damp. Begins: رأيت الدم.

One portion is inscribed *اوراق جلد دويم شرح مختصر* *اوراق شرح هدايه*, and the other, *الوقاية*. Cf. Catal. 227, i. 6 (?) and 228, viii. 8.

230.

B 341b. Size 10 in. by 6½ in.; foll. 193. Twenty-seven lines in a page.

Another copy of the same work, imperfect at the beginning, and much injured by insects, and by damp. The earlier portion is in a lamentable condition. Single leaves are missing after foll. 5 and 49.

Written in Nasta'lik, about A.H. 1000, and collated.

At the end an "introduction" on technical terms (اما (المقدمة فهي (sic) الاصطلاحات الخ concerning Muhammad.

231.

B 364. Size 10 in. by 6 in.; foll. 444. Twenty-one lines in a page.

A Super-commentary on the *شرح الوقاية*, by Akhî Yûsuf b. Junaid (Tuḳâtî, commonly called Akhî Chahabî, d. A.H. 905), who compiled it during the years A.H. 891-901. It is entitled *شرح صدر الشريعة في ذخيرة العقبي*, and dedicated to the Ottoman Sultan (Bâyazîd b. Muḥammad Khân) b. Murâd Khân.<sup>1</sup> Cf. H. Kh. iii. 327 and vi. 460, 464, and also Flügel, Class. 346.

<sup>1</sup> The names in parenthesis are taken from the following MS., there being a blank left for them in the present copy.

The proface begins: الحمد لله الذى شرح صدر الشريعة: الفراء. In the epilogue, the author styles himself ابن يوسف بن جنيد عفى الله عنهما الحميد المجيد المدرس باحد الثمانية الكائنة في البلاد القسطنطينية (sic) وكان ابتداء التاليف تقريبا في احدى: وتسعين وثمانمائة وختمه في ثمان ذى الحجة من حجة احدى وتسع مائة من الهجرة الخ.

This copy was transcribed for, and apparently in part by, A'azz al-din Muhammad b. Shaikh Abu'l-ma'ali. Worm-eaten towards the end.

232.

B 350. Size 9½ in. by 5½ in.; foll. 244. Nineteen lines in a page.

الجزو الاول من جاشية حل الوقاية  
من تصنيف اخي زاده چلبى

Another copy of the same work.

Well written, but not very correct. It was transcribed in A.H. 1029, at Burhānpûr, for Khādi Khūshhāl, who wrote the following note at the end: تم استكتابه وقت الاشراق يوم السبت ١٧ شهر ذى القعدة سنة ١٠٢٩ حين رجع العسكر من الدكن الى برهانپور ووقع ما وقع علينا من المصائب وانا العبد الراقم خوشحال الخ.

A similar note is on the title-page.

Bij. Libr., A.H. 1064, from Khūshhāl. Seals of the latter and of Muhammad 'Adil Shāh.

233.

B 352, 369. Size 9½ in. by 6½ in.; foll. 264. Twenty-one lines in a page.

An incomplete copy of the same work, indifferently written, and in some places supplied by another hand.

Fifteen foll. are wanting at the beginning. The first words are: الشرب ان لا يعرف شيئا. Defects after foll. 38, 60, 61, 62, 86, 87, 89, and 162.

Cat. 227, viii. 6 and 228, xx.

<sup>1</sup> He evidently alludes to the retreat of the Moghul army before Malik 'Anber. See Elphinstone's India, 6th edition, p. 562.

## 234.

722. Size 9½ in. by 7 in.; foll. 284. Six lines in a page.

An Abridgment of the *Wakāyah*, commonly called *مختصر الوقاية*, by (SADR AL-SHARĪ'AH) 'Ubaidallah b. Mas'ūd b. Tāj al-sharī'ah, the author of the preceding commentary. It is sometimes styled *النقاية*, though this title is not mentioned in the author's preface. Cf. H. Kh. vi. 373, and Aumer, Hdss. Münch. 92. It has been published by Mirza Kazem-Beg, Kazan, A.H. 1260 (= A.D. 1845).

Well written in a large hand, by Molla Muḥammad 'Alawī b. Molla Ibrāhīm Samarkandī, in Rabī' I., 1045. Copious notes have been added in some places, and occasionally written on leaves inserted for the purpose. Fol. 1, which is in a different hand, is reversed. Slightly injured by damp.

[Johnson.]

## 235.

826. Size 8 in. by 4½ in.; foll. 154. Eleven lines in a page.

Another copy of the same work, well written, with copious notes on the margin.

The vacant pages at the end (from fol. 138) are filled up with various extracts, written partly in Shikastah, viz., *كتاب مراقبات*; a devotional formula, explained in Persian, *وظيفة سلسله عليه قاريه الح*; some glosses by Shumunnī and others; extracts from the *فتاوى عالمگیری*; short relations for purification, prayer, alms, fasting, and *احكام*, etc.

Seal of 'Abd al-qāsim Khān bādūr Dīlīr Jang, A.H. 1185.

[Tippu.]

## 236.

1697. Size 9½ in. by 5½ in.; 111. 839. Fifteen lines in a page.

A copious Commentary (*ممزوج*) on the preceding work. The author is, according to H. Kh. vi. 375, ABU'L-MAKĀRIM b. 'Abdallah b. Muḥammad, who completed it in A.H. 907. See also Aumer, Hdss. Münch., p. 93, no. 283.

Boldly written. Some blanks on the first pages.

Inscribed *مختصر وقایه* شرح مکارمی. Seal of Nizār Jang, A.H. 1174.

[Tippu.]

## 237.

2158. Size 10 in. by 5½ in.; foll. 296. Twenty-five lines in a page.

The first part of another Commentary (*ممزوج*) on the same work, styled *جامع الرموز*, by Shams al-dīn Muḥammad Khurāsānī KURISTĀNī (d. A.H. 962 or 950), who completed it in A.H. 941. Cf. H. Kh. vi. 374; Aumer, Hdss. Münch. No. 284; and Cat. Lugd. iv. 121. Printed at Calcutta, 1858, by Col. W. Nassau Lees.

This vol. extends to the end of *كتاب الايمان*. It begins: الحمد لله الذي فضلنا بتعظيم (sic) اصول مبسوط. الجامع الكبير.

Plainly, but not carefully written. Conclusion: جلد اول شرح مختصر وقایع (sic!) بتاريخ نهم شهر جمادی الاول سنة ۲.

Foll. 210 and 215 should be transposed.

Seals of 'Abd al-majīd Khān (A.H. 1146) and 'Abd al-kālik Khān, A.H. 1162.

[College of Fort William, 1825.]

## 238.

B 345, 346. Size 11½ in. by 8 in.; foll. 299. Nineteen, twenty-one, and twenty-three lines in a page.

'ABDALLAH b. MAHMŪD b. Maudūd Abu'l-faḍl Maṣṣilī's (d. A.H. 683, at Baghdād) Commentary on his own *المختار*, or Abstract of Hanafite Law. It is entitled *الاختیار*. Cf. H. Kh. v. 436; Cat. Lugd. iv. 126; Aumer, Hdss. Münch. 96; and Flügel, Class. 326.

The original text is distinguished by *قال*.

In two volumes. Well written, with numerous notes, but imperfect and injured both at the beginning and end. The first volume, of which 30 foll. are wanting, commences in the *كتاب الصلوة*, with the words *هاهنا ينصرف*, and concludes with the *كتاب المساقاة*. The colophon runs as follows: تم النصف الاول من هذا الكتاب بعون الملك الوهاب على يد اضعف الطلاب قاسم الملقب بملا جان بن مولانا احمد بن

مولانا حبيب الله بن مولانا مریجان (؟) غفر الله له .  
تاريخه سنة سبعين وتسعمائة الخ.

Foll. 169v. and 170 contain two prayers (دعاء تنوت) and (دعاء استخاره), with explanations, and various notes.

The second volume (fol. 171) is inscribed: هذا نصف الاختيار لصاحب المختار للشيخ الامام العلامة جمال الدين عبد الله بن محمود بن مودود بلدجي رحمه الله. It begins with the كتاب النكاح, and terminates in the كتاب الديات. Two leaves are wanting after fol. 297.

The first vol. is erroneously inscribed هداية. Cf. Catal. 227, i. 10 (or 11 p.).

## 239.

B 56. Size 8½ in. by 6 in.; foll. 108. Twenty-three lines in a page.

I. (foll. 1-14) The celebrated treatise on the Law of Inheritance (الفرائض), commonly called السراجية, by SIRAJ AL-DIN Muhammad b. Muhammad b. 'Abd al-rashid SARAJWANDI (who flourished about A.H. 600). Cf. H. Kh. iv. 399 sqq.; Cat. Mus. Brit. 409; Fleischer, Cat. Lips. 481; and Cat. Lugd. iv. 123 sq. It was edited by Sir W. Jones, Calcutta, 1792.

II. (foll. 15-108) كتاب شرح السراجية في فرائض (ممزوج) on the preceding work, by SAYYID SHARIF JUWAINI (d. A.H. 816). See H. Kh. v. 461, and Cat. Mus. Brit. l.o. It was translated by Sir W. Jones in the above edition, and the text printed at Calcutta, A.H. 1260.

Beginning: الحمد لله رب العالمين والصلوة على خير خلقه محمد وآله اجمعين قال المولى الشيخ الامام سراج الملة والدين الخ.

Both treatises are neatly written, by Muhammad b. Khālid Walīdī Hanafī, for his own use. The former

is dated beginning of Sha'ban, 995, and the latter, Thursday, 14th Jum. II., 1001.

On the last page is an *Iḍārah* for the present volume, dated end of Shawwāl, 1029.

Seal of Muhammad Ikhlās Khān at the end. "Kādiriyah Library," A.H. 1075, from Taj Muhammad. Bij. Libr., A.H. 1091, from Khewāṣṣ Khān.

Cat. 228, xiv. 1.

## 240.

1153. Size 10½ in. by 6 in.; foll. 111. Twenty-seven and twenty-three lines in a page.

I. (foll. 1-6). The *Sirdjīyah*.

Clearly written in a small Nasta'liq hand, in A.H. 1101. The copyist styles himself احقر العباد غلام شمس الدين بن محمد شريف الحسيني.

II. (foll. 7-111). The Commentary of SAYYID SHARIF on the preceding work.

Mostly written in a hurried Nasta'liq. The colophon runs as follows: تمام شد كتاب شريفى كه در علم فرايض است بوقت چاشت بتاريخ دهم شهر جمادى الثانى سنة ۱۱۰۱ جلوس ولا مطابق سنة ۱۱۰۱ هجرى در قصبه سيوهارد مركزار سنهبل بخط فقير حقير. ابن شيخ عماد ساكن قصبه برناوه صوبه دار الخلافه شاه جهان آباد.

[Johnsr. n.]

## 241.

B 463. Size 6½ in. by 4½ in.; foll. 60. Seven lines in a page.

Another copy of the *Sirdjīyah*, imperfect at the beginning.

Written in a bold character, in Dhu'l-hijjah, 944, at Lahore, for one Tāhir 'Abdallāh. Numerous notes in the first portion.

The first ten leaves are wanting. Begins: للواحدة. One leaf is also missing after fol. 36.

Inscribed (fol. 2) رساله در علم فرايض. Cf. Cat. 228, xxiv.

<sup>1</sup> Cf. Orientalia, ed. Juynboll, etc., ii. 273.

<sup>1</sup> One word doubtful.

## 242.

B 62. Size  $7\frac{3}{4}$  in. by 5 in.; foll. 28. Nine lines in a page.

A good copy of the *Sirdjīyah*, but imperfect both at the beginning and end. It commences: *وان سفلت*.

Erroneously inscribed *اوراق مصباح الدجى در علم فرايض*. Cf. Catal. 228, xiv. 4.

## 243.

B 61. Size  $8\frac{1}{4}$  in. by  $5\frac{1}{2}$  in. Fifteen lines in a page.

(Foll. 1-13) The *Sirdjīyah*.

Well written, with marginal notes. Defects after foll. 1 and 5.

The remainder is in *Persian*. See Persian MSS.

## 244.

B 63c. Size about  $9\frac{1}{2}$  in. by about  $5\frac{3}{4}$  in.; foll. 101. Fifteen lines in a page.

A fragment of the Commentary on the *Sirdjīyah*, by SA'YID SHARIF JURJANI.

Well written, partly in Nasta'liq, and partly in Shikastah. A portion supplied by a later hand.

The beginning is wanting. The first words are: *على قوله او حكما*. Defects after foll. 18 and 46. The margin injured by insects.

Fol. 63 bears the inscription *اوراق فرائض*

## 245.

B 60. Size  $9\frac{1}{2}$  in. by  $6\frac{1}{4}$  in.; foll. 114. From seventeen to twenty-four lines in a page.

Another Commentary on the *Sirdjīyah*, imperfect at the beginning. According to the inscription, which is repeated on the first leaf of each quire, it is *نحو السراج* or *نحو الضوء*, by (Shams al-din Abu'l-'alâ) MAHMUD B. ABU BAKR B. ABU'L-'ALÂ Bukhârî KALÂBÂDÎ (d. A.H. 700), who completed his work in A.H. 676. See H. Kh. iv. 121, 404, and Cat. Bodl. i. 82 sq.

The text of the *Sirdjīyah* is introduced by *قال*. The commentary is concluded by an appendix on different

questions (نصل في لواحق الكتاب, fol. 109), which is not mentioned by H. Kh.<sup>1</sup> No date or epilogue is found in this MS.

Clearly written, of the tenth century. Some notes. The first sixteen foll. are missing. Begins: *النسبية* ومولى العتاقة.

## 246.

B 57. Size 7 in. by 5 in.; foll. 50. Twenty-three lines in a page.

A third, concise Commentary on the *Sirdjīyah*, by ABU'L-'ALÂ Muḥammad b. Aḥmad Bihishtî Isfarâ'înî, commonly called Fakhr (al-dîn) Khurâsânî.<sup>2</sup> Cf. H. Kh. iv. 401.

The preface begins: *الحمد لله الذى قدر لي كتابه*. The text and the commentary are distinguished by *قال* and *اقول*. Well written in Nasta'liq, the diacritical points often omitted. Dated Friday, 20th Rabi' I., 959. Revised and collated. Injured by insects.

Bij. Libr., A.H. 1023, from Shaikh 'Alam Allah.

Cat. 228, xiv. 2.

## 247.

B 58. Size  $7\frac{1}{2}$  in. by 5 in.; foll. 62. Twenty-three lines in a page.

Another copy of ABU'L-'ALÂ's Commentary, written in a similar style, but inferior to the preceding copy. A few marginal notes. Injured by damp.

Various pieces of *Persian* poetry have been written on the vacant spaces at the beginning and end of the book.

## 248.

B 59. Size  $7\frac{3}{4}$  in. by about 5 in.; foll. 58. From twenty-one to twenty-three lines in a page.

Another copy of the same Commentary, imperfect at the end.

<sup>1</sup> He mentions, however, such an appendix with another commentary on the work, iv. 400.

<sup>2</sup> *المشهور بالفخر الخمر [اسا] فى*. Thus the author calls himself in his preface.

<sup>3</sup> Another MS. (no. 248) has *بحكمته*.

Plainly written, probably of the tenth century. The copyist seems to have been short of paper, as he used occasionally leaves already filled with writing on one side, or such as are of a much smaller size than the rest. A defect after fol. 7.

Cat. 228, xiv. 3 (?).

### 249.

1170. Size 8 in. by 5½ in.; foll. 131. Thirteen lines in a page.

### كتاب مجمع البحرين وملتقى النيرين

تصنيف الشيخ الامام العلامة المحقق المدقق الفهامة مظفر الدين احمد بن على بن تغلب<sup>1</sup> بن ابي النضيا الساعاتي البعلبكي اصلا البغدادي منشأ تغمدته الله برحمته.

The celebrated work on Hanafite Law, by IBN AL-SÂ'ÂFI (d. A.H. 694). Cf. H. Kh. v. 396; Cat. Mus. Brit. 118; Flügel, Hdss. Wien, iii. 205; Cat. Lugd. iv. 132 sq., etc.

A good copy, neatly written, with vowel-points frequently inserted. It was transcribed by Ahmad b. 'Omar al-Hanafi, for his own use (علقها لنفسه), and dated Friday, 23rd Rajab, 938. It was also collated with a copy written by the author himself, the variants of which are marked with بخطه. At the beginning is a table of contents.

[Gaikwar.]

### 250.

B 355. Size 11½ in. by 9½ in.; foll. 646. Thirty-one lines in a page.

A Digest of Hanafite Law, called الوافي, with a Commentary (ممزوج), both by Hâfiz al-din Abu'l-barakât 'Abdallah b. Ahmad b. Mahmûd NASAFI (d. A.H. 710). The commentary is entitled في الكافي. شرح الوافي. Cf. H. Kh. vi. 418 and v. 23, and Bibl. Sprenger. 627.

<sup>1</sup> The common reading is ثعلب.

Beginning: ... الحمد لمن جلت نعمه ودقت حكمه قال الصدر الكبير حافظ الملة والدين بحر المعاني نعمان الثاني عبد الله بن الصدر السعيد الشهيد حميد الملة والدين احمد بن الصدر السعيد حافظ الدين محمود النسفي تغمدته الله برحمته لما فرغت من المختصر المستقى بالوافي اردت ان اشرحه شرحا ارسمه بالكافي الخ.

The *Wâfi* is arranged and subdivided exactly like the *Hidâyah*.

The present copy is in fifteen fascicles, written in various, and generally very bad, Nasta'liq hands, of the tenth century. The text is not distinguished from the commentary. The concluding portion is wanting, and the last two leaves much injured. On a vacant leaf after the second fascicle (fol. 112) have been written the place and date of the composition, Bukhârâ, 22nd Ramaqân, 684. Prefixed is a list of contents.

Seal of Ibrâhîm Nauras ('Âdil Shâh II.). Btj. Libr., A.H. 1024, from Muḥammad b. Ibrâhîm Muḥri'.

Cat. 227, v. 1.

### 251.

B 361. Size 9½ in. by 6½ in.; foll. 244. Twenty-nine lines in a page.

The first part of the preceding work, imperfect at the end.

Written in a small Persian hand, without distinction of the original text; of the tenth century. Ends in the كتاب الرضاع. The first two leaves, and foll. 137-144 have been restored by a later hand. Single leaves are missing after foll. 27 and 194. Prefixed is a list of contents, in a modern hand.

Fol. 236 is inscribed اجزا الكافي كليني. Cf. Catal. 227, v. 5 and xxi. (?).

### 252.

B 357. Size 11½ in. by 6½ in.; foll. 269. Twenty-five lines in a page.

The second part of the same work, from كتاب الطلاق كتاب الوقت.

Well written; the text of the *Wâfi* not distinguished.

Conclusion : تم الكتاب الجلد الثاني للكافي في شرح الوافي في يوم الاحد (من تاريخ الاول) من شهر ذي القعد.

The beginning and end are worm-eaten.

Cat. 227, v. 2.

## 253.

B 362. Size about 11 in. by 6½ in.; foll. 227. Twenty-five lines in a page.

The third part of the same work, from كتاب البيوع كتاب الهبة.

Written in the same hand as the preceding MS.; the text of the *Wdf* marked here with red lines. Conclusion: تم الجلد الثالث من الكافي في شرح الوافي في يوم الاحد من شهر ذي القعد (sic!). Some marginal notes. Slightly imperfect at the beginning. The first words are: على الوجود لا محالة. Much injured by insects towards the end.

Cat. 227, v. 4 (?).

## 254.

B 358. Uniform with the preceding MS.; foll. 271.

The fourth part of the same work, from كتاب الاجارة to the end.

تم المجلد الرابع من كتاب الكافي وبتمامه يتم الكتاب كاتب هذه الحروف ومالك هذا الكتاب حسين بن محمد اللهم اغفر له ولوالديه . . . مؤرخا بليلة الاربعاء الثالث والعشرين من شهر ربيع الآخر في سنة ثمان وسبعين والقب من هجرة من عليه من الصلوات افضلها ومن التحيات اكملها.

Worm-eaten at the beginning.

Cat. 227, v. 3.

<sup>1</sup> The words in brackets are added on the margin.

<sup>2</sup> Originally الف وستين وستة عشر (sic!).

## 255.

B 334. Size 14½ in. by 9½ in.; foll. 746. Five lines in a page.

Another work on Hanafite Law by Abu'l-barakāt NĀSĀFĪ, entitled كنز الدقائق. It is an abstract of his الوافي. Cf. H. Kh. 250; Flügel, Hds. Wien, iii. 208; Stewart's Catal. 146, etc. Copies are frequent. Printed at Dehli, A.H. 1287.

A fine copy, carefully written in a large character, with vowel-points. The broad margin is divided into three columns, the outermost of which is filled with a *Persian* translation. It concludes: الحمد لله الذي وفقني على ترجمة هذا الكتاب والصلوة على رسوله محمد . . . روف بنده فقير حقير خاكسار بيمقدار اميدوار درگاه معبود محمود بن عبد الهادي ابن شيخ ميراجيو بن عبد الودود ابن ابو سعيد بن ملك جهان شاه المعروف بالكوثر آينده از گجرات بحكم الله تعالى وبخواست علم قديم او.

Occasional glosses. The latter portion has been partly destroyed by white-ants.

Bij. Libr., A.H. 1033.

Cat. 227, iii.

## 256.

B 335. Size 12 in. by 9 in.; foll. 162. Nine lines in a page.

Another copy of the كنز الدقائق.

Well written, with vowel-points. Dated 11th Rabi' I., 1082. Covered with notes, and preceded by a list of contents. Slightly injured.

## 257.

2123. Size 14 in. by 8½ in.; foll. 346. Seven lines in a page.

Another copy of the same work.

Well written in a large hand. Dated 2nd Jum. II., 1108 (or 1106?).<sup>2</sup> It was transcribed by Shaikh Aḥmad, by order of Khwājah Shikḥ, at Burhānpūr. Copious marginal notes.

[Coll. Fort William, 1825.]

<sup>1</sup> Effaced.

<sup>2</sup> Originally . . . عام ثمان, but ست as a correction.





'Aṣṣi (d. A.H. 855). Cf. H. Kh. v. 250. It has been printed at Būlāk, A.H. 1285.

Plainly written. In two volumes. The original hand terminating, however, shortly after the beginning of the second volume (fol. 124), the remainder has been supplied from another copy, which was transcribed by Molla Dā'ūd b. بریم. At the end is the date of the author's copy, viz., Cairo, D'au'l-hijjah, 818.

Frequent marks in the shape of flowers on the margin, indicating the beginnings of new chapters. Defects after fol. 15 and 85. Worm-eaten.

[College of Fort William, 1825.]

### 266.

B 340. Size 13 in. by 7½ in.; foll. 404. Twenty-seven lines in a page.

The first part of a copious Commentary on the same work, by Zain al-Ābidin b. Ibrāhīm Miṣrī, commonly called Isḥāq Nāṣir (d. A.H. 970), who entitled it البحر الرائق. Cf. H. Kh. v. 250.

This is a commentary by قوله. The author, in compiling it, made use of numerous works, which he enumerates in his preface. Amongst the earlier commentaries on the *Kanz* he prefers that of Zaila'ī.

This part extends to كتاب الاعتكاف. Well written, by Muḥammad Laṭīf (?). Some leaves worm-eaten.

Wrongly inscribed كتاب مجموعة الفتاوى. Cf. Catal. 228, xviii.

### 267.

596. Size 11½ in. by 7½ in.; foll. 436. Thirty-five lines in a page.

Another portion of the preceding Commentary, imperfect and injured both at the beginning and end.

It comprises from كتاب الروقف to كتاب النكاح. Plainly written, headings and titles in red. The first fol. is nearly destroyed. Fol. 2 begins: في الولي لابي. Foll. 23 and 28 should be transposed; fol. 177 should be placed after 172, and foll. 257 and 258 after 250.

### 268.

1401. Size 12 in. by 6½ in.; foll. 231. Twenty-nine lines in a page.

Another portion of the same Commentary, extending from كتاب الروقف to كتاب الاعتكاف.

Plainly written. Conclusion: هذا اشر حزر شر (هذا آخر شرح. sic, r. النصف الاول من الكنز المسمى بالبحر الرائق شرح كنز الدقائق للشيخ العالم العلامة البحر الفهامة بن نجيم الحنفى تغمد الله بالرحمة الخ).

Cf. Stewart's Catal., p. 147, xxiii.

[Tippu.]

### 269.

B 339. Size 8½ in. by 6 in.; foll. 245. Twenty-five lines in a page.

هذا شرح لطيف مختصر منيف للعلامة المحقق ملا مسكين على الكنز للعلامة النسفى الخ.

A concise Commentary (ممزوج) on the same work, by Molla Miskīn (Mu'īn al-dīn Muḥammad Harawī). Cf. H. Kh. v. 251. Glosses on it are to be found in Aumer, Hdss. Münch., p. 93.

This commentary begins without a preface, الحمد لله الوصف بالجميل الاختيارى. Various old authorities are quoted in it.

Written in a small hand, and dated 18th Jum. I., 1011. The scribe gives his name as Muḥammad b. Aḥmad al-Shalbī Ḥanafī. Gold and blue lines round each page. Notes in the earlier portion. A slight defect after fol. 33, and a larger one after fol. 177. Fol. 43 mutilated. Injured by damp.

Cat. 228, xiii.

### 270.

571. Size 12½ in. by 6½ in.; foll. 228. Twenty-one lines in a page.

Another copy of the preceding Commentary.

The commencement is wanting, and several blanks have been left in the first pages, the original copy having apparently been mutilated. Begins: سواء كان (= fol. 4v. of the preceding copy). Plainly

written; the original text not distinguished in the latter portion. Worm-eaten, and stained by damp.

Described by mistake as هداية الفقه by the former owner, R. Johnson.

## 271.

567. Size  $11\frac{1}{2}$  in. by  $7\frac{1}{2}$  in.; foll. 224. Twenty-five lines in a page.

Two fragments of the الفتاوى البرازية, or Collection of Legal Decisions, by (Hâfiz al-din) Muḥammad b. Muḥammad Kardari, commonly called IBN AL-BAZZÂZÎ (d. A.H. 827). It is also called الجامع الوجيز, and was composed in A.H. 812. See H. Kh. ii. 49 and iv. 367; Flügel, Hdss. Wien, iii. 243; and Aumer, Hdss. Münch. 105.

The first fragment (foll. 2-161), which is very well written, contains the beginning of the work, viz. the spiritual law, besides the following books, النكاح, الطلاق, العتاق, and الايمان, in which it ends abruptly. The first leaf is mutilated.

The second fragment (foll. 163-224) begins with كتاب الدعوى, and breaks off abruptly in the following book, كتاب الاقرار. It is written in a larger and more cursive hand than the first portion.

Fol. 1 contains the beginning of an index of contents, in a different hand.

[Johnson.]

## 272.

1871. Size  $8\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 357. Seventeen lines in a page.

IBN NAJIM's<sup>1</sup> (d. A.H. 970) الاشياء والنظائر, on Hanafite Law. Cf. H. Kh. i. 309; Cat. Mus. Brit. 124; Cat. St. Petersburg, 42, etc. Printed at Calcutta, 1826.

This copy was made for 'Abdallah b. Shaikh Muḥammad Tâhir Fârûkî, at Cambay (في البندر المبارك). Well written. Notes in the latter portion. Prefixed is an index to the contents. Foll. 1-5 are filled with various notes. Two leaves are wanting after fol. 184. Fol. 170 should be placed after 177, and fol. 203 after 205.

[Hastings.]

<sup>1</sup> See no. 266.

## 273.

2142. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 639. Twenty-three lines in a page.

The first half of a Digest of Hanafite Law, styled تنوير الابصار وجامع المحار (منعزوج), both by Shams al-din Muḥammad b. 'Abdallah<sup>1</sup> Timurtashî of Ghazzah (d. A.H. 1005). The commentary is entitled تنوير الابصار بشرح الفقار. See H. Kh. ii. 463; Stewart's Catal. 148; Cat. Mus. Brit. 123; and Aumer, Hdss. Münch. 105.

Beginning: ان اجبر ما افتتحت به الكتب والدفاتر. The author relates that before commencing the work he received a direct inspiration from the Prophet, who appeared to him in a dream, at Ghazzah.

In two volumes, the first comprising the spiritual law, and the second (fol. 272) containing from كتاب النكاح to كتاب الوقف. Clearly written in different hands. The colophon runs as follows: تم الجزء الثاني بحمد الله . . ليلة الاربعاء رابع عشر شعبان سنة ١١٤٦ برسم كاتبه الفقير احمد بن المرحوم المبرور محمد شمس وصلى الله الخ. Notes. Each part is preceded by an index. Fol. 3 contains an account of the author, taken from تاريخ الشيخ مصطفى فتح الله الحموي. Foll. 8 and 9 should be transposed.

## 274.

2022. Size  $11\frac{1}{2}$  in. by  $7\frac{1}{2}$  in.; foll. 461. Thirty-three lines in a page.

الجزء الثاني من منع الفقار شرح تنوير الابصار تأليف الاستاذ الهمام عالم الربع المعمور بالانام شيخ مشايخ الاسلام الشيخ محمد بن عبد الله الغزى التمرتاشى رحمه الله الخ.

The second half of the same work, from كتاب البيوع

<sup>1</sup> Only the above names occur in the preface. The pedigree proceeds as follows: b. Ahmad b. Muḥammad b. Ibrâhîm. The surname التمرتاشى is derived from the celebrated saint Timurtâsh, of whom the author was either a descendant or a follower.

to the end. The epilogue contains the date of composition, viz. A.H. 997.

Clearly written, probably in Syria. Dated 1st Šafar, 1091. Concludes with the following verses:

يا ناظرا فيه سل بالله رحمة  
على المصنف واستغفر لصاحبه  
واطلب لنفسك من خير تريد به  
وبعد ذاك غفرانا لكاتبه

An index has been added on a fly-leaf.

The signatures of two later owners, Saiyid Hāshim b. S. Kāsim b. S. Muḥammad Ibn Zaitūn, and Saiyid Muḥammad, Muḥlī at Ḥalab (?), (المصنف صاحب), A.H. 1109, on the title-page.

[College of Fort William, 1825.]

## 275.

584. Size 11 $\frac{3}{4}$  in. by 6 $\frac{3}{4}$  in.; foll. 153. Twenty-five lines in a page.

The first part of the الفتاوى العالمكيرية, or Legal Decisions compiled by order of Aurangzib, by Shaikh Nizām and other Indian lawyers. The work was printed at Calcutta, A.H. 1243, and at Bôlâk, A.H. 1282. Cf. Baillie, Moohummudan Law of Sale, p. v.

Beginning: الحمد لله رب العالمين... كتاب الطهارة... وفيه سبعة ابواب الباب الاول في الوضوء وفيه خمسة فصول. The present volume comprises the five books on the spiritual law. Clearly written in Nasta'liq, by one 'Abd-Allah. Dated 1st Rabi' II., 1161. Injured by damp.

[Hastings.]

## 276.

B 359. Size 9 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in.; foll. 376. Twenty-five lines in a page.

A work on details of Hanafite Law, entitled خزانة الروايات. The author, whose name does not occur, is, according to H. Kh. iii. 135, Kādi جكن (Jugan?)<sup>1</sup> Hindi, of کرو (?) in Gujarāt.

<sup>1</sup> This name occurs in Sprenger, Catal. Libr. Oudh, p. 246.

This is a mere compilation from various works on law, rites, and morals, which are frequently quoted. Most of these date from the sixth, seventh, and eighth centuries, though the compiler certainly belongs to a more modern period. The order of arrangement is the common one, save that a كتاب العلم has been added at the beginning, and كتاب المفقود is followed by a rather long كتاب الاستحسان والكراهة (fol. 317), with which the present MS. concludes. This, therefore, appears to be the first part only.

Plainly written in different hands. Of the eleventh century. Red lines round the pages.

Catal. 228, x.

## 277.

B 360. Size about 10 $\frac{1}{2}$  in. by 6 in.; foll. 92. Nineteen lines in a page.

A fragment of a treatise on Police Regulations, entitled نصاب الاحتساب, by 'OMAR B. MUHAMMAD b. Iwaḍ Sha'mi (Hanafi). Cf. H. Kh. vi. 345, Stewart's Cat. 149, xxxiv., and Bibl. Sprenger. 657.

This fragment contains the beginning of the work (foll. 1-29), and the concluding portion (foll. 30-49), the latter being defective after fol. 37. The first chapter is on the definition of the terms الاحتساب and المحاسبة, and gives a detailed account of the duties connected with the latter office. The last chapter is the sixty-sixth. Conclusion: قد تمت كتب هذا الكتاب المسمى بنصاب الاحتساب.

Plainly written in two hands. Notes in the first portion.

There follows another fragment (foll. 50-92), written in the first of the two hands aforesaid, which treats of the same subject, although it is doubtful whether it belongs to the above treatise. It begins: في تفصيل في منصب الاحتساب, and is preceded by a vacant leaf, which has been inscribed نصاب الاحتساب, and subsequently, اثن كتاب اعمال الاحتساب. All headings omitted. Frequent blanks.

## SHĀFI'ITES.

278.

B 366. Size 12 in. by 9 in.; foll. 158. Thirteen lines in a page.

A system of Shāfi'ite Law, being, according to the inscription, *المحرر* by Abu'l-Kāsim 'Abd al-karīm b. Muḥammad Rāfi'ī Kazwīnī (d. A.H. 623), on which compare H. Kh. v. 419, and Cat. Bodl. i. 78.

There is no special preface in this MS. It begins: الحمد لله رب العالمين . . . كتاب الطهارة قال الله تعالى وَأَنْزَلْنَا مِنَ السَّمَاءِ الْ

In the colophon, the work is ascribed to *Nawawī* زليف الشيخ الامام العامل الامجد محيى الدين يحيى (ابن شرف التتوسى (sic)). This is, however, evidently incorrect. That it is really *المحرر*, is proved by its near relation to *Nawawī's* *منهاج الطالبين*, which is an abridged edition of that work.

The following books (كتاب) occur in this MS.: البيوع; الحج; الصيام; الزكاة; الجنائز; الصلوة; الطهارة; الشهادات; ادب القاضي; السير; الجراح; النكاح; امهات الاولاد; العتق.

Well written in two hands, with vowel-points added. Completed on Monday, 29th Shawwāl, 1026, by 'Alī b. Ibrāhīm. Numerous notes. Defects after foll. 88 and 96. The margin injured in the earlier portion.

Signature of Saiyid 'Abd al-rahmān b. 'Alawī al-'Aidārūs Husainī at the end and on the title-page.

Cat. 227, vi. (?)

279.

B 354. Size 12½ in. by 7¾ in.; foll. 312. Forty-two or forty-three lines in a page.

The second part of a Commentary on *Nawawī's* abstract of Shāfi'ite Law, *منهاج الطالبين*, by Kamāl al-dīn Muḥammad b. Mūsā DAMIRI (d. A.H. 808), who completed it A.H. 786, and entitled it *التجمل الوهاج*. Cf. H. Kh.

<sup>1</sup> See the following MS.

vi. 208; Cat. Bodl. i. 77, and ii. 573; and also Wüstenfeld, *das Leben und die Schriften des al-Nawawī*, p. 50.

This part extends from كتاب النكاح to the end. The text of the *Minhāj* is introduced by قال.

Plainly written; finished in Rajab, 895 (بين الصلوتين) (يوم الأحد من شهر الله الأصب رجب المرجب) by Zain al-dīn b. سمرجى b. Hājji Maḥmūd Khunji.<sup>1</sup> The last leaves are injured.

Signatures of several owners on the title-page, the earliest that of Saḍr al-sharī'ah, "a descendant (سبط) of Abu 'Abdallāh, the author of *الحاوى*" (i.e. of Najm al-dīn 'Abd al-ghaffār Kaẓwīnī, d. A.H. 665).<sup>2</sup> Bij. Libr., A.H. 992.

Cat. 227, iv. 2.

280.

B 367. Size 12 in. by 8¼ in.; foll. 454. Thirty-three lines in a page.

The first half of a large Commentary (ممزوج) on the same work, styled تحفة المحتاج. The author does not give his name, but he says in his preface that he began his work on 12th Muḥarram, 958. In a more modern inscription, which proves to be correct, he is called AHMAD b. HAJAR, i.e. Ahmad b. Muḥammad b. Hajar Haithamī Makki (d. A.H. 973). This commentary was printed at Cairo, A.H. 1282, in four vols.

Beginning: الحمد لله الذى جعل لكل امة شرعة ومنهاجا.

In two volumes, the first of which concludes with نهار الأحد آخر (كتاب الحج, and is dated A.H. 1012 (سنة اثنى عشر بعد الف). The second begins (fol. 255v.) with كتاب البيوع, and concludes (fol. 454r.) with كتاب الجمالة. On the last page begins the third volume with كتاب الفرائض.

Clearly written, the text of the *Minhāj* in red. Numerous notes in the earlier portion. Foll. 50-65 have been supplied by a different hand.

The above-mentioned inscription is in the hand of the owner, 'Abd al-rahmān b. Saiyid 'Alawī b. Ahmad b. 'Abdallāh al-'Aidārūs Husainī.

Cat. 227, iv. 1.

<sup>1</sup> المصحى (sic), rhyming with الحاوى.

<sup>2</sup> See H. Kh. iii. 5, and below, no. 285.

## 281.

B 370. Size about 10½ in. by 6 in.; foll. 233.

Twenty-five lines in a page.

كتاب فتح الوهاب بشرح منتهج الطلاب تأليف الامام  
فريد دهره . . . الشيخ ابو يحيى زكريا الانصارى  
الشافعى الخ.

The first part of *ANU YAHYA* Zakariyâ b. Muhammad *ANṢARĪ*'s (d. A.H. 926) Commentary (ممزوج) on his own منتهج الطلاب, which is an abridgment of Nawawī's *Minhaj*. Cf. H. Kh. vi. 209, and Cat. Mus. Brit. 136.

This part concludes with كتاب الجمالة. It is plainly written in two hands, the second being superior, with some notes. The first five foll. are filled with various notes and extracts.

Signature of 'Abd al-rahmân b. Saiyid 'Alawî al-'Aidarûs Husainî.

## 282.

B 371. Uniform with the preceding MS.; foll. 228.

The second part of the same work, from كتاب الفرائض to the end. Written in the second hand of the preceding MS.

Cf. Catal. 228, ix.

Signature of 'Abd al-rahmân . . . al-'Aidarûs. The present MS. and the preceding formed originally one volume.

## 283.

B 373. Size 10 in. by 6½ in.; foll. 63. Twenty-one lines in a page.

The first portion of the same work, ending abruptly in كتاب الصلوة. It is also defective after fol. 40, and injured at the beginning.

Well written, with copious notes. The title-page contains some poetry in praise of "the two Shaikhs" (Nawawî and Râfi'), in the same hand.

Cat. 228, xix. (?)

## 284.

2924. Size 11½ in. by 8½ in.; foll. 275. Generally thirty-three or thirty-five lines in a page.

Various fragments of Commentaries on Nawawî's منهاج الطالبين, and on another work on Shâfi'ite Law,

written in different hands and at different dates, and in a desperate state of confusion. By forging catchwords, however, or by altering the first words of the leaves, the appearance of being consecutive and complete has been given to the whole. It begins with the commentary on كتاب الرهن from the second work, which appears to have originally formed the beginning of a separate volume. Hence the whole book has been styled كتاب الرهن in one inscription,<sup>1</sup> and in another is further described as follows: الاول من كتاب الرهن من شرح العباب للعلامة بن . . . الله به آمين. There is a Shâfi'ite law-book with the title العباب mentioned by H. Kh. iv. 179, though neither the name of its author nor the existence of a commentary on it seems known to him.

According to the above inscriptions, the book has been described by an English owner as "Kitab u Rehen," etc., and lettered on the back "Kitab Rehen."

## 285.

B 368. Size about 7¾ in. by about 4 in.; foll. 268.

Thirty-five lines in a page.

### كتاب العجاب فى شرح اللباب

للمصنف وهو الامام الفاضل والهام الكامل نجم الملة  
والدين عبد الغفار القزوينى صاحب الحاوى الصغير الخ.<sup>2</sup>

Najm al-dîn 'ABD AL-GHAFFÂR (b. 'Abd al-karîm) KAZWÎ's (d. A.H. 665) Commentary on his own abstract of Shâfi'ite Law, اللباب, imperfect at the end. Cf. H. Kh. v. 302, regarding the original work.

This commentary is not mentioned anywhere. Only select passages of the original work are explained in it. The preface, if there was any, is wanting. Begins: باب رافع الحدث والخبث الماء الطاهر اى رافع الحدث وكذا رافع الخبث.

Beautifully written, mostly in a minute Naskh, but towards the end in Nasta'lik; of the ninth or tenth

<sup>1</sup> To this has been added by a later hand: من تصنيف خواجه موسى مشتمل بر احوال مسایل.

<sup>2</sup> Effaced.

<sup>3</sup> This title is in a later hand.

century. The text and the commentary are distinguished from each other in various ways. Ends in **باب الجهاد**. The upper portion of the book has been destroyed by white-ants.

Seal of Ibrâhîm Nauras ('Âdil Shâh II.).

Cat. 228, xv.

## 286.

B 365. Size about 10 in. by 6½ in.; foll. 359. Twenty-nine lines in a page.

A work on details of Shâfi'ite Law, entitled **كتاب** **الانوار لاعمال الابرا**, by Jamâl al-dîn Yûsuf b. Ibrâhîm ARDABĪLĪ (d. A.H. 799). See H. Kh. i. 484, who gives an abstract of the preface.

It begins here: **الحمد لله الحميد المجيد المحصى** **المبدئ المعيد**.

The following is a list of the books: **التيمم**; **الطهارة**; **الاعتكاف**; **الصيام**; **الزكوة**; **الجنائز**; **الصلوة**; **الحج**; **الحجر**; **التفليس**; **الرهن**; **السلم**; **البيع**.—**النذر**; **الحج**; **الافرار**; **الوكالة**; **الشركة**; **الضمان**; **الحوالة**; **الصلح**; **الاجارة**; **المساقاة**; **القراض**; **الشفعة**; **الغصب**; **العارية**; **اللقيط**; **اللقطة**; **الهبة**; **الوقف**; **احياء الموات**; **الجمالة**.—**قسم الفئ والغنيمه**; **الايداع**; **الوصاية**; **الوصية**; **الفرائض**; **الطلاق**; **الخلع**; **القسم**; **والنشوز**; **الصدائق**; **النكاح**; **القذف**; **الكفارة**; **الظهار**; **الايلاء**; **الايمان**; **الرجعة**; **الدييات**; **الجراح**.—**النفقات**; **الرضاع**; **العدة**; **واللعان**; **المحدود**; **الردة**; **الامامة**; **الوزارة**; **الح**; **دعوى الدم والقسم**; **الاضحية**; **الصيد**; **والذبايح**; **الجزية**; **الجهاد**; **ضمان الولاة**; **الح**; **الدعوى**; **ادب القضاء**; **السبق**; **والرمى**; **الاطعمة**; **التدبير**; **العتق**; **القسم**; **الدعاوى**; **والبينات**; **الشهادات**; **عتق امهات الاولاد**; **الكتابة**.

Clearly written in a small hand. The colophon runs as follows (fol. 357): **تمت هذا الكتاب بعون الله**; **الملك الغفار بيد فقير حقير قاسم بن احمد عرفه سندی** **في وقت العصر روز چهارشنبه تاريخ روز ششم ماه صفر** **سنه ٩٧٢ صاحبہ ومالكه فقيه ابراهيم بن فقيه محمد**

ساكن بندر ساكوه در ولايه على عادل خان الح and it concludes with three *Persian* verses. Prefixed is an index, in the same hand. The *recto* of the first leaf belongs to a different treatise. Some notes. Red lines round the pages.

Foll. 357v.-358. A short treatise on the superstitions connected with each day of the month.

Fol. 359v. A tract in *Persian* on funeral repasts.

The earlier portion (some eighty leaves) is much injured by insects. The first few leaves especially are in a very bad condition.

In a note on fol. 2, dated A.H. 976, the book is declared a **وقف**.

Cat. 228, xvi.

## 287.

B 375A. Size 7½ in. by 5½ in.; foll. 14. Fifteen lines in a page.

A popular work on religious duties, according to the Shâfi'ite rite, concerning purification, prayer, funerals, alms, fasting, pilgrimage, and contracts. The author is not known. Beginning: **الحمد لله رب العالمين واشهد** **ان لا اله الا الله . . . . . وبعد فهذا مختصر فيما لا بد لكل مسلم من معرفته من فروض الطهارة والصلوة وغيرهما الح**.

Well written in a large hand. Dated Saturday, 16th Jum. I., 1189 (1189). It was transcribed by Muḥammad b. Aḥmad b. Muḥammad **با حشوان**, probably in Southern Arabia.

## 288.

2308. Size 8½ in. by 4½ in.; foll. 288. Sixteen lines in a page.

I. Foll. 1-223. A treatise on the differences between the four orthodox Imāms, entitled **رحمة الأمة في اختلاف الاثمة**. The author, who is not mentioned, is, according to H. Kh. iii. 351, either ṢADR AL-DĪN Abū 'Abdallāh Muḥammad b. 'Abd al-raḥmān Dimishki 'Othmāni, who wrote in A.H. 780, or Abū'l-Ḥasan Sa'di.

Beginning: **الحمد لله الذي اجزل احسانه وانزل** **قتراله**. **ويتبين فيه قواعد دينه واركانه** The order of



arrangement is that of the Shāfi'ite law-books. As a rule, only the dissenting doctrine is given in cases where the rest agree.

II. Foll. 224-288. The Collection of Fatwas of *Nawawī*, as arranged and augmented by his pupil 'Alā al-dīn 'Alī b. Ibrāhīm Dimishkī, commonly called *INN AL-ATTĀR* (d. A.H. 724). Cf. H. Kh. iv. 369; Wüstenfeld, *das Leben des al-Nawawī*, p. 53 sq. and 31; and also *Orientalia*, ii. 339.

The editor states in his preface that he added to the original collection other "questions" (مسائل) collected by him from the lectures of *Nawawī*. On the other hand, those of the original Fatwas which did not refer to the law were placed by him at the end of the work.

Well written. The copyist gives his name at the end of the first treatise, as *Muhammad Gharīb*, of India.

The second treatise is inscribed *الجزء الأول من منتخب الفتاوى النورية الشافعية*. The book was once in the possession of *Jamāl 'Alī*.

[College of Fort William, 1825.]

## SHĪ'ITES.

289.

1449. Size 10 in. by 6½ in.; foll. 372. Twenty-one lines in a page.

A handbook of Shī'ah Law, entitled *كتاب من لا* *يحضره الفقيه* ("every man his own lawyer") by *Abu Ja'far Muhammad b. 'Alī Ibn Bānawāh Kumtī* (d. A.H. 381). Cf. *Tūst*, p. ۳۴, l. 17; *Cat. Bodl.* ii. 91; *Cat. St. Petersburg*. 250; and *Cat. Mus. Brit.* 415.

Beginning: اللهم انى احمدك واشكرت وأؤمن بك. واتوكل عليك. In four separate parts (which conclude with foll. 95, 175, 259, and 339 respectively), the first two comprising the spiritual law. Each part is subdivided into chapters (باب).

The author gives in an appendix a full account of the *Isnāds* which have been omitted in the course of the work.<sup>1</sup> A second appendix (fol. 356v.) contains the

same *Isnāds* alphabetically arranged by *Mirzā Muḥammad Astarānādī*.

Well written in a small hand, the last portion, however, in a different style. Collated by the owner, *Muhammad Sa'īd Ashraf*, in A.H. 1097. The greater part of the first appendix, which is written in a hurried *Nasta'liq*, has the same date.

Foll. 82-89 and 91-96 should be transposed, and foll. 354-372 should be arranged as follows: 354, 356-358, 355, 362, 359-361, 364-371, 363, 372.

[Hastings.]

290.

1103. Size 13 in. by 7½ in.; foll. 608. Twenty-five lines in a page.

A system of Shī'ah Law, entitled *معارج الدين* *ومناهج اليقين*, by *Muḥammad al-dīn Aḥmad b. 'Abd al-Riḍā*, who compiled it for the use of his son, *Muhammad Ilyās*, and completed it in A.H. 1079, at *Mashhad*.

The rhymed preface begins: 'احمدك اللهم يا خالقى واشكرت اللهم يا رازقى. The author complains in it of hard times, the decay of learning, etc. His work contains fifty-nine books, which are enumerated on fol. 3, as follows: كتاب الطهارة فالصلاة فالزكاة فالخمس فالصوم فالاعتكاف فالجهاد فالامر بالمعروف والنهي عن المنكر، فاتجارة فالدين فالرهن فالهجر والمفلس فالضمان فالحوالة. فالكفالة فالصلح فالشركة فالمنزلة فالزراعة والمساقاة فالوديعة فالعارية فالاجارة فالوكالة فالوقف فالصدقة فالهبة فالسكنى والحبس فالسبت والرماية فالوصايا فالخاتمة، فالكناح فالطلاق فالخلع فالإبارة، فالظهار فالإيلاء فاللعان فالكفارات فالعتق والتدبير فالكتابة فالاستيلاء فاليمين فالنذر فالعهد فالإقرار فالجماعة، فالصيد والذباحة فالاطعمة والاشربة فالشفعة فالغصب فاللقطة فاحياء الموت فالقراض فالقضاء فالشهادات فالحدود فالقصاص فالديات.

These books are arranged under the four heads usual with the Shī'ites, العبادات، العقود، الايقاعات، and الاحكام. There precedes (foll. 3-43) a long intro-

<sup>1</sup> Cf. *Cat. Bodl.* ii. 92a.

duotion, المقدمة في وجوب العلم والعمل به وفصله الخ which contains four alleged conversations (مجلس) of Mufaddal b. 'Omar' with the Imâm Ja'far Šâdik, and the work concludes with an admonition (وصية) of the author to his son, which also comprises the testamentary advice of the Prophet to 'Ali, that of the latter to his three sons, that of Plato to Aristotle, etc. (fol. 586-605).

The author dates his copy in the following manner: اتفق الفراغ من مشقة مشقة ساعة جواهر لا اله الا الله من يوم محمد رسول الله صلعم من شهر امير المؤمنين ولي الله من سنة حملة العرش عباد الله من حبيهم أمنا الله بعد مضى الحاصل من ضرب تالي (ثلاثي r.) نصف الميقات من الهجائية في عجزها من الهجرة النبوية على مهاجرها افضل الصلوة واكمل التحية في المشهد المقدس الرضوي شرف بمشرفه عليه صلوات الازلي على يد مؤلفه المعترف بذنبه، التائب الى ربه المشتهر بههذب احمد بن عبد الرضا عموما بالفضل والرضا آمين. The numerical value of حملة العرش is 1079, and the product of the computation following, if I do not err, 107,900 (l).

There follow (fol. 605v.-608), with the title هذه صور خطوط بعض الفضلاء المعاصرين على الكتاب الموسوم بسماعج الخ six testimonials of learned contemporaries, approving of the present work, which, at the request of the author, were written by them successively in his copy, viz. of Muḥammad al-Ḥurr, Abu'l-Kâsim Riḍawî (his note in *Persian*), Ḥasan b. Muḥammad Zamân Riḍawî, and Muḥammad Fâḍil, all dated A.H. 1079, and of Bahâ al-dîn Muḥammad Ardîstânî, and Muḥammad Šâdik, both dated A.H. 1086.

In two volumes, the first concluding (fol. 301) with الخاتمة, or the end of Part II. Well written in two hands. Dated 29th Dhu'l-hijjah, 1087. Ornamented and gilt.

In an elegant Oriental binding.

[Johnson.]

<sup>1</sup> See regarding him, Tûsf, p. 33v.

291.

2858. Size 12½ in. by 7 in.; foll. 235. Thirteen lines in a page.

A treatise on the dogmas and the spiritual law (فروع الدين and اصول الدين) of the Shi'ites, also by MUḤADDHAB AL-DÎN AḤMAD B. 'ADD AL-RIPA, who wrote it during a stay in India, for Nawwâb Muḥammad Amin Khân, son of Nawwâb Mu'azzam Khân, in A.H. 1084, at Aḥmadâbâd (Gujarât).

Beginning: أما بعد الحمد لوليه واهله، والصلوة على نبيه وآله، ما توقف الاتصال على الوصول وترتبت الفروع على الاصول، فيقول الجاني الراجي عفوريته الغفور الرضا، احوج خليفته اليه المشتهر بالمهذب احمد بن عبد الرضا، وفقه الله تعالى لطاعته، قبل انقضاء عمره ووفاته، هذا الجامع لخلاصة علم اصول الدين، والجائز لزيادة فروعه على المستمع المتين الخ.

After the dedication, which is written in a high-flown style, the first part begins (fol. 3): فاقول شمس: الوصول عندها كواكب الاصول. It gives a short account of the fundamental dogmas of the Shi'ites, each under the heading كوكب. The second part begins (fol. 16): قمر الشيع عند نجوم الفروع: (نجم), and subdivided into various metaphorical headings (snob as جوهرة, رياقوتة, and the like): الزكوة; الصلوة; الطهارة; الحج; الاعتكاف; الصوم; الخمس; الدعوات; (or visiting the tombs of Muḥammad and the Imâmes); الجهاد.

The date of the author runs as follows (fol. 234v.): اتفق الابتداء بمشقة مشقة منتصف اول النصف الثاني من شهر الاول والفراغ منها منتهى انتهاء النصف الاول من العشر الثالث من الشهر الثاني من السنة الرابعة من العشر التاسع بعد مضى عيني متوجة من الهجرة النبوية على مهاجرها افضل الصلوة واكمل التحية في

<sup>1</sup> See regarding these terms, N. von Tornauw, das Moslemische Recht, pp. 6, 18, 26.

<sup>2</sup> i.e. 1000.

بلدة احمد اباد، جديرة السداد، من ملك تجارة من بلاد الهند، كثيرة الخيرات خطيرة المجد، في حماة حماية النواب، العظيم الثواب، المصدر بالصواب، في صدر الكتاب، حرس بعين عناية رب الارباب، على يد مؤلفه الفقير (fol. 235) . . . المشتهر بالمذهب احمد بن عبد الرضا الخ. He promises subsequently to write a commentary on the present work.

A beautiful copy, written in a bold hand, apparently by the author himself. Dated 2nd Safar, 1091. Revised. A rich ornament at the beginning; coloured lines round the pages. Fol. 105 and 110 should be transposed.

Seal and signature of the author on the title-page. This copy was bought afterwards by Naṣr al-dīn, a "slave" (خانہ زاد) of 'Ālamgīr. Seals of H. Vansittart and O. Boddam, with the signature of the latter ("Calcutta, May 1st, 1787") and an English title.

## PRINCIPLES OF JURISPRUDENCE.

292.

B 319. Size 9 in. by 5 in.; foll. 158. Twenty-three lines in a page.

An abridgment of *Fakhr al-dīn Rāṣid's* (Muḥammad b. 'Omar Shāfi', d. A.H. 606) *المحصل*, or Principles of Jurisprudence, by Tāj al-dīn Abu'l-faḍā'il Muḥammad b. al-Ḥasan' URMAYI (d. A.H. 656). It is entitled *الحاصل*, and written as early as A.H. 614. Cf. H. Kh. v. 424 sq.

Beginning: قال الشيخ الامام الواحد العالم الصدر الكبير فخر الامة لسان الملة تاج الدين حجة الاسلام سلطان المتكلمين ملك المحققين شرف النظر (?) ابو الفضائل محمد بن الحسن الارموي مد الله في عمره ونفع به الخير نأبكت الخ.

The following is a list of the principal headings: الكلام في المقدمات (fol. 2); الكلام في اللغات (fol. 9); الكلام في العموم (fol. 29); الكلام في الاوامر والنواهي (fol. 66); الكلام في المجهل والمبين (fol. 50); والكلام في الناسخ والمنسوخ (fol. 71); الكلام في الاجماع (fol. 74); الكلام في الاخبار (fol. 81); الكلام في القياس (fol. 98); الكلام في التعادل (fol. 109); الكلام في الترجيح (fol. 138); والكلام في تراجم الاقيسة (fol. 139);

<sup>1</sup> Thus in the present MS.; H. Kh. has Ḥusain.

الكلام في الافتاء (fol. 145); الكلام في الاجتهاد (fol. 148). الكلام فيما اختلف فيه المجتهدون من الدلائل.

A fine copy, apparently transcribed during the author's life-time. Revised and collated. Various notes. Much injured by damp.

Cat. 229, x.

293.

B 315. Size 11 in. by 7 in.; foll. 124. Nine lines in a page.

A concise treatise on the Principles of the Law, by ḤUSĀM AL-DĪN AKHṢĪKATĪ (Muḥammad b. Muḥammad b. 'Omar Hanafī, d. A.H. 644). It is entitled *المنتخب الحسامي*, but commonly called *المحسامي*. Cf. H. Kh. vi. 163 and i. 335; Stewart's Catal. 151; Cat. Mus. Brit. 118; and Flügel, Class. hanef. Rechtsgel. 277.

After a few introductory words, the treatise begins: فان اصول الشرع ثلثة الكتاب والسنّة واجماع الامة والاصل الرابع القياس المستنبط من هذه الاصول.

The headings occurring in the course of the work are almost the same with those of *المعنى* as given by Fleischer, Cat. Lips. 475 sq.

Boldly written, furnished with copious notes. Date, Dhu'l-ka'dah, 821. The margin is injured.

Bij. Libr., A.H. 1061, from Malik Yūsuf. Seal of Muḥammad 'Ādil Shāh.

## 294.

594. Size 11 in. by 6 in.; foll. 292. Five lines in a page.

Another copy of the preceding work.

Well written in a large current hand, with many notes, but worm-eaten and injured by damp towards the end. The colophon is nearly destroyed; but the date, A.H. 914, is still legible. Several leaves are missing after fol. 290, and foll. 1-17 have been supplied by a different hand.

[Johnson.]

## 295.

B 328. Size 9 in. by 6½ in.; foll. 123. Seven lines in a page.

Another well written copy of the same work, with copious glosses. It was transcribed in India, A.H. 992. The last fol., with the colophon, is mutilated. One leaf is missing after fol. 24, and the first fol. has been supplied by a different hand.

Bij. Libr., A.H. 1028, from Molla Pâyandah.

Cat. 229, iii. 1.

## 296.

B 327. Size 9½ in. by 6½ in.; foll. 248. Five lines in a page.

Another copy of the same work.

Well written in different hands, with copious glosses. Red lines round the first few pages. Much injured by insects.

Seal of Ibrâhîm Nauras ('Âdil Shâh II.) on the first page.

Cat. 229, iii. 2.

## 297.

662. Size 8½ in. by 5½ in.; foll. 119. Five lines in a page.

Another copy of the same work, written partly in Nasta'liq, and partly in Naskh, breaking off abruptly. Notes.

Wrongly inscribed منار by a later hand.

[Johnson.]

## 298.

B 320. Size 8½ in. by 4½ in.; foll. 46. Thirty-two or thirty-three lines in a page.

IBN HÂJIB's (Jamâl al-dîn Abu 'Amr 'Othmân b. 'Omar Mâlikî, d. A.H. 646) مختصر المنتهى, or Principles of Jurisprudence, being an abridged edition of his منتهى السؤل. See H. Kh. vi. 170 sqq.

Begins: الحمد لله رب العالمين... اما بعد فاني رأيت قصور الهمم الخ.

Concludes: اتفتى فراغ مصنفه منه في السادس من شهر الله الحرام رمضان في المقام الشريف شرفه الله مكة داخل الحرم مقابل الميزاب والحمد لله.

Written in a small hand, of the ninth century. The first leaf and the concluding portion supplied by more modern hands.

Bij. Libr., A.H. 1026. "Present of the child of Shâh Nawâz Khân" (پیشکش فرزند شاه نواز خان).

Cat. 229, viii. 1.

## 299.

B 323. Size 9 in. by 4½ in.; foll. 49. Twenty-nine lines in a page.

A Commentary on the preceding work, by 'Apw AL-DÎN Îrî ('Abd al-rahmân b. Aḥmad, d. A.H. 756). See H. Kh. vi. 171, and Cat. Mus. Brit. 724.

The original text and the commentary are distinguished by the words أقول and قال.

This is only the commencement of the work, the rest of the MS. having been lost. Closely written in a small Nasta'liq hand, with marginal notes. Stained by damp.

An ornament at the beginning contains an inscription, according to which this MS. was part of the plunder brought from Muḥammadâbâd-Bîdar, and came into the Bijâpûr Library in A.H. 1027.

Signature of Ibrâhîm Nauras ('Âdil Shâh II.), with a seal bearing the inscription كفاية الأبدية.

Cat. 229, v. 5.



300.

B 321. Size 10 in. by 6 in. ; foll. 313. Nineteen lines in a page.

Another copy of the same Commentary, imperfect at the beginning. Well written, by Shaikh Burhân ; containing the complete text of *Ibn Hâjib*. The upper margin of the first portion has been eaten by white-ants.

The first entire paragraph begins : قال مسئلة الواجب على الكفاية.

Cat. 229, v. 1 (?).

301.

B 236. Size 9½ in. by 5 in. ; foll. 138. Twenty-nine lines in a page.

Another fragment of the same Commentary, containing the concluding portion.

Neatly written. At the end we find the date of the author, 26th Sha'hân, 734, and after it the following colophon : وفرغ العبد الضعيف الراجي الى رحمة ربه اللطيف يحيى بن محمد بن علي النهرى - من كتابة هذا الكتاب بعون الملك الوهاب في اواسط جمادى الاولى لسنة ست وثمانين وسبع مائة في بلدة اصفهان حررها الله عن حوادث الحداث والحمد الخ.

The first complete paragraph begins : قال الخبر اقول : الخبر ينقسم الى صدق وكذب.

Inscribed twice (fol. 100 and at the end) عقايد شرح.

302.

B 333a. Size 7 in. by 5½ in. ; foll. 369. From fifteen to seventeen lines in a page.

A Super-commentary on *Ẓî's* Commentary, commonly called شرح الشرح, by Sa'd al-din Mas'ûd b. 'Omar TAFTÂZÂNÎ (d. A.H. 792). See H. Kh. vi. 172, and Flügel, Hdss. Wien, iii. 194.

The greater part of this copy is written in a very cursive, but the concluding portion in a plainer, Nas-

ta'lik character, of the ninth century. Revised and collated. Some notes. The MS. having become much injured at the beginning, it was carefully mended and the writing restored by a later owner, Kâdi Khushhâl, who also supplied the last fol., which had been lost. He speaks of this in the conclusion as follows :

ثم وقع الفراغ من تنميته بعد ما نلتها ناقصة الآخر ذاهبة الاوائل من مكاييد الزمان وعدم مبالاة الاخوان وقلة الاهتمام بامر الكتب والكلام بكدي اليمين وعرق الجبين في حين واى حين عصمنا الله والمسلمين من هذا وما فيه آمين وانا العبد الراقم خوش حال وتاريخ الفراغ يوم السبت وقت العصر بمنزل العسكر عند بيت اكبر شاهي وشهره شهر صفر والماضى منه خمسة عشر والسنة الف وثلاثون وارتحل فيها الراحلون رحمهم الله.

According to a note on the title-page, this MS. was presented to Khushhâl in A.H. 1030. Bij. Lib., A.H. 1054. Seal of Muhammad 'Âdil Shâh, and of other owners previous to Khushhâl.

Catal. 229, vi.

303.

1272. Size 10½ in. by 6½ in. ; foll. 202. Twenty-one lines in a page.

Another copy of the same Super-commentary. Well written, but much injured at the end.

The leaves have been misplaced in binding ; they should stand thus : 1, 3-152, 177-201, 153-176, 2, 202.

[Hastings.]

304.

B 310. Size 9 in. by 4½ in. ; foll. 221. From twenty-six to twenty-two lines in a page.

Another copy of the same work, slightly imperfect and injured at the beginning. Closely written in different Nasta'lik hands. The first words are : وآثار معانيه.

Erroneously inscribed : اين كتاب غايت التحقيق در علم مناظرة واصول.

<sup>1</sup> The same as in Cat. Mus. Brit. 724.

## 305.

1872. Size  $8\frac{1}{2}$  in. by  $5\frac{3}{4}$  in.; foll. 182. From fifteen to seventeen lines in a page.

Glosses on the beginning of *Ji's* Commentary, by SA'YID SHARIF JURJÂNÎ (d. A.H. 816). See H. Kh. vi. 172.

Beginning: قوله الحمد لله اردف التسمية بالتحميد في مفتاح الكتاب اقتفاء لما ورد في الاخبار واقتداء بطريقة الاخيار.

The first part of these glosses, extending over the first dissertation of the original work, concludes on fol. 85v. as follows: تمت بعون الله وتوفيقه قد تم مبادئ الكلام من الحاشية القديمة ويظهرها مبادئ اللغة من الحاشية القديمة صح (sio).

Fol. 86 continues: قوله من لطف الله تعالى الخ. The last gloss begins: قوله والجواب عنهما.

Written in a bad Nasta'lik hand. The colophon runs as follows: تمت شد يلوح الخط في القرطاس وكاتبه رميم في التراب تمت الحاشية الشريفة (? الشريفة r.) الشريفة على شرح المختصر المسمى بالعصدي بعناية الملك العلي وبمن النبي المكي المدني يوم الاحد من شهر جماد الاول سنة تسع واربعين من عهد سلطان محبي الدين محمد اورنگ زيب بادشاه غازي خلد الله ملكه . . ويوافقه سنة الهجرى وهى الف ومائة وسبع وعشر كاتبه مرزا بيك ابن حسن بيك كولابى في بلدة شاهجهانا باد المريد في جناب العالي حضرت مير سيد حسن رسول نما نارنولى.

Some notes.

[Hastings.]

## 306.

B 197. Size 7 in. by 5 in.; foll. 145. From twenty to seventeen lines in a page.

Another copy of the same Glosses, neatly written.

Begins: الحمد لله اردف التسمية بالتحميد اقتفاء الخ.

<sup>1</sup> i.e. A.H. 1117. Originally عشرين had been written.

The first part ends on fol. 59, with the words: تم (المنطق من كلام صاحب الكمال) بحمد الله الخ. The concluding portion of this part, as found in the preceding MS.,<sup>2</sup> is here omitted. Some notes.

Bij. Libr., A.H. 1026, from Nawwâb Shâh Nawâz Khân.

Cat. 229, v. 5.

## 307.

2149. Size  $10\frac{3}{4}$  in. by 6 in.; foll. 274. Eleven lines in a page.

## تحشية السيد على العضدى

A beautiful copy of the same work, imperfect at the end. With the additional notes of Jurjânî and other glosses, some by the transcriber, whose name was 'Āṣim, and others by his teacher (استادى حضرت علو قدس) (sio), etc.

The first part ends as in the preceding MS., and has the following colophon: (sio) هذا آخر الجواشى الجديدة على شرح المختصر من مصنفات استاد البشر شرف العلماء المتبحرين زين الحق والدنيا والدين المشهور سيد شريف قدس روحه وتم الكتاب.

The second part begins with fol. 170.

The first fol. has been supplied by a later hand.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

## 308.

B 322. Size  $10\frac{3}{4}$  in. by 6 in.; foll. 88. Twenty-five lines in a page.

The same Glosses, well written, with numerous marginal annotations.

This copy was transcribed by Muḥammad Amin Samarkandî, son of Khwâjah Muḥammad Bâkî, for his own use. It does not, however, contain the last portion, but ends with the gloss, قوله واما الحاكم الخ. Part I.—which concludes (fol. 49v.) as in the two preceding MSS.—and Part II. are not separated. The last leaves are injured by insects.

Seal and note of the transcriber on the title-page.

<sup>1</sup> From the margin.

<sup>2</sup> From fol. 80v.

## 309.

B 151. Size about 8½ in. by 5 in.; foll. 73. Twenty-one lines in a page.

The second part of the preceding Glosses, from مبادئ اللغة to the end. Written in a fine Nasta'lik character, with the additional notes of the author on the margin.

Bij. Libr., A.H. 1028, from Molla Pâyandah.

Catal. 226, xv. (?).

## 310.

1626. Size 9 in. by 4½ in.; foll. 181. From twenty to twenty-three lines in a page.

Glosses on part of *Ĥif*'s Commentary, ascribed to MIRZÂ JÂN (Ḥabīb Allah Shīrāzī, d. A.H. 994). Cf. H. Kh. vi. 172. These glosses extend from مبادئ اللغة to السُّنة (= foll. 12-41 of no. 299).

Beginning: قوله من لطف الله تعالى احداث الموضوعات اللغوية هذا كلام يدل بظاهرة على ان الاصوات والحروف مخلوقة الخ.

The last gloss begins: قوله ولا يخفى ان هذا and the author concludes with the words: هذا آخر ما تيسر لنا في شرح السنة والحمد لله الموفق للخير.

Taftâzânî's commentary is frequently quoted.

Legibly written in different Nasta'lik hands.

[Johnson.]

## 311.

B 324. Size 8½ in. by 6 in.; foll. 343. Nineteen lines in a page.

I. Foll. 1-190. The same Glosses as in the preceding MS.

II. Foll. 191-343. A fragment of what appears to be the continuation of the above glosses, as far as القياس; imperfect at the beginning.

Plainly, but carelessly written, by 'Abd al-kâdir b. 'Abd al-malik. The last lines of fol. 333 are wrongly drawn up in the form of a conclusion, and followed by the words تمت ثالث عشرين. The text is, however, continued on the next page.

Bij. Libr., A.H. 1025, with the following note: بابت

جامدارخانه از مير محمد طاهر موسى.

Cat. 229, v. 3.

## 312.

1737. Size 8½ in. by 6½ in.; foll. 74. Six and eleven lines in a page.

A short treatise on the Principles of Jurisprudence, styled المنار, by Ḥāfiẓ al-dīn Abu'l-barakât 'Abdallāh b. Aḥmad Nāsafi Ḥanafī (d. A.H. 710). See H. Kh. vi. 121, and Cat. Mus. Brit. 119.

After the short introduction, the treatise begins: اعلم ان اصول الشرع ثلثة الكتاب والسنة واجماع الامة والاصل الرابع القياس.

Written in Nasta'lik, by Ghulām Muṣṭafa. Dated Friday, 7th Dhu'l-hijjah, 1118. Covered with glosses.

There precede (foll. 1-16r.) various extracts from works on law, some in Persian, written across the pages in several directions.

[Johnson.]

## 313.

B 316. Size 10½ in. by 7½ in.; foll. 166. Nineteen lines in a page.

A Commentary on the preceding work, by the author himself, entitled المنور في شرح الانوار. It is not mentioned in H. Kh. nor elsewhere.

Beginning: الحمد لله واسع الرحمة وسابغ النعمة . . . قال الشيخ الامام . . . النسفى غفر الله له ولوالديه . . . قد صنفت مقدمة في هذا الفن وسميتها المنار ثم صنفت هذا المختصر في طرزها وصرفت الهمة في كشف اغوارها وشرح مبانيها واسرارها واصفقت اليها من اقوال اصولية وحجج مرضية وفوائد غريبة بعد التماس جماعة من ساداتى واخوانى مما استفدت من المعلمين الخ.

An excellent copy, completed on Friday, 8th Muḥarram, 788, by Faḍl Allah b. 'Omar.

The original text is introduced by قوله through the greater part of the work; but towards the end it is only distinguished by a red line drawn over the first word. Some notes. Collated. Much injured by insects.

Various extracts are written on the title-page.

Bij. Libr., A.H. 1014.

Cat. 229, i. 1.



## 314.

B 318. Size 11½ in. by 6¾ in.; foll. 238. Twenty-seven lines in a page.

A copious Commentary (ممزوج) on the *Manār*, the title and author of which are not to be found, this MS. being slightly imperfect both at the beginning and end. It appears, however, from the general terms of the work, and from a comparison of several quotations on the margin of the Lakhnau edition of the 'نور الأنوار' that we have here another commentary by Nāsafī himself, entitled 'كشف الأسرار'. Cf. H. Kh. vi. 121, and Ibn Kūṭlūbugha, ed. Flügel, 22.

There precedes a short introduction, on the sciences of religion and law in general. After this, the commentary begins as follows (fol. 2v.): 'ولنشرع الآن بما ذكرت في المنار علم أن أصول الشرع ثلاثة.'

Legibly written, of the tenth century; the text often not distinguished from the commentary. Injured at the beginning and in several other places.

B. Libr., A.H. 1041. Present of Shaikh Ḥabīb Jundī (?). Seal of Muḥammad 'Adil Shāh on the fly-leaf.

Cat. 229, i. 2.

## 315.

1742. Size 8 in. by 4½ in.; foll. 96. Generally nineteen lines in a page.

A concise Commentary (ممزوج) on the *Manār*, entitled 'مدار الوصول إلى علم الأصول', being an abridged and easier version of another commentary by the author, called 'مدار الفحول'. The latter is, according to H. Kh. vi. 125, the work of Mu'īn (al-dīn) Abū 'Abdallāh Muḥammad b. Muḥarrak Shāh Harawī. It occurs in Stewart's Catal. 150, xlvī. Cf. Bibl. Sprenger. 600 (?).

The preface begins: 'الحمد لله الذي سقى لأصول المستنبطين من كثر غرائب الفهم ماء'. The author says subsequently: 'أما بعد فإن كتابي مدار الفحول في شرح منار الأصول مع وجازة لفظه، وغموض لحظه، لما لم يعر عن نبذ من الأطناب لخصت منه هذا المختصر محتويا على رموز نكاته الخ.'

<sup>1</sup> See below, no. 316.

Legibly written in various styles of Nasta'liq, without distinction of the text in the latter portion. The colophon runs as follows: 'قد وقع الفراغ من تسويد نسخة الموسومة بدائر بيد الضعيف الراجي إلى رحمة القوي محمد رضا القنوجي النيسابوري حسب القرمایش فضائل وكمالات دستگاه قاضی خیر الدین سلمه الله تعالى بوقت ربح من اليوم الاثنی من الشهر الجمادی الثاني السنون الف ومائة وخمس (و) ثلثون من الهجرة النبوية مطابق بسنة خمس من جلوس الخاقان ابن الخاقان صاحب الجود والكرم رافع اللوا والعلم محمد شاه بادشاه غازي خلد الله ملكه وسلطانه وافاض على العالمين برة واحسانه.'

Red lines round the pages. Notes in the earlier portion. Partly injured by damp.

[Hastings.]

## 316.

456. Size 9½ in. by 5¼ in.; foll. 264. Fifteen lines in a page.

Another Commentary (ممزوج) on the same work, entitled 'نور الابوار', by Shaikh Jīwan (جعیون) Ḥmad b. Abū Sa'īd b. 'Abdallāh b. 'Abd al-razzāk b. Khāṣṣah (خاصة) Ḥanafī Makki Sālihi Hindi Lakhnawi (d. A.H. 1130, at Dehli),<sup>1</sup> who wrote it at Madīnah in A.H. 1105, when he was in his fifty-eighth year. Printed at Calcutta, 1818, and at Lakhnau, A.H. 1268. Cf. Bibl. Sprenger. 608-9, and Stewart's Catal. 150.

Beginning: 'الحمد لله الذي جعل أصول الفقه مبنی للشرائع والاحكام.'

At the end is an epilogue by the author, from which the above statements are derived.

Clearly written in Nasta'liq. Colophon: 'قد تمت شرح المنار بعون الملك الجبار في يوم الجمعة في تاريخ الخامس من شهر الشوال بيد احقر العباد سيد عبد'

<sup>1</sup> So according to a note at the end of the Lakhnau edition.

الواجد (sic) ابن النظام الدين وكان من هجرة النبي  
صلى الله عليه وسلم الف ومائة وسادة عشرون سنة.

A number of leaves near the beginning are in a different hand. Fol. 8 should stand after fol. 1.

A oharin, in *Persian*, has been added at the end.

Seal of Sibghat Allah.

317.

1297. Size 10 in. by 5½ in.; foll. 142. Twenty-two lines in a page.

Another copy of the preceding Commentary.

Plainly written. Dated A.H. 1187.

Seal of Nusrat Jang on the title-page.

[Tippu.]

318.

B 317. Size 8½ in. by 4¾ in.; foll. 164. Fifteen lines in a page.

An incomplete copy of the same Commentary, well written in Nasta'liq. It breaks off in the middle of the epilogue. Leaves are missing after foll. 40, 75, 76, 135, and 137.

Cat. 230, xv.

319.

2157. Size 9½ in. by 5½ in.; foll. 290. Nineteen lines in a page.

(SADR AL-SHARĪ'AH) 'Ubaiddallah b. Mas'ūd b. Tāj al-sharī'ah Maḥbūbī's (Hanafi, d. A.H. 747) Commentary (مزوج) on his own التقيج, or Principles of Jurisprudence. It is entitled التوضيح في حل غوامض التقيج. See H. Kh. ii. 444; Flügel, Hdss. Wien, iii. 195; Stewart's Catal. 148, etc. Printed at Dehli, A.H. 1267,<sup>1</sup> and at Lakhnau, A.H. 1281.

Well written, the text of the *Tanẓīh* in red. The colophon runs as follows: ختم شد كتاب توضيح روز شنبه بوقت چاشت كاتب عبد الغفار بن شيخ محمود بتاريخ بيست سيوم ماه محرم المحرم سنة ١٠٨٣.

Occasional notes. Fol. 134 mutilated.

On fol. 289 is a list of contents, and on its back an English title. Seal of 'Abd al-wahhāb Khān (A.H. 1168).

[College of Fort William, 1825.]

<sup>1</sup> See Bibl. Sprenger. 602.

320.

1574. Size 9½ in. by 6 in.; foll. 107. From twenty-four to twenty-seven lines in a page.

Another copy of the same work.

Closely written in Nasta'liq, by Ḥāfiẓ 'Alī Muḥammad. The text and the commentary are marked with م and ش respectively. Some notes. The margin is partly cut away.

[Hastings.]

321.

B 332. Size 9½ in. by 5½ in.; foll. 253. Fifteen lines in a page.

Another copy of the same work, imperfect at the beginning and end, and in many other places. Begins: هذا الحكم.

Well written, text and commentary marked with م and ش. Notes. Partly injured by damp.

Erroneously inscribed (fol. 64) شرح عمل اليوم والليل.

322.

B 182. Size 13 in. by 7¾ in.; foll. 563. Thirteen lines in a page.

A Super-commentary on the preceding work, entitled التلويح الى كشف حقائق التقيج, by SA'D AL-DIN Mas'ūd b. 'Omar TAFTĀZĀNĪ (d. A.H. 792). Cf. H. Kh. ii. 444; Flügel, Hdss. Wien, iii. 196; Aumer, Hdss. Münch. 102, etc. It is also contained in the aforesaid printed editions of the *Tanẓīh*.

A fine copy, written in a bold hand. It ends with the colophon of the original MS., which had been transcribed by the author for his son. This colophon runs as follows: كتبت هذه النسخة تذكرة للشاب العزيز منى وأنا العبد المذنب الغريب الموسوم بسعد الفتازانى غفر الله ذنوبه وستر عيوبه وهو المحرم المكرم صاحب المروة والكرم علاء الملة والدين بلغه الله اقصى ما يتمناه الخ.

Revised. With various interlinear and marginal explanations. Gold and blue lines round the pages. The

ornament of the first page has been cut out. Fol. 17 is much injured.

The leaves have been misplaced in binding. They should stand in the following order: foll. 1-18, 135-138, 178, 156-177, 139-145, 147, 148, 148-155 (after which is a slight defect), 19-134, 205-256, 184-200, 202-204, 201, 179-183, 257-478, 480-483, 479, 484-563. Foll. 553 and 554 are not consecutive, notwithstanding that the catch-word would imply it. The defect, accordingly, existed already in the original MS.

Signature of the owner, Haider 'Alī b. Rustam 'Alī, at the end.

Cat. 229, xi.

### 323.

2989. Size  $9\frac{1}{2}$  in. by  $5\frac{3}{4}$  in.; foll. 318. Twenty-five lines in a page.

Another copy of the *Talwih*.

Neatly written in Nasta'liq, but the first portion (to fol. 67) supplied by two different hands. Notes. The book having been injured, it was bordered with new paper; hence the catchwords were often lost, and the latter portion misplaced in re-binding. Foll. 258-318 should be placed in the following order: 258, 291-310, 314-317, 259-290, 311-313, 318. A defect after fol. 162. A blank on fol. 130.

Seals of 'Abd al-mu'min, Henry Vansittart, and Charles Boddam, and signature of the latter, "Calcutta, May 1st, 1787."

### 324.

922. Size  $8\frac{1}{2}$  in. by  $5\frac{3}{4}$  in.; foll. 142. Nineteen lines in a page.

An incomplete copy of the same work.

Narrowly, but legibly written in Nasta'liq, with many notes. It breaks off abruptly.

[Hastings.]

### 325.

B 187. Size  $8\frac{1}{2}$  in. by 5 in.; foll. 299. Seventeen lines in a page.

Glosses on the *Talwih*, by ḤASAN CHALABĪ b. Muḥammad Shāh Fanārī (d. A.H. 886). See H. Kh. ii. 446, and Stewart's Catal. 148, xxx.

The first gloss begins: قوله الحمد لله الذي احكم بكتابه اصول الشريعة الغراء الاحكام الاتقان والكتاب في اللغة كالكتب.

Neatly written. The colophon runs as follows: تم كتاب حاشية حسن جلي على كتاب التلويج بيد اصعب عباد الله... برهان الدين ابن عالم الفاضل مولانا دولت محمد بن كمال محمد غفر الله له... تحرير في التاريخ الخامس عشر من شهر المبارك شوال سنة 1029.

Frequent additions by the author (منه) on the margin of the first portion. Blue lines round the pages. The first leaf mutilated. Defects after foll. 36, 51, and 207.

Cat. 226, xxiii.

### 326.

B 188. Size 9 in. by 5 in.; foll. 96. Eleven lines in a page.

Glosses (تعليقات) on a passage of the *Talwih*, viz. the paragraph (فصل) on the Good and the Bad (الحسن والقبح), and especially on the four مقدمات of Sadr al-shari'ah (corresponding to foll. 250 sqq. of no. 322), by 'ABD AL-ḤAKĪM b. SHAMS AL-DĪN (SIYĀLKŪTĪ, d. about A.H. 1060). See, for another commentary and the subject in general, Flügel, Hdss. Wien, ii. 613, and also H. Kh. vi. 448.

The preface begins: حامدا لمن انزل كتابه الحكيم تبياناً لكل شيء وهدى.

The first gloss is: (r. قضاي الشريعة) من قضا بالشرع آه يعنى ان هذا الحكم مما يثبت بالشرع الخ.

Plainly written in a large hand.

On the last page is written: اين كتاب حاشية عبد الحكيم بر مقدمات تلويج. Catal. 226, xxii. (7).

### 327.

8095. Size  $8\frac{1}{2}$  in. by  $5\frac{3}{4}$  in.; foll. 135. Nineteen lines in a page.

Glosses on the *Talwih*, entitled بغموض التصريح (المقرب باللييب), by 'ABDALLAH LABĪB, son of 'Abd al-ḥakīm Siyālkūtī. These glosses were

written by the author in his early youth, under the superintendence of his father, and include the glosses of the latter, described under the preceding no. Cf. Stewart's Catal. 148, xxix. (?).

Beginning: الحمد لله الذى اشرق زرع المجتهدين  
بانوار اصوله واروق فروع صواى الدين بمدار شموله.

The first gloss is: (قوله) او تضمن مذهبنا الح.

Neatly written in Nasta'liq. Imperfect at the end, and injured by insects.

Seals of H. Vansittart and C. Boddam, with several inscriptions in the handwriting of the latter.

328.

1286. Size 10½ in. by 6 in.; foll. 283. From twenty-three to twenty-six lines in a page.

Glosses on the *Tahoth*, by an unknown author, imperfect at the end.

Beginning: (قوله) اصول الشريعة الظاهر ان المراد بالاصول القوانين الكلية او الاجماعية.

Written in a current Nasta'liq hand, the first portion on reddish paper. Frequent additions (marked with صم), corrections (marked with ظ or بدل), notes of the author (منه رح), and various readings are on the margin. It would appear that this MS. was copied from an earlier edition of the work, and revised according to an enlarged one.

Fol. 30v. has been left blank. Slightly injured.

Inscribed: حاشيه كتاب كه در علم اصول است. Seal of Shaikh al-Islam Muhammad (of the twelfth century).

[Johnson.]

329.

B 325. Size about 8½ in. by 5½ in.; foll. 119. Twenty-five lines in a page.

كتاب التمهيد في تخرىج الفروع على قواعد الاصول  
للامام المتفق على جلالته وبراعته وامامته وتقدمه جمال  
الدين ابى الحسن عبد الرحيم بن الحسن القرشى  
الاسناى.

A concise treatise on the Foundations of the Common Law, by Jamâl al-dîn Abu'l-Hasan 'ABD AL-RAHÎM b.

al-Hasan Kurasht Isnâ'î (or Isnawî, <sup>1</sup> Shâfi'î, d. A.H. 772). Cf. H. Kh. ii. 423 sq.

Beginning: الحمد لله مزىل اعذار المكلفين بارشاد العقول وتمهيد الاصول. The work consists of two introductory chapters, and its sections, and باب الحكم الشرعى واقسامه, and باب اركان الحكم فى (fol. 21). III. (fol. 97) فى الستة (fol. 95); II. (fol. 99) فى القياس; IV. (fol. 105) فى دلائل; V. (fol. 110) فى التعادل والترجيح; VI. (fol. 114) فى الاجتهاد والافتاء. Each of these books comprises a series of questions (مسئلة), which are generally subdivided into chapters. The work concludes as follows: قال مصنفه نسبح الله فى مدته فرغت من تحريره فى اوخر سنة ثمان وستين وسبع مائة سوى اشياء الحقها.

A valuable copy, made by Mahmûd b. 'Othmân al-Asnâ'î. Dated Monday, 9th Rabi' II., 794. It was transcribed from a MS., into which all the additions made by the author on a final revision had been entered by Ibrâhîm Dimyâtî, in Rabi' II., 772, at Makkah. It was also collated, immediately after its completion, with another MS., which had been collated with the author's own copy.

Several *Ijâzâs* for the works of Isnâ'î are on the title-page, and a poem in praise of that author is at the end, all in the handwriting of the transcriber. The margin is injured. A defect after fol. 5.

330.

B 326. Size about 8½ in. by 5½ in.; foll. 64. Twenty-five lines in a page.

كتاب الكوكب الدرى فى تخرىج الفروع على قواعد العربية للاسناى.

A treatise by the same author, on the Grammatical Elements of Jurisprudence, being a sort of supplement to the preceding work, during the progress of which it was begun. See H. Kh. v. 263 sq., and also ii. 424.

<sup>1</sup> From Isna, in Upper Egypt.

<sup>2</sup> Supposed to be the inscription of the author's copy, كانه هو صورة خط المؤلف.



The date of the author runs as follows: قال مولفه رضى وكان الفراغ (منه) فى اثناء سنة ثمان وستين وسبعمائة سوى زيادات الحقها بعد ذلك.

Written by the same hand as the preceding MS., to which it corresponds in all particulars of origin and authenticity. The original copy had been revised by Ibrāhīm Dimyātī, A.H. 771, and declared by the author to contain the standard version. Date, Monday, 15th Rabi' II., 794.

Various poems in praise of the author are at the beginning and end of the book, in the same hand.

## 331.

B 330A. Size about 11½ in. by about 7½ in.; foll. 341. Eleven lines in a page.

A compendious work on the Principles of Jurisprudence, entitled التكرير, by Kamāl al-dīn Abu 'Abd-Allah Muḥammad b. Humām al-dīn 'Abd al-wāhid b. 'Abd al-ḥamīd b. Sa'd al-dīn Mas'ūd Iskandarī Siwāsī Ḥanafī, commonly called Ibn al-Humām (d. A.H. 861). Cf. H. Kh. ii. 214, and Bibl. Sprenger. 604.

Beginning: قال سيدنا ومولانا الشيخ الامام العالم العلامة فريدة (sic) دهره ووحيد عصره مجتهد الانام الخ.

The author states in his preface that his work comprises both the Ḥanafite and Shāfi'ite systems. It consists of an introduction, مقدمة, and three books, مقالات, whose subjects are المبادئ واحوال الموضوع والاجتهاد.

Well written, with a broad margin. The colophon runs as follows: تم كتاب التكرير على يد العبد الفقير حسن محمد بن احمد غفر الله له ولوالديه ولما له ولجميع المومنين والمومنات بعد صلوة العصر فى شهر ذى الحجة من سنة ٩٨٨ تجاء الكعبة.

Notes in the earlier portion.

On the title-page is an account of the author, according to which he was born in A.H. 790, and became a pupil of Ibn al-Shihnah (d. A.H. 815) and others. He

١. Originally بن ولى الله.

was alike distinguished as a scholar and a Sufi. He died at Cairo, on Friday, 7th Ramaḍān, 861.

Signature of 'Alam Allah b. 'Abd al-razzāk Maḥfīz 'Aidardaf. Bij. Libr., A.H. 1023.

Cat. 229, iv.

## 332.

1273. Size 11½ in. by 7 in.; foll. 213. Thirty one and twenty-three lines in a page.

The first part of a Commentary (معرض) on the Ḥanafī b. 'Abd al-shakūr Bahārī's (d. A.H. 1119) المبادئ, or Principles of Jurisprudence.

Part of the original work<sup>1</sup> was printed at Lakhnau, A.H. 1263.<sup>2</sup> Cf. Bibl. Sprenger. 610, and Stewart's Catal. 151, liv. It was written in A.H. 1109, which date is expressed by the chronogram مسلم الثبوت. It refers alike to the Ḥanafite and Shāfi'ite systems, and consists of a مقدمة; three مقالات, treating of المبادئ; four اصول, on المقاصد; and a خاتمة.

The name of the commentator, which is not given, is, according to the following no., Molla Nizām al-dīn.<sup>3</sup>

Beginning: ابتداء الكلام بالتحميد لله الحميد فقال الحمد لله الذى نزل الايات آثر التنزيل الخ.

This part comprises the three مقالات المبادئ, and concludes: وليكن هذا آخر ما نريد نظمه فى سلك شرح الكتاب الحمد لله المنعم الهادى على اتمام شرح المبادئ والصلوة . . . والله اسأل ان يوفقنى لشرح المقاصد الخ.

It consists of two separate volumes. The first, which ends with the fourth paragraph (فصل) of the third مقالة (fol. 94), is written in a minute and not very clear handwriting. It is dated Rāmpūr, Wednesday, 2nd Dhū'l-hijjah. The second volume, which contains the rest of the same مقالة, is written in a similar but plainer style, and bears no date. Coloured lines round the pages. Foll. 196-9 should stand thus: 197, 196, 199, 198.

[Hastings.]

<sup>1</sup> To the end of the second مقالة.

<sup>2</sup> Another commentary on it, called كشف المبهم, was printed at Cawnpore, A.H. 1287.

<sup>3</sup> He is likewise so called in occasional quotations on the margin of the Lakhnau edition.

## 333.

833. Size 10½ in. by 6½ in.; foll. 303. Twenty-one lines in a page.

The second part of the same Commentary, comprising two of the four *أصول*, viz. *الكتاب* and *السنّة*. In two separate volumes, both written in a bold Nasta'liq hand.

The first vol. concludes as follows (fol. 144): تمام شد جلد ثالث من تصنيف مولانا اعظم (مولوى نظام الدين) 'غفر الله له وجعل الجنة مثواه' ازيد خط ركن الدين يعنى ملا كمال الدين بيد خط ضعيف فقير حقير هيچمدان اضعف من عباد الله عاصى وعاجز احمد

الله غفر الله له ولوالديه واحسن اليهما واليه (كه) سلسله ان از امير عرب مى انجامد تحرير يافت.

The second volume concludes thus: تمام شد هذه النسخة الكتاب مسمى بشرح مسلم در علم اصول من تصنيف قدوة العارفين زبدة السالكين قطب المحققين يعنى اعنى مولوى صاحب مولوى نظام الدين قدس سره العزيز سقى الله سراه وجعل الجنة مثواه ازيد خط عاصى فقير حقير گنده كار اضعف من عباد الله الصمد احمد الله قرشى كه سلسله او از همزه (sio) امير عرب مى انجامد براى خاطر داشت مولوى كمال الدين در تحرير آمد.

Seals of the above Kamāl al-dīn and Šibghat Allāh.

## PRAYERS AND CHARMS.

## 334.

831. Size 8½ in. by 4½ in.; foll. 190. Twenty-two lines in a page.

The Prayer-book of 'ALĪ ZAIN AL-ĀRIDĪN, the fourth Imām of the Shī'ites (d. A.H. 94 or 92), transmitted to posterity by AL-MUTAWAKKIL b. Hārūn Thakāfi, on the authority of two grandsons of 'Alī. It is called *الصحيفة الكاملة*. Cf. Tûstī, p. ۲۱۲, who is, however, inaccurate,<sup>1</sup> and H. Kh. iii. 100. The work was printed at Caloutta, A.H. 1248, according to Bibl. Sprenger. 699; and it seems also to be contained in Cat. St. Petersb. 33, lxii.

The present text is given on the authority of Najm al-dīn Abu'l-Ḥasan Muḥammad b. al-Ḥasan . . . 'Alawī (Ḥasainī), who had it from Abu 'Abdallāh Muḥammad b. Aḥmad b. Shahriyār, guardian of the mausoleum

of the Khalif 'Alī, in Rabī' I., 516, etc. The Isnād goes back to Mutawakkil, who gives the following account of the origin of the book. He was returning to Khurāsān from the pilgrimage, when he met with Yahya b. Zaid b. 'Alī, and received from him a copy of these prayers, on the authority of his father, Zaid the Martyr. Subsequently, after Yahya had been killed (A.H. 125), he went again to Madīnah, where he showed his copy to Ja'far Ṣādiq, who found it identical with a book in his possession, which had been written by his father, Muḥammad b. 'Alī. From this Mutawakkil took a copy, Ja'far himself dictating. The book consisted originally of seventy-five chapters, but eleven were lost by him, so that he only kept some sixty chapters (و حفظت منها نيفا وستين بابا).

With the exception of the last statement, the same story is given with another Isnād, which, in Ibn Muṭahhar, joins that of Tûstī (l.o.). According to this version, the book contained only fifty-four prayers,

<sup>1</sup> From the margin.

<sup>2</sup> He appears to have confounded the names of Mutawakkil and his son 'Umar.

<sup>3</sup> Cf. no. 371, fol. 64r.

which are enumerated, and are exactly the same as those found in the present MS. There is, however, an appendix (fol. 175), which was offered by several MSS. It is introduced by the first Isnâd, and contains seven more prayers, and formulæ for each day of the week.

Well written, with vowel-points. Accompanied by an interlinear translation, and many useful notes, in *Persian*. Gold lines round the pages. An ornament at the beginning.

[Johnson.]

### 335.

2324. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 65. Ten lines in a page.

Prayers for the week, beginning with Friday. According to the introduction, these prayers were communicated by the Prophet to MUHAMMAD b. USÂMAN, when he was imprisoned at Isfahân, for being suspected of Karmatism; and he regained his liberty through their influence.

Beginning: *حكى عن محمد بن اسامة رضى الله عنه انه اتهم الخ*. The prayer of each day consists of *استغفارة*, *دعاء*, *عوذة*, *قراءة*, *دعاء*, and ten *استغفارة*.

Well written, with vowel-points.

[College of Fort William. 1825.]

### 336.

1531. Size  $10\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 236. Fourteen lines in a page.

A Shi'ah book on religious duties, especially prayer, imperfect at the beginning. It appears from quotations of other works<sup>1</sup> that the author is ABU JA'FAR Tûsî (Muhammad b. al-Hasan, d. A.H. 460). It is very probably his *كتاب الحلى والعقد فى العبادات*, mentioned in his own *Fihrist*, p. ٢٨١, l. 18.

Begins: *مُنْتَه فَرَايْت اَنْ اَخْتَصَرْتُ ذَلِكْ اَجْمَعَ مِنْهُ*. *جملاً لا يستثقلها العامل بها الخ*. The first paragraph, which is inscribed *فصل فى عبادات الشرع*, gives an outline of the present work. The five principal duties

of the Shi'ites are prayer, almsgiving, fasting, pilgrimage, and holy war. The author begins with prayer, as that duty which is to be performed every day, and treats of it circumstantially in a separate part, *عبادات اليوم والليلة*. This part is introduced by a treatise on ablution and other preparations for prayer.

The second part (fol. 100v.), *سياقة عبادات السنة*, treats briefly of the remaining duties, according to their occurrence in the course of the year. It begins with Ramadân, the time for fasting, and concludes with Rajab. The rites of the pilgrimage are mentioned under Dhu'l-hijjah.

Then follow those duties which are not connected with a particular time (fol. 209v.), *فصل فى ذكر ما لا يختص بوقت بعينه من العبادات*. They are either personal, as *الجهاد* and *الامر بالمعروف*, or pecuniary, as *الزكاة*. They are only rapidly surveyed, and reference is made for the former to the author's *النباية*,<sup>1</sup> and for the latter, to his *المصباح*.<sup>2</sup>

The work concludes (fol. 213v.) with three sets of prayers, recommended for special times, viz. morning and evening prayers, prayers for each day of the week, and such for the twelve hours of the day. For particulars the author refers to his *المصباح*.

There are added (fol. 231) a charm, rules for the Naurûz, and a prayer.

According to the colophon (fol. 232v.), this copy was transcribed from that of Muhammad b. Mansûr b. Ahmad b. Idris . . . 'Ijlî, which had been written in A.H. 570, and had been collated with the author's own copy. It is well written and emended. It has also been collated with the copy of one *ابن السكون*.

At the end is a prayer, styled *مفتاح الكنوز*, and ascribed to 'Alî. It is in a different hand, and is dated A.H. 1013. Fol. 234 should be placed after 228. Worm-eaten.

[Johnson.]

<sup>1</sup> See his *Fihrist*, p. ٢٨١.

<sup>2</sup> *مصباح المسجّد*, ed. ٢٨٨, l. 6.

<sup>1</sup> See below.



## 337.

B 229. Size 10½ in. by 6 in.; foll. 63. Twenty-five, afterwards twenty-one lines in a page.

GHAZZĀLĪ's (Abu Ḥamid Muḥammad b. Muḥammad, d. A.H. 505) explanation of the ninety-nine names of God, entitled *المقصد الأقصى* or *المقصد الاسنى*. See H. Kh. vi. 89, iv. 27, ٧٤٧٥ and also ٧٤٧٤, and for a full account of its contents, Flügel, Hdss. Wien, iii. 326. Cf. Bibl. Sprenger, 857.

At first written in a small clear hand, but continued (from fol. 35v.) in an inelegant Nasta'liq. The colophon runs as follows: *تم كتاب المقصد الأقصى في معاني اسماء الله تعالى الحمد لله رب العالمين بيد عبد الضعيف الراجى الى رحمة الله القوى محمد بن ابراهيم مقرى* (sic) *في شهر المبارك ذوالحجج في بيلج بور* Marginal notes.

A prayer, inscribed *باب فتح باب*, with directions in *Persian*, is added at the end.

The title-page is filled with various extracts, amongst them a fragment of a preface, which begins: *الحمد لله الذى لا يتصور ان يشاركه غيره* اما بعد. From these it would appear that we have here only a variation of the original exordium of the present treatise.

Worm-eaten and stained.

## 338.

B 429. Size 9½ in. by 5½ in.; foll. 89. Thirteen lines in a page.

A fragment of a work on prayers and cabbalistic matters, by Sharaf al-din Abu'l-'Abbās Ahmad Būnī (d. A.H. 622), the same as that described by Flügel, Hdss. Wien, ii. 566, 3.

Written in a large bold hand, of about the tenth century. Two leaves are wanting at the beginning. The first words are: *نسبة نور السما*. Defective after foll. 6, 14, and 83, and at the end. Much injured.

That part which treats of the names of God (see Flügel, l.c.) has its own title (fol. 33), *انماط اسماء الحسنى*, and the name of the author is introduced at

the beginning of it. It is probably mentioned as a separate work, in H. Kh. iv. 24, under *شرح اسماء الحسنى*, in the third place.

The part just spoken of had been placed at the beginning of this volume, and inscribed *شرح اسماء الحسنى*. Cf. Catal. 234, viii. 2 (?).

## 339.

B 438. Size 6 in. by 4½ in.; foll. 36. Eleven or twelve lines in a page.

Prayers for the week, ascribed to Muḥyi al-din (Muḥammad b. 'Alī) IBN 'ARABĪ (d. A.H. 638). Cf. Cat. Mus. Brit. ii. 78.

Beginning: *ورد ليلة الاحد من اوراك الشيخ الاكبر محمى الدين بن عربى قدس الله روحه بسم الله الرحمن الرحيم اللهم انت المحيط بالهم*.

Then follow the nocturnal prayers for the remaining week-days, and after them the diurnal prayers (*ورد يوم الاحد*, etc.), one in each case.

Well written, on European paper, with notes referring to the quotation of some of these prayers in the *درة الآفاق* (of Bistāml, d. A.H. 858; see H. Kh. iii. 200). Red rulings.

Cat. 233 (Dnawat), ii. 1.

## 340.

B 115. Size 9 in. by 5½ in.; foll. 241. Nineteen lines in a page.

هذا كتاب حلية الابرار وشعار الاخيار في تلخيص الدعوات والاذكار المستحبة في الليل والنهار مما صنفه الشيخ الامام احد عساكر الاسلام محمى الستة قانع البدعة ابو زكريا يحيى النوى قدس سره ورضى عنه.

Prayers for all occasions of Muslim life, collected from the tradition by Muḥyi al-din NAWAWĪ (d. A.H. 676). The work is often called *كتاب الذاكر*. See H. Kh. iii. 109, and Wüstenfeld, *das Leben des al-Nawawī*, p. 48.

Beginning: *الحمد لله الواحد القهار العزيز الغفار مقدير الاقدار... اما بعد فقد قال الله العظيم العزيز الحكيم فاذكرونى اذكركم الله*.

The author confines himself chiefly to traditions from the five canonical collections of Bukhârî, Muslim, Abu Dâ'ûd, Tirmidhî, and Nasâ'î. He generally omits the *Ibnâds*. The work begins with a succession of introductory paragraphs (فصل).

The date of the work is given at the end as follows :

قال مصنفه الشيخ العالم الامام الحافظ المتقن المحقق محمى الدين ابو زكريا النووى يحمى بن شرف بن مرمى (sic) عفا الله عنه فرغت من جمعه فى المحرم سنة تسع وستين وستمائة سوى احرف الحقها بعد ذلك واجزت روايته لجميع المسلمين الخ.

About one-third of this copy was written by Khwâjah Rukn al-dîn Rûzbahân b. Manşûr b. Yahya b. Shaikh Rukn al-dîn Manşûr Râstgû, in a good hand, about the ninth century. The rest, including also the first leaf, has been supplied by a descendant of his, named 'Abd al-rahmân b. Junaid Râstgû (راستگو), in a more hurried character, towards the end of the tenth century.

Prefixed is a list of the chapters of the work (foll. 1-6), followed by a little tract in *Persian*, on the lawfulness of using vinegar (خل). It concludes: هذا التحقيق لمولى العالم الخ. The name of the author, however, is not given. This tract was copied in A.H. 991, by Haidar b. 'Alî, who succeeded the transcriber in the possession of this MS. Worm-eaten. Several leaves stained.

Seal of the aforesaid Haidar b. 'Alî. Bij. Libr., A.H. 1033. Cat. 223, ix.

341.

2821. Size 7½ in. by 5½ in. ; foll. 112. Seventeen lines in a page.

### كتاب امان الاخطار

A *Vade-mecum* for Travellers, comprising prayers and ceremonies to be performed, and amulets and remedies to be used by them for their safety. It was compiled by RAPI AL-DÎN ABU'L-KÂSIM 'Alî b. Mûsa b. Ja'far b. Muḥammad b. Muḥammad b. Tâ'ûs (Tâ'ûsf) 'Alawî Fâtîmî, a Shî'ite and chief (نقيب) of the

Saiyids, who probably lived in the latter part of the seventh century. This treatise is properly entitled كتاب الامان من اخطار الاسفار والازمان. Cf. H. Kh. i. 433.

يقول مولانا الافضل الاكمل الورع العابد المرابط المجاهد . . . الحمد لله الذى استجارت به الارواح بلسان الحال فى اخراجها من العدم فاجارها.

In thirteen chapters, each subdivided into sections (فصل), a list of which is inserted in the preface. The chapters are on the following subjects: I. فيما نذكر من كيفية العزم والنية للاسفار وما يحتاج اليه قبل الخروج من فيما (fol. 19v.) فيما يصحبه الانسان معه فى اسفاره للسلامة من اخطاره فيما نذكره مما (fol. 24) فيما يصحبه الانسان معه فى السفر من الرفقاء والمهام والطعام فيما نذكره من آداب (fol. 29v.) فيما نذكره من لبس المداس والنعل والسيف والعدة عند الاسفار فيما نذكره من استعداد (fol. 37) فيما نذكره من العون للفارس والراكب عند الاسفار وللدواب للحماية من فيما نذكره مما (fol. 45) فيما يجمعه صحبته من الكتب التى تعين على العبادة وزيادة فيما نذكره (fol. 53v.) فيما اذا شرع الانسان فى خروجه من الدار للاسفار وما يعمله عند الباب وعند ركوب الدواب فيما نذكره عند المسير والطريق ومهمات (fol. 60v.) فيما نذكره من حسن التوفيق والامان من الخطر والتعويق فيما نذكره اذا كان سفره فى (fol. 62v.) فيما نذكره مما (fol. 76) فيما نقول عند النزول من المروى المنقول وما يفتح علينا من زيادة فى القبول وما يتحصن به من المخوفات من فيما نذكره (fol. 88v.) فيما من دواء لبعض جوارح الانسان فيما يعرض فى السفر من سقم الابدان وفيه كتاب برء ساعة لابن زكريا واضح البيان comprising the whole treatise of Abu Bakr Muḥammad b. Zakariyâ Râzî, the celebrated physician (d. A.H. 311 or 320). This treatise begins: الحمد لله هو اهله

ومستحقته . . . هذا كتاب (fol. 89) ألفه محمد بن زكريا الرازي في الطب وترجمه برّ ساعة قال أبو بكر أحمد (sic) ابن زكريا الرازي كنت عند الوزير أبي القاسم عبد الله XII. (fol. 93)؛ فجزى بحضرته ذكر شئ في الطب الخ on amulets tried by the author's own experience, in five sections; XIII. (fol. 94) فيما نذكره من كتاب صنفه قسطنطين لوقا لابن محمد الحسن بن مخلد في تدبير الابدان في السفر للسلامة من المرض، consisting only of the treatise of KUSTA B. LUKA.

See on this treatise, Cat. Mus. Brit. 204.

Nearly written, of the eleventh century.

The last two pages contain an extract from الدّر النظيم, i.e. probably the treatise of IBN AL-KHASHSHAB, on the properties of some verses of the Koran, mentioned in H. Kh. iii. 197. This extract begins: قال الامام الغزالي ان في القرآن العظيم اربع آيات by a different hand.

The first eight leaves are misplaced; they should stand in the following order: 1, 4, 2, 3, 6, 7, 5, 8. Worm-eaten:

[Bibl. Leydeniana.]

### 342.

799. Size 9 in. by 5½ in.; foll. 199. Fourteen lines in a page.

A work on religious duties, especially prayer, entitled منهاج الصلاح في اختصار المصباح, by Hasan b. Yūsuf IBN AL-MUTAHAR HILLI (a Shi'ite, d. A.H. 726). It is an abridgment of *Abu Ja'far Tūsī's* (d. A.H. 460) مصباح المصباح, which the author made for the Wazir 'Izz al-din Muhammad Kūhādī.

The following is an abstract of the preface: الحمد لله على جزيل نعمائه، وجميل آلائه . . . . . اما بعد فان العبد الضعيف حسن . . . يقول ان العقل والنقل متباينان على ان (fol. 2) كمال نوع الانسان انما هو باستعمال

<sup>1</sup> Cf. Cat. Bodl. I., p. 288, xlii. 6.

<sup>2</sup> Cf. Tūsī, *Fihrist*, p. 288, and H. Kh. v. 585. See also no. 336.

<sup>3</sup> See Hammer-Purgstall, *Gesch. d. Ilkhane*, ii. 140.

قوته العلمية والعملية . . . وقد كان شيخنا . . ابو جعفر الطوسي . . . صنف فيما يرجع الى القوة العملية كتاب مصباح المصباح في عبادات السنة واستوفى فيه اكثر ما ورد عن ائمتنا المعصومين . . ثم اختصره . . فامر من امتثال امره واجب . . وهو المولى الكبير والصاحب الوزير . . . . . امير الحاج والحرمين الجامع للرياستين خواجه عز الملة والحق والدين محمد بن محمد القوهدي . . ان اجرد بعض تلك الدعوات واختصر ما صنفه شيخنا بحذف المطولات فاجبت الخ.

The work contains eleven chapters: I. في المقدمات; II. (fol. 6) في الطهارة; III. (fol. 11) في الصلوة; IV. (fol. 13v) في الادعية; V. (fol. 17) في كيفية الصلوة اليومية; VI. (fol. 43) في عقيب النوافل والقرائن; VII. (fol. 38v) في ادعية الساعات والايام; VIII. (fol. 60v) في ادعية الساعات والايام; IX. (fol. 60v) في ادعية الساعات والايام; X. (fol. 72) في ادعية الساعات والايام; XI. (fol. 184) في دعوات الخواشج على عامة المكلفين في من (sic) معرفة اصول الدين.

Beautifully written. Dated Rajab, 984. Vowels are frequently added. Titles in gold. An ornament on the first page, and gold and blue lines round the others.

Benedictions on the Prophet, said to have been composed by 'Alī Rīdā, and handed down by Ḥimyarī, and prayers for Fāṭimah (حضرت فاطمة), are added on the last two pages.

[Johnson.]

### 343.

B 429B. Size 10 in. by 6½ in.; foll. 37. Twenty-seven lines in a page.

An explanation of the Epithets of God.

The first leaf being missing, the author and the title of the work are not ascertained. It appears, however, from a notice at the end that it consists chiefly of extracts from a treatise, whose author is merely called the "Kādi," to which are invariably added other extracts from a work of *Kushairī* (d. A.H. 465), probably his *التخيس* (see H. Kh. ii. 248). The passage

in question runs as follows (fol. 37): **وإن المحققين** من العلماء والراشدين منهم قد صنفوا فيها مصنفات جمة ذات ذيول وأطراف ولتحصها القاضي تلخيصا غريبا وكان اجمع للمقصود واشمل في المغزى فأثرنا إيراد من غير تغيير واضفنا اليه من كلام الشيخ أبى القاسم القشيري مما لم يورده اختصارا لمعنى دعا اليه.

Other authorities as late as the seventh century are quoted, e.g. Turbishtī (d. A.H. 658).

Well written, the diacritical points often omitted. Marginal notes of later date. The beginning is injured, there is a defect after fol. 31, and the end is wanting. Soiled.

Cat. 223, viii. 1 (?).

### 344.

B 435. Size 7 in. by 3½ in.; foll. 101. Twenty-one lines in a page.

A treatise on the efficacious use of the Koran for prayers and charms. It is defective and much injured at the beginning. The author appears to be a Maghribī, who wrote in the eighth century. He quotes Ghazzālī, Shādhill (d. A.H. 656), and various Maghribī authorities.

This treatise follows the order of the Sūrahs, expounding the properties of each. It concludes: **فهذه نبذة من أسرار القرآن العظيم من دعا بها ورعاها حق رعايتها ظهر له العجائب والغرائب الخ.**

Written in a small but clear hand, with frequent indications of the contents on the margin. The first portion and the last leaf are supplied in a different hand. Stained.

Inscribed (fol. 5): **أين اجزا اسرار القرآن در علم دعوت**: Of. Catal. 233, vi.

### 345.

2276. Size 7½ in. by 4½ in.; foll. 107. Eleven lines in a page.

INN JAZARĪ's (Shama al-dīn Abu'l-khair Muhammad b. Muhammad, d. A.H. 838) Prayer-book, called **الحصن الحصين**. See H. Kh. iii. 71; Flügel, Hdss. Wien, iii. 144, etc. It was printed at Calcutta, A.H. 1229.

Beginning: **لا إله إلا الله عذة للقائه** . . . قال الشيخ

الامام المجتهد العلامة امام ائمة المحدثين قاضى قضاة المسلمين فريد الدهر وحيد العصر استاد البشر شمس الملة والشرعية والدين ابو الخير محمد بن محمد بن محمد الجزرى الشافعى رحمه الله . . اما بعد حمد الله الذى جعل الدعاء لرد القضاء الخ.

Written in a good Persian hand, with vowel-points. Numerous marginal notes. Several leaves supplied in a later hand. Slightly injured on the margin and stained. Foll. 21-61 and 79-96 should be transposed.

[College of Fort William, 1825.]

### 346.

861. Size 9 in. by 4¾ in.; foll. 113. Thirteen lines in a page.

Another copy of the preceding work.

It begins: **قال الفقير الضعيف المسكين المنقطع الى الله تعالى الراجى من كرمه ان ينجيه من القوم الظالمين محمد بن محمد بن محمد بن الجزرى (الشافعى) لطف الله تعالى به في شدته اما بعد حمد الله الخ.**

This is the authentic commencement, according to the commentary of 'Alī Kārī' (see below).

Plainly written, by Khān Muḥammad, in Rajab, 1115. Ornamented. Some notes.

A key to the work, in *Persian*, is on fol. 1.

The book belonged once to Husnī b. 'Abdallāh b. Shaikh al-'Aidārūs, and subsequently to Nuṣrat Jang.

### 347.

2116. Size 8¾ in. by 5 in.; foll. 208. From six to sixteen lines in a page.

Another copy of the same work.

Begins: **قال الشيخ الامام خاتمة حقاظ الاسلام امام ائمة الاعلام شمس الملة والحق والدين الخ.**

Written in a large hand, partly with vowel-points. Numerous notes. One or two leaves wanting at the end.

From fol. 191 follow various other prayers, the first imperfect at the beginning. Carelessly written in different hands.

In an elegant Oriental binding. Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

<sup>1</sup> From the margin.



## 348.

2295. Size 8½ in. by 5 in.; foll. 388. Nineteen lines in a page.

A copious Commentary (ممزوج) on the preceding work, by 'ALĪ B. SULTĀN MUḤAMMAD (HARAWI KĀRI', d. A.H. 1016, at Makkah). According to H. Kh. iii. 73, it was composed in A.H. 1008, and entitled البحرز الثمين. Cf. Stewart's Cat. 175, ii.

It begins with the explanation of the introductory words of Ibn Jazari, بسم الله الرحمن الرحيم اللهم صل على سيد الخلق محمد وعلى آله وصحبه وسلم. Then follow, as the authentic text, the words given at the beginning of no. 346. The usual beginning, لا اله الا الله (see no. 345), is mentioned here only as the reading of some MSS.

Well written. Slightly injured by insects.

[College of Fort William, 1825.]

## 349.

B 423. Size 9 in. by 4½ in.; foll. 65. Twenty-one and nineteen lines in a page.

I. Foll. 1-28. Extracts from a cabbalistic treatise called شمس الافاق في علم الحروف والافاق, newly arranged in four sections (فصل), and entitled كتاب الجواهر في الحروف والاسماء والافاق. They are ascribed here to Abu'l-'Abbās BŪNĪ (d. A.H. 622), but unless we have in the treatise itself a work of BŪNĪ hitherto unknown, this statement cannot be true. The only work with the title شمس الافاق الخ, that is known, was written more than two centuries after the death of BŪNĪ, by 'Abd al-rahmān b. Muḥammad Bisfāmī (d. A.H. 858; cf. H. Kh. iv. 73, Cat. Mus. Brit. 344, and Cat. Lugd. iii. 176). Perhaps the statement of the present MS. is founded upon a confusion of the treatise in question with a work of BŪNĪ, called شمس المعارف (see H. Kh. iv. 75, and Cat. Lugd. iii. 171), from which the author himself made similar extracts under the title فصول شمس المعارف. Cf. H. Kh. iv. 440.

Beginning: الحمد لله... قال الشيخ ابو العباس البوني قدس الله روحه اما بعد فهذه نبذة منقولة من

شمس الافاق في علم الحروف والافاق وفصلته اربعة فصول ليحصل به المفقود.

The four sections are described as follows: I. معرفة في تركيب III. في جواهر الاسماء ومعانيها. II. الحروف في تصنيفات الحروف IV. الافاق على الحروف والاسماء وتركيباتها.

Plainly written, but incomplete. There are defects after foll. 16, 18, 20, and at the end.

II. Foll. 29-65. The concluding portion of a treatise on the properties of the letters of the *Abjad*. The author is not known, but he quotes BŪNĪ and Shādhillī (d. A.H. 656).

This fragment begins in the seventeenth section, which is devoted to the letter ف; the first words are: لا تعلمون. The twenty-eighth section, on the letter غ, is followed by other sections, not numbered, and the treatise concludes with the words تمت الرسالة. Then follow some magic squares.

## 350.

1947. Size 9¾ in. by 5½ in.; foll. 122. Nine lines in a page.

The celebrated Prayers for Muḥammad, called دلائل الخيرات, by Abu 'Abdallah Muḥammad b. Sulaimān Jazūlī (Simlālī Sharif Ḥasanī, a Maghribī saint, who died on 16th Rabi' I., 870, at افوغال).<sup>1</sup> Cf. H. Kh. iii. 235; Flügel, Hdss. Wien, iii. 146; Cat. Bodl., ii. 86; Cat. St. Petersburg. 33; and Stewart, 175, iv. The work was printed at St. Petersburg, 1842.

Well written in a large hand, with vowel-points. Marginal notes, mostly derived from the commentary of Fāst, in the earlier portion. The drawings of the Mosque of Madinah are wanting, but there is a description in words instead.

Seal and signature of Muḥammad Khān Jahān, A.H. 1186. In an elegant Oriental binding.

[Tippu.]

<sup>1</sup> These statements are from the commentary of Fāst (see no. 364). Jazūlī is a Berber tribe in السودان الاتصلي. It is also spelled قزولة (see Edrisi, Description de l'Afrique, par Dozy et De Goeje, p. v., l. 10). Simlālī is a branch of the same tribe.

## 351.

4A. Size 7 in. by 4½ in.; foll. 106. Eleven lines in a page.

Another copy of the *دلائل الخيرات*.

Well written, with vowel-points. Richly illuminated and gilt. It contains two pictures, representing the Mosques of Makkah and Madinah.

"Received from Dr. Royle, July, 1856."

## 352.

2618. Size 7½ in. by 6 in.; foll. 68. Eleven lines in a page.

Another copy of the same work.

Plainly written in a Malay hand, with vowel-points. The drawings are omitted. At the end (fol. 67v.) is an epilogue, ascribed to the author. It begins: *وثبت هنا بخط المؤلف ما نصه اللهم اغفر لمؤلفه الخ.*

## 353.

B 443. Size 4½ in. by 3 in.; foll. 165. Seven lines in a page.

I. Foll. 1-102. Another copy of the *دلائل الخيرات*, imperfect at the beginning; the first words are: *في العلمين*. Plainly written, with vowel-points.

II. Foll. 104-165. Another fragment of the same work, written in a similar style.

Slightly injured.

## 354.

1700. Size 10 in. by 5½ in.; foll. 321. Seventeen lines in a page.

A copious Commentary (*ممزوج*) on the preceding work, entitled *دلائل الخيرات بجلاء*, by MUHAMMAD AL-MAHDÎ b. Ahmad b. 'Alî b. Yûsuf Fâst Kâşî (الفاسى لقبا ودارا ومحتدا القصرى مولدا). Cf. H. Kh. iii. 235, Cat. Mus. Brit. 78, and Stewart's Cat. 176, v.

Beginning: *يقول العبد الفقير الى الله سبحانه الراجي عفوه وغفرانه.*

The author says in his preface that this is an abridged version of a still more ample commentary which he had written before.

Well written. Has the following colophon: *قد من الله تعالى وانعم باتمام هذا الشرح الشريف على يد العبد الضعيف... الفقير موسى بن الفقير عبد الله بن الفقير عطية بن الفقير مهنة الخلفاوى بلدا الشافعى مذهبا الرفاعى طريقة... وكان الفراغ من كتابة هذه النسخة المباركة يوم الخميس المبارك ٥ شهر صفر الخير من شهر سنة الف ومائة واثنتى عشر من الهجرة النبوية الخ.*

Slightly injured by damp.

Seals of Anwar al-dîn Khân and his son Nuşrat Jang (A.H. 1174).

[Tippu.]

## 355.

2131. Size 8 in. by 4½ in.; foll. 109. Nine and thirteen lines in a page.

I. Foll. 1-89. The *دلائل الخيرات* of Jazûrî, without the introduction.

Beginning: *اللهم صل على محمد وازواجه وذريته*¹ *كما صليت على ابراهيم الخ.*

Plainly written; vowel-points occasionally added.

II. Foll. 91v.-101. A prayer for Muhammad, styled *درود اكبر*.

It begins: *واشهد باننا نشهد ان لا اله الا الله وحده*, and is preceded by a Persian introduction, *اسناد درود اكبر*.

Plainly written, with all the vowels. It was transcribed by Shaikh Muhammad Arab, in Rajab, 1084, for Malik Yâkût Salâbat Khân.

The vacant pages between these two pieces are filled with a prayer for Muhammad, written in a very large hand, and at the foot of the second is a charm, ascribed to 'Alî, in Persian, written in Shikastah.

III. Foll. 102-109. A morning prayer.

Beginning: *بسم الله على نفسى واهلى ومالى اللهم انت ربى.*

Well written in a large hand.

For the rest of the volume, see Urdû and Persian MSS.

[College of Fort William, 1825.]

¹ Effaced.

356.

R 439. Size  $9\frac{1}{4}$  in. by  $5\frac{1}{2}$  in.; foll. 32. Nineteen lines in a page.

كتاب دفع العاهات في الصلوة على افضل المخلوقات  
تأليف الشيخ الامام العالم العلامة مولانا السيد محمود  
القادرى المدنى الشافعى حفظه الله آمين.

A fragment of a Book of Prayers for Muḥammad, consisting of extracts from Jazūlī's *دلائل الخيرات*, with paraphrase and explanations, and a few original additions, so as to form a sort of commentary on that work. The author, Saiyid MAHMUD KADIRI, of Madīnah, was still alive when this MS. was written, i.e. A.H. 1107.

Begining (fol. 1v.): فصل ثم أدرج في قرة عينيك:  
بقية الادعية المرغوبة والصلوات المحموده من الكتاب  
المشهور المسمى بدلائل الخيرات. The division of the  
دلائل الخيرات into quarters and thirds is also marked  
here. The first quarter ends on fol. 6. At the end, as  
additions by the author, are two prayers for Muḥammad,  
ascribed to Abu Bakr and 'Alī, and after these a drawing  
of the three minarets in the Mosque of Madīnah.

The colophon offers a different title: أقول وقد تم  
بحمد الله وتوفيقه الكتاب المسمى بالنجاة من العاهات  
في نحو كراسين ولكن بخط المؤلف حفظه الله تعالى  
ونفعنا بعلومه وبركاته وهذا كالشرح الاعظم عند العقلاء  
لاقوال والادعية التي اختلف فيها العلماء من كتاب  
دلائل الخيرات وخير الكلام ما قل ودل العبد الفقير تاج  
الدين المقدسى عفى الله عنه سنة ١١٠٧.

Well written, with vowel-points, but injured and defective in several places. Leaves are wanting after fol. 3, 5, 28, 29, and 30.

Cat. 233 (Duawat), iii. 1.

357.

2168. Size  $9\frac{1}{4}$  in. by 6 in.; foll. 88. Eleven and thirteen lines in a page.

SADID AL-DIN KASHGHARĪ's Instruction in Prayer and Purification, according to the Hanafite rite, entitled

<sup>1</sup> Effaced.

منية المصلى وغنية المبتدى. Cf. H. Kh. vi. 227; Fleischer, Cat. Lips. 467; Anmer, Hdss. Münch. 50, etc.

Plainly written in two large hands, partly with Persian interlineation and notes.

Fol. 88. A funeral prayer, with directions in Persian.

[College of Fort William, 1825.]

358.

1162. Size  $9\frac{1}{4}$  in. by  $6\frac{1}{4}$  in.; foll. 71. Twelve, afterwards up to eighteen lines in a page.

Another copy of the preceding work.

Ill written in two hands, Nasta'liq and Naskh. The former ends confusedly on fol. 68v., and has the date, A.H. 1169. The remaining portion has been added by the Naskh hand. The colophon mentions 'Alī Muḥammad as the transcriber, and a note below, Molla Fāḍil Ākhūn as the owner of this copy.

Coloured lines round the pages of the earlier portion. Fol. 7 should be placed after fol. 9.

A few lines in Pushtū are on the fly-leaf.

359.

1860. Size  $9\frac{1}{4}$  in. by  $4\frac{1}{4}$  in.; foll. 248. Twenty-one and ten lines in a page.

I. Foll. 9-200. A Commentary (ممزوج) on the preceding work, by Ibrāhīm b. Muḥammad b. Ibrāhīm ḤALABĪ (d. A.H. 956). This is the abridgment which the author made from his larger commentary, called شرح منية المصلى. It is simply named غنية المصلى. See H. Kh. vi. 228; Anmer, Hdss. Münch. 50 sq.; and Flügel, Hdss. Wien, iii. 118 sq.

Neatly written. Dated Tuesday, 17th Šafar, 1096. Numerous marginal notes, extracted from the larger commentary, and from various other works. A small ornament on the first page, and coloured lines round the others.

The vacant leaves at the beginning and end of this piece are filled with various extracts, traditions, Fatwas, etc., written in the same hand. Amongst them is a list of the sections of the present work (foll. 3v.-4r.).

Foll. 205v.-208. Short Rules of Inheritance, written like the preceding.



Foll. 209-210. Various extracts, amongst them (fol. 210v.) one from رياض الصالحين, and, on the margin of the same page, another from تفسير زاهدی, both of some length.

Foll. 211-223. A Persian treatise on Dress. It is imperfect at the beginning, but it is described at the end as an extract from كتاب جيبی.

Foll. 224-227 are vacant, but enclosed with coloured lines like the rest.

II. Foll. 229-248 : الجزء الاول من نسخة . . في علم : الفرائض والله اعلم بالصواب. An anonymous treatise on the Law of Inheritance.

Begins : اعلم ان الرجل اذا مات . Imperfect at the end. Plainly written in a large hand, with numerous notes. This part of the volume being of a smaller size, the single sheets of it have been bound higher and lower alternately, so as to fit the size of the rest. Part of the margin of it has been cut off.

Both parts of this volume bear the seal of Nusrat Jang, the first also a note stating that it had been bought of Saiyid Husaini 'Aidarūs, at Mailāpur. Cf. Stewart's Catal. 161, liii.

[Tippu.]

### 360.

B 432. Size 8½ in. by 5 in.; foll. 202. Thirteen lines in a page.

A fragment of a treatise on pious charms and remedies, arranged in 100 paragraphs (فائدة), and probably entitled كتاب مائة الفوائد.

The author is not mentioned. He frequently quotes Būnī (d. A.H. 622), the "Imām" Aḥmad b. Mūsā عجل, Mejd al-dīn Shīrāzī (i.e. Firzābādī, d. A.H. 817), and various old authorities. One of his Shaikhs was Sulaimān b. Ibrāhīm 'Alawī. He also mentions (fol. 4) that he wrote at an earlier period a treatise with the title الطريقة الواضحة الى اسرار الفاتحة.

This MS. is imperfect at the beginning. The first words are : تعالى ان لا يدانس اسمه, from the first فائدة, which treats of the magio powers of the Basmalab. The second فائدة (fol. 4) is inscribed : سورة الفاتحة.

<sup>1</sup> Cut off.

The latter portion, from the sixty-second paragraph, is wanting. Only the last fol. is preserved, which concludes as follows : تمت تمام شد فوائد القرآن.

The last three pages contain an amulet for horses, with directions in Turkish.

Cat. 233, v.

### 361.

604. Size 10 in. by 5½ in.; foll. 75. Thirty-one and eighteen lines in a page.

An abridgment of the preceding work.

It begins : الحمد لله . . . فهذا منتخب من مائة : الفوائد الفائدة الاولى في فضل التسمية قال النبي صلعم تمت الفوائد : كل امرئى بال الخ والصلاة والعوائد بعون الله الخ.

Written partly in a small Nasta'liq, and partly in a large Naskh character. The portion in Nasta'liq has corrections, and indications of the contents, on the margin. It is on thin paper, and injured in some places. Red lines round the pages.

Inscribed by a later hand.

[Johnson.]

### 362.

B 430. Size 7 in. by 4½ in.; foll. 104. Nine, afterwards six lines in a page.

The Prayer-book of 'Alī b. Sulṭān Muḥammad Kāri' (d. A.H. 1016), called الحزب الاعظم والورد الانعم. See H. Kh. iii. 56; Flügel, Hdss. Wien, iii. 148; and Aumer, Hdss. Münch. 53 sq.

Written in a large plain hand, with vowel-points. A Persian translation is added between the lines, and prefixed (foll. 1-6) is an introduction in Persian, by one Aḥmad b. 'Abd al-rahmān, containing rules for forty days of devotion. Both were made for the use of one Shāh Hāshim, at Makkah. The introduction begins : حمد متوافر وثنا متكاثر.

The last two pages contain another prayer, دعا اللهم انى استخارة كل يوم بعد الركعتين استخيرك.

The Arabic text was collated subsequently by Muḥammad Husain b. 'Abdallah Multāni Makki Kādiri.

## 363.

1460. Size 9½ in. by 5 in.; foll. 378. Twenty-three lines in a page.

A copious Commentary on a Religious Manual (أوراد) by "Shihab al-din." The commentator styles himself 'Alī b. Aḥmad Ghūrī (الغوري),<sup>1</sup> of خطه كره, a disciple of Shaikh Rukn al-din, and he entitles his work كنز العباد في شرح الأوراد. See H. Kh. v. 254, who identifies the author of the manual with the celebrated 'Omar Suhrawardī (d. A.H. 632). This work is written in Persian, but the commentary is in Arabic. The latter was compiled from various works in both languages, on rhetoric, lexicography, grammar, and law. The passages to be explained are introduced by قوله.

Begins: اعظم المحامد لله العظيم واكرم الصلوات على رسوله الكريم اما بعد فان هذا شرح الأوراد للشيخ الاجل الكبير محيي السنة ماحي البدعة الخ.

Well written in two hands; terminating abruptly. The beginning is much injured. Foll. 72 and 73 should be transposed. A defect after fol. 270.

Cf. Stewart's Cat. i, xi.

[Tippu.]

## 364.

2391. Size 8½ in. by 4½ in.; foll. 213. Twenty-one lines in a page.

Another copy of the same Commentary, more incomplete than the preceding MS.

Nestly written. Coloured lines round the pages. Much injured by insects. Fol. 213 should be placed after 206.

Inscribed: "Explanations of the theological terms by Allāh Ahmad Alghauri."

[Sir Charles Wilkins.]

## 365.

B 436. Size 5½ in. by 3½ in.; foll. 53. Nine lines in a page.

هذا الحزب (sio) للسيد الجليل المولى العالم العلامة قدوة العارفين برهان السالكين المريد بتأييد الرحمن سيدنا احمد بن عمر الهندوان الخ.

<sup>1</sup> The present MS. has الغوري.

Fragments of the Prayer-book of Aḥmad b. 'Omar al-Hinduwān, who lived about the middle of the twelfth century.<sup>1</sup>

The book contains forms of prayer for the different times of the day, viz., morning, noon, afternoon, and evening.

Begins: يسّ القرآن الحكيم الى آخر السورة.

Plainly written, the first quire in a different hand from the rest. Defects after foll. 22 and 47.

Inscribed اوراد سهروردی. Cf. Catal. 233 (Duawat), ii. 3.

## 366.

B 437. Size 5½ in. by 3½ in.; foll. 23. Nine lines in a page.

A Prayer for Muhammad, mentioning all his bodily and mental qualities, and styled accordingly (fol. 6v.), جواهر المصنبة (sio) في حلية خير البرية. The author gives his name as فاضل بن العارف الدهلوی السفيديني<sup>2</sup>. ثم بفضل الله ذي الاحسان والامتحان المذني. He compiled his work from (Tabrizi's) المشكوة, (Firmidhi's) الشفاء, and (Iṣṭāḥ's) الشفاء.

The introduction commences: اصفى تحف المحامد الوافيات مرسولة الى حضرة القدسية الصمدية اللهم صل وسلم على سيدنا ومولينا: (fol. 6v.). محمد الذي كان فخما في نفسه مفتحا في الصدور.

Well written, with vowel-points. Red rulings.

Inscribed اين درود حلية. Cf. Catal. 233, vii.

## 367.

B 433. Size about 9½ in. by about 6 in.; foll. 246. Nine lines in a page.

A fragment of a large Collection of Prayers for Muhammad and his family, the title and author of which are not ascertained. It is not the دلائل الخيرات, as is supposed in a recent inscription. It is divided into chapters and sections (فصل).

Well written in a bold hand, with vowel-points. Rubrics omitted in the latter portion. Imperfect both at the beginning and end, and injured in several places.

Cat. 234, ix. (?).

<sup>1</sup> See above, no. 160.

<sup>2</sup> From Safidan, in the district of Sirhind.

368.

2349. Size  $6\frac{1}{2}$  in. by  $3\frac{1}{2}$  in.; foll. 16. Eleven lines in a page.

Forms of prayer, called أوراد نكحیه; beginning with the words استغفر الله العظيم, which are thrice repeated, and concluding (fol. 12) with a short prayer, which commences: اللهم يا مالك الرقاب.

In an edition of these prayers, published at Lakhnau, A.H. 1257, the author is called SAYYID 'ALİ HAMADÂNİ (d. A.H. 788); and this would agree with the brief statement of H. Kh. i. 492. Cf. Stewart's Catal. 176, and Cat. Lugd. iv. 341.

Well written, with all the vowels. Dated "A.H. 81" (i.e. 1181?).

The last two pages contain an enumeration of the names of God, added by a different hand. It begins: هو الله الذي لا اله الا هو.

[College of Fort William.]

369.

5. Size 14 in. by  $8\frac{1}{2}$  in.; foll. 63. Seven lines in a page.

I. Foll. 1-19. الأوراد الفتحية. The same prayers as in the preceding MS.

II. Foll. 20-33. Forms of prayer, founded upon the Koran; beginning with the first Sûrah. With some Persian notes.

III. A few Sûrahs of the Koran, viz. Sû. 36, 48, 78, 73, and 67.

Beautifully written in a large character, with all the vowel-points. Richly ornamented and gilt.

The following name is written at the end of the prayers: اضعف العباد فقير الله بخش شاكر شيخ رحمة الله سلمه الله تعالى.

[Johnson.]

370.

657. Size  $8\frac{3}{4}$  in. by  $6\frac{3}{4}$  in.; foll. 26. Nine lines in a page.

Selections from the Koran, to be used as prayers.

Beginning: أَجَدُّ هُوَ الْح, to the end of the alphabet. Next comes Sûrah 1.

Written in a large plain hand. Of the twelfth century.

[Tippu.]

371.

473. Size  $4\frac{1}{2}$  in. by  $8\frac{1}{2}$  in.; foll. 400. Usually ten lines in a page.

A copious Shî'ah Prayer-book. Well written throughout, and mostly with vowel-points. Of the end of the eleventh and the beginning of the twelfth century.

The following is a list of the principal contents:

I. Foll. 1-11. Benedictions on Muhammad, beginning: اللهم صل على محمد سيد المرسلين, and proceeding in the same style, only the concluding words of each benediction being varied. A Persian introduction precedes.

II. Foll. 16-22. Some prayers, ascribed to 'Alî; with Persian introduction and interlinear translation.

III. Foll. 23-75, on paper sprinkled with gold, and all written in the same hand, contain:

a. Foll. 23-26. Another prayer of 'Alî.

b. Foll. 28-54. The great "Coat-of-mail Prayer," i.e. السجادة, handed down by 'Alî ZAIN AL-'ARAIN, from the Prophet, to whom it was communicated by Gabriel, in one of his campaigns.

Begins: اللهم اني اسئلك باسمك يا الله يا رحمن يا رحيم.

It is divided into one hundred sections (فصل), and preceded by an introduction. Cf. Cat. Mus. Brit. 77, and Cat. Lugd. iv. 345.

At the end of the introduction is the following note: نقل من حواشي المصباح للكنعاني. The seal of Fakhr al-dîn Muhammad Husaini (A.H. 1099) is impressed below.

c. Foll. 64-75. The little "Coat-of-mail Prayer," i.e. دعاء الجوشن الصغير, ascribed to the Imâm Mûsa KÂZIM (d. A.H. 183), from whom it descended to ABU JA'FAR Tûsî (d. A.H. 460). The present text was collected during the years A.H. 503-514, from four different authorities, who received it from Tûsî, in Ramadân, 458, at the mausoleum of 'Alî Ridâ (المشهد العروى), near Tûs. Their names are, Abu 'Alî al-Hasan b. Muhammad b. 'Alî Tûsî, Abu'l-wafâ 'Abd al-jabbâr . . Râzî, Najm al-dîn Abu'l-Faql

Husaini, of Jurjān, and Abu 'Abdallah Muḥammad b. Aḥmad b. al-Shahriyār, guardian of the mausoleum of 'Alī.<sup>1</sup>

The introduction, which contains the above statements, begins: ومنه أيضا الدعاء المعروف بدعاء الجوشن المروى. The prayer commences: **الهي كم من عدو انضى على سيف عداوته.**

At the end of it (fol. 73v.) is added a charm, in several versions. Notes.

This copy is derived from a MS. of Mīr Muḥammad Bākir Dāmād, by whom the charm was added. It is very neatly written, and was transcribed by Muḥammad b. Husain Husaini Astarābādī, for Mīr 'Abd al-wahhāb Husaini Sammākī Astarābādī, at Aḥmadnagar (ببلدة احمدنكر من بلاد هند دكن), in A.H. 1095.

d. Between the two pieces last mentioned (foll. 54-64) the *Burdah* has been inserted, written across the pages.

The remainder, which, with the exception of the concluding portion, is written in one hand, contains:

IV. Foll. 76-106. Several prayers, ascribed to 'Alī.

a. Fol. 76. A prayer in verse, from the *Diwān* of 'Alī, as edited by Saiyid Raḍī al-dīn. It begins:

**لک الحمد یا ذا الجود والمجد والعلی  
تبارکت تعطی من تشاء وتمنع.**

With interlineation, notes, and introduction, in *Persian*.

b. Fol. 80. هذا دعاء الخمس مروى عن امير المؤمنين الخ.

Another prayer in five-lined strophes, beginning:

**یا سامع الدعاء      ویا رافع السماء  
ویا دائم البقاء      ویا واسع العطاء  
لذی الفاقة العدم.**

There follows an advice how to use these two prayers, in *Persian*.

c. Fol. 87v. دعاء صباح از حضرت امیر المؤمنین الخ.

A morning prayer, beginning: **اللهم یا من دلح لسان**; with a *Persian* interlinear translation.

d. Fol. 103. A miraculous prayer, said to have been recited by 'Alī before the battle of Nahrawān. It was subsequently communicated by the Imām Mahdī to Sa'īd.

It begins: **فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى** (Sū. 20, 70).

The introduction is in *Persian*.

This piece was copied at Lahore, in Ramaḍān, 1098 (year thirty-one of Aurangzib), from a MS., which had been transcribed at Tabriz, A.H. 1090, from the copy of Mīrzā Ibrāhīm, Wazīr of Āzarbaijān. The latter copy was derived from a MS. in the handwriting of Shaikh Mufīd (d. A.H. 413).

V. Foll. 109-121. A long prayer without title, beginning: **اللهم انت الملك الحق المبين**; to which is added (fol. 121) **دعائي که بعد از (ختم) سيفی باید گفت** and (fol. 122) **اختتام دعاء السيفی**, the latter ascribed to 'Alī. Hence it would appear that the first prayer is the *دعاء السيف* itself. This prayer seems to be also attributed to 'Alī, and is mentioned in Cat. Bodl. ii. 393, 6; Cat. Mus. Brit. 382a; Flügel, Hdss. Wien, iii. 165, etc.

VI. Foll. 123v.-129. An advice how to use the *حزب البحر* of Shādhill, in *Persian*.

VII. Foll. 130-152. A long prayer, beginning: **الهي من ذا الذي دعائك فلم نجبه.**

It is preceded by a note in *Persian*, in which it is called *دعای علوی مصری*, and its origin related as follows. MUHAMMAD b. 'Alī 'Alawī Husaini Miṣrī, persecuted by a tyrannical governor, fled to Karbalā. Here the Imām Mahdī صاحب الزمان appeared to him in a dream, and taught him this prayer, which on its first recital caused the instant death of the tyrant.

VIII. Foll. 155v.-163. Prayers for Muḥammad and the twelve Imāms, to be recited on the seven week-days as follows: on Saturday, the prayer for Muḥammad; on Sunday, the prayer for 'Alī; on Monday, the prayers for Ḥasan and Ḥusain; on Tuesday, those

<sup>1</sup> See no. 334.

for Zain al-'Abidin, Muḥammad Bāqir, and Ja'far Ṣādiq; on Wednesday, those for Mūsā Kāzīm, 'Alī Riḍa, Muḥammad Taqī, and 'Alī Naqī; on Thursday, the prayer for Ḥasan 'Askari; and on Friday, that for Mahdī صاحب الزمان. Each prayer represents a visit to the respective sanctuary.

Beginning: روز شنبه زیارت حضرت رسول . . نیت کند که زیارت حضرت رسول . . میکنم قرینه الى الله اشهد ان لا اله الا الله.

IX. Foll. 164-174. A prayer to be recited on Friday evening; with a *Persian* introduction.

X. Foll. 175-182. من منهاج الصلاح دعاء العبرات. يدعى للحوائج العظام مروى عن الصادق عن امير المؤمنين عليهما السلام.

The "Prayer of Tears," so called from its beginning, اللهم يا راحم العبرات. It is taken from the work of IBN MUṬAHHAR HILLI, mentioned above (no. 342).

XI. Foll. 184-216. Prayers for the Imāms, taken from Tūsī's *المستجد*.

a. Foll. 184-196. هذه الصلوات على النبي وآله من املا سيدنا ومولانا ابا محمد الحسن بن علي العسكري عليهما السلام.

Prayers for the Prophet and the Imāms, ascribed to the eleventh Imām, ḤASAN 'ASKARĪ, who dictated them to 'Abdallāh b. Muḥammad, at Surr-man-rā, A.H. 255.

Beginning: اخبرنا جماعة من اصحابنا عن ابي الفضل الشيباني قال حدثنا ابو محمد عبد الله بن محمد العابد بالدالية لفظا قال سالت مولاي ابا محمد الحسن بن علي الخ.

The first prayer is for Muḥammad, 'Alī, and Fāṭimah; the second for Ḥasan and Ḥusain; and each following one for one of the other Imāms, including 'Askari himself, and his successor, Mahdī المنتظر.

b. Foll. 196-201. دعاء مروى عن صاحب الزمان عم. A prayer for Muḥammad and his family, attributed to

Mahdī. It was revealed to ABU'L-ḤASAN DARRĀB Iṣfahānī, at Makkah.

The Isnād of this prayer is omitted for brevity's sake. It begins: اللهم صل على محمد سيد المرسلين.

c. Foll. 201-207. الدعاء لصاحب الامر المروى عن الرضا عم. A prayer for Mahdī, the Imām who is to come, derived from 'Alī Riḍa by Yūsuf b. 'ABD AL-RAHMĀN.

Begin: اللهم ادفع عن وليك وخليفتك.

d. Foll. 207-216. الدعاء في غيبة القائم من آل محمد. A similar prayer, by ABU 'AMR 'OMARĪ, who dictated it to Abu 'Alī Muḥammad b. Humām, etc.

Begin: اللهم عزني نفسك.

XII. Foll. 216-225. A *Kaṣīdah* in praise of the Prophet and his family, by SAYYID ḤIMYARĪ (Abu Ḥāshim Ismā'īl b. Muḥammad, d. A.H. 179 or 171), the same as Cat. Mus. Brit. 402, xi.

It is preceded by an introduction, which begins: اقول وجدت في بعض تاليفات اصحابنا انه روى باسناده عن سهل بن زياد قال دخلت على الامام علي الخ. From this we learn that the *Kaṣīdah* was composed by the poet in Heaven, and that it was first made known to the world by 'Alī Riḍa, who learned it in a dream.

With an interlinear *Persian* translation.

XIII. Foll. 225-233. A prayer for 'Alī. It begins: اللهم صل على علي بن ابي طالب امير المؤمنين.

XIV. Foll. 234-275. A long prayer for Muḥammad, beginning: الصلوة والسلام على من خلقه الله من نوره. A considerable portion of it consists of verses from the Koran, which are invariably introduced by the words الصلوة والسلام عليك يا من قال الله تعالى في حقه.

Foll. 260-65 have been reversed in binding.

XV. Foll. 276-311. Names and attributes of God, selected from the Koran.

According to the *Persian* introduction, this selection was made by 'Alī during Muḥammad's lifetime, with his and Gabriel's approbation.

<sup>1</sup> See his *Fihrist*, p. 288, l. 6, and above, no. 342.

<sup>1</sup> See regarding him Tūsī, p. 324.

XVI. Foll. 316-326. هذه مناجاة النفس لعلى بن الحسين عم. A prayer, ascribed to 'Alī ZAIN AL-'ANIDĪN. The name of it is taken from the beginning, آءه وانفساء.

It is followed (fol. 324) by 'Alī's night prayer, inscribed كان امير المؤمنين غم يدعو في جوف الليل. It begins: الهى كم من موبقة.

The rest of the MS. contains chiefly selections from the Koran.

XVII. Foll. 385-399, of different paper, and added at a somewhat later date, contain:

a. Prayers for Muḥammad and the twelve Imāms, beginning: اللهم صل على النبي الامى العربى الهاشمى. القرشى المكى المدنى.

b. (Fol. 394). دعا استشفاع دوازده امام خواجه. نصير الدين طوسي رحمه الله. Invocations of 'Alī, Fāṭimah, and the Imāms in succession, ascribed to NAṢĪR AL-DĪN TŪSĪ (d. A.H. 672).

Beginning: اللهم اتى اسئلك واتوجه اليك بنبيك. This piece is written in a bold hand, by 'Izz al-dīn Ḥasan, A.H. 1127. Red lines round the pages.

Bound breadthways.

[Johnson.]

### 372.

2352. Size 6 in. by 3½ in.; foll. 131. From five to nine lines in a page.

A Prayer-book, made up of different portions, mostly well written. Of the twelfth century.

I. Foll. 1-14. Sūrah 18.

II. Foll. 16-57.

a. Some portions of the Koran, viz. Sūrahs 36, 48, 56, 67 and 78. With an interlinear Persian translation.

b. Fol. 49v. Ten verses from the Koran, all speaking of love. They are to be used as a charm.

c. Fol. 52. A Shi'ah prayer, سَهَمُ اللیل, ascribed to the Imām Mahdī صاحب الزمان; with advice how to use it (شرح دعاه سهم الليل). It is taken from the glosses on (Tūsī's?) المصباح, by الكفعمى.

Begins: اللهم اتى اسئلك بعزیز تعزیز اعتزاز عزتك.

Notes in Persian are on the margin. According to one of them, this piece is derived, through two successive copies, from a MS. of Mīr Muḥammad Bākīr Dāmād.

III. Foll. 58-67. A prayer, comprising invocations of prophets and demons.

Begins: اللهم يا صانع كل مصنوع.

It is preceded and followed by other prayers, charms in Persian, etc., which are rather illegibly written.

IV. Foll. 68-114.

a. A long prayer for Muḥammad, beginning: الحمد لله على ما مضى. It is followed by two short prayers of the same kind.

b. Fol. 86v. The Burdah.

c. Fol. 108. A mystic Kaṣidah, beginning: أنا المطلوب فاطلبنى تجدنى. The last two words are repeated at the end of every verse.

V. Foll. 115-131. Various Persian notes and tracts, mostly illegibly written. At the end is a list of the names of God.

Seal of Tipu on the first page.

[College of Fort William, 1825.]

### 373.

B 440. Size 7½ in. by 4½ in.; foll. 19. Fourteen and seventeen lines in a page.

Fragments of a Prayer-book, written in various hands.

I. Foll. 1-3. Abu'l-Ḥasan SHĀDHULF's (d. A.H. 866) حزب البحر. It begins: يا الله يا على يا عظيم يا عليم. Cf. H. Kh. iii. 56 sq., and Haneberg in Zeitschr. d. Deutsch. Morgenl. Ges. vii. 25.

Two short prayers for the Prophet, one by Muḥammad BAKRĪ (see II.), the other taken from SAKHĀWĪ's (d. A.H. 902) القول البديع, are added on the back of fol. 3, by different hands.

II. Foll. 4-10. A fragment, containing various prayers for Muḥammad.

Some of these prayers are attributed to Muḥammad b. Abu'l-Ḥasan BAKRĪ Siddīkī (probably Abu'l-Ḥasan

<sup>1</sup> Cf. H. Kh. iv. 582.



Muḥammad Miṣrī, d. about A.H. 960), and are described thus: صلوات كان يامر المريد بقراءتها بعد فريضة الصبح.

One prayer is by 'ABD AL-KĀDIR GILĀNĪ (fol. 6). Others are taken from the جوهرة القواسب وتحفة أهل الاختصاص, by MUḤAMMAD B. 'IRĀK, who derived them from 'ABD AL-'AZIZ MAHDĀWĪ, etc.

Of the prayers by 'ABD AL-KĀDIR B. JUNAID, entitled الكبرى في الاجر الصلوة على النبي الأزهر, which begin on fol. 10, only the first few lines remain, the rest having been lost.

III. Foll. 11-19. Various pieces, in different hands.

Fol. 11 contains the end of a prayer, styled الصلوة المشهورة للسلطان محمود الغزنوي سلطان العرب.

Fol. 16. A hymn, by ABU BAKR 'ADANĪ (?), son of 'Abdallah al-'Aidarūs.

At the end are written the ninety-nine names of God.

### 374.

2284. Size 8 in. by 5½ in.; foll. 122. Twenty-one lines in a page.

I. Foll. 1-13v. A treatise on augury, imperfect at the beginning. It gives a description of twenty-four omens (نأل), connected with the names of as many prophets, the last being Muḥammad.

The first heading is: نأل ادريس عم. Fol. 1v. gives a table of contents.

II. Foll. 13v.-29. A treatise on lawful magic (العلم الروحاني), by an unknown author. It has the superscription نوع آخر عزائم ومنازل وغير ذلك.

The preface begins: الحمد لله الذي كون الاكوان ودبر الزمان.

III. Foll. 31-43. كتاب شرح المنظومة الدمياطية المسمى بالمواهب السنية لسيدى احمد بن محمد ابن عيسى عرف بابن زروق المالكي مذهبا الخ.

A commentary on a rhymed prayer, which contains all the names of God, by Nūr al-dīn Dimyātī. The commentator is Ahmad b. Muḥammad b. 'Isa, commonly called IBN ZARRŪK (Burnusī, d. A.H. 896). See Cat. Mus. Brit. 109, and *ib.*, Add. et Corr. ad 77.

IV. Foll. 89-102. A treatise on the letters of the *Abjad*, by Shams al-dīn Muḥammad b. Muḥammad b. Ya'qūb Kāfi Tūnisi.

It begins: الحمد لله رب العالمين قال الشيخ . . . نحمد من احاط بالجليات والخفيات ruptly in the chapter on the letter ح.

The rest of this MS. consists of a variety of amulets, charms, magic circles and squares, and also some prayers, mostly written continuously.

Slightly injured by damp.

On the title-page is a note in Turkish, and at the foot of it another note, partly effaced, with the signature of Hājji Sulaimān b. Muḥammad, and the date, A.H. 1102.

[College of Fort William, 1025.]

### 375.

655. Size 9 in. by 4½ in. Twenty-one lines in a page.

A Miscellany, inscribed by a later hand مستقرات.

Contents:

I. Foll. 1-23. A treatise on exorcism, styled بستان الناظرين, by Shaikh 'ABD AL-RAḤMĀN b. Shaikh Napar Muḥammad. Imperfect at the end.

The author declares this to be an abridgment of the الفاتحة الاسرار (?).

Begins: الحمد لله الموصوف بالتصريف المنعوت. في فضائل الفاتحة. It has an introduction, بالتخفيف, and is divided into sections (فصل). It contains also passages in *Persian*. Indifferently written, with notes. Soiled.

II. Foll. 25, 28-45. Prayers and benedictions on Muḥammad, often in verse.

Beginning: فاذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم.

Well written, in a large character.

The rest of the volume contains *Persian*, and occasionally *Urdu*, poetry on the same subject; irregularly written across the pages.

Bound in red leather, with the marks of Tipu's library.



## 376.

2261. Size  $8\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 81. Eleven lines in a page.

I. Foll. 1-34. A work on the nativity of Muḥammad (مولد النبي), in the legendary style, mixed with prayers and poetry. The author is not known.

It begins with the first Sûrah; next follow the words, هذا كتاب مولد النبي صلعم بسم الله . . الحمد لله الذي شرف الانام بصاحب المقام الاعلى.

It concludes (fol. 31): تم المولد الشريف العظيم مولد: المصطفى, and is followed by a prayer.

II. Foll. 35-64. Another work of the same kind.

It begins also with the first Sûrah, after which follow the words, هذا مولد النبي صلى الله عليه بسم الله . . سبحان العزيز الغفار 'الحليم الستار' (fol. 62). It concludes (fol. 62): تم المولد الشريف العظيم مولده المصطفى صلعم: دعا' مولد النبي, and is followed by a prayer.

III. Foll. 65-81. Various prayers and benedictions on the Prophet, and on 'Abd al-kâdir Gilânî, mostly in verse.

Well written in a large hand. Ornamented with red lines.

Seal of Nugrat Jang.

[College of Fort William, 1825.]

## 377.

2619. Size 8 in. by  $5\frac{1}{2}$  in.; foll. 160. Eleven lines in a page.

I. Foll. 1-8. A description of the personal appearance of the Prophet (صفة النبي), ascribed to 'Aḥî, which is to serve as a talisman.

Begins: قال على بن ابي طالب كرم الله وجهه سمعت عن النبي صلعم يقول يا على ما من عبد مؤمن يكتب صفتي هذه ثم يضعها في بيته لم يقرب ذلك البيت شيطان الرج.

II. Foll. 8v.-120. Abu 'Abdallah Muḥammad b. Sulaimân Jazûlî's (d. A.H. 870) دلائل الخيرات.

Ends: ختم هذا الكتاب دلائل الآخرة في الليل خمس (sic).

III. Foll. 121-138. Various prayers and pious ejaculations, with introductions and explanations in Javanese written in the Arabic character.

IV. Foll. 139-160. A prayer-book, containing invocations of God by every Sûrah of the Koran in succession, etc.

Begins: اللهم انك تعلم سرى.

Ends: تمت كتاب كنز العرس.

Written in different large and inelegant hands, apparently in Java.

## 378.

2939. Size  $11\frac{1}{2}$  in. by 8 in.; foll. 305. Number of lines varying.

I. Foll. 7-72. Jazûlî's دلائل الخيرات, terminating abruptly. The earlier portion is accompanied by an interlinear translation in Javanese in the Arabic character.

II. Foll. 72-251. Tracts in Javanese of the same kind, between vacant leaves.

III. Foll. 251v.-257.

a. Some verses of the Koran, inscribed in Javanese فُيُكَّ كَيَاتِ ثِيَتْ.

b. The personal description of the Prophet, attributed to 'Aḥî; the same as in the preceding no.

IV. Foll. 257v.-261. A short prayer in commemoration of 'Abd al-kâdir Gilânî, followed by a long prayer, inscribed فُيُكَّ آيَةٍ لِمَا لَسَى.

V. Foll. 265-279. Extracts from a work of Bûnî (الامام البوى?), on the names of God.

Beginning: الغائدة التاسعة والاربعون في فوائد اسماء. شريفة. With an interlinear Javanese translation.

VI. Foll. 281-305. Special prayers, forms of daily prayer, and selections from the Koran, mixed with tracts in Javanese.

Written in a large inelegant character, the Arabic portions with vowel-points, but incorrect.

379.

B 441. Size 8 in. by 4½ in.; foll. 28. Twenty-four lines in a page.

I. Fol. 1. The beginning of a treatise by Naṣīr AL-DĪN Ṭūsī (d. A.H. 672), on a method of taking omens. It is said to have been revealed to him in a dream, by the Imām Mahdī صاحب الزمان.

Beginning: الحمد لله... اما بعد فقال افضل العلماء:  
... كنت متفكرا في بعض الاوقات في عمل شئ على  
سبيل القال الخ.

II. Foll. 2-8. The concluding portion of a cabbalistic treatise on the letters of the alphabet. With several magic circles.

Written in a small current hand. Dated 22nd Ramaḡān, 1011.

III. Foll. 15v.-16. A treatise in verse (Rajaz) on the fourteen letters called الحروف العنبر, namely:  
ف ا ه م ي ص م و س د ك ع ف د.

Beginning: (sic) يا سائل عن احرف العنبر.

Fol. 28v. The beginning of a treatise on the properties of the names of God.

The rest of the volume is in Persian.

## SCHOLASTIC THEOLOGY.

380.

B 201. Size 7½ in. by 5 in.; foll. 59. Mostly seventeen lines in a page.

A Commentary (ممزوج) on the الفقه الاكبر, or Principles of Muhammadan Faith, by 'ABD AL-AWWAL b. 'Abd al-kayyām Mūsawī, who wrote it A.H. 1064, at Samarkand. This commentary was not known to H. Kh. (see iv. 458), nor is it found elsewhere.

See on the الفقه الاكبر, which is commonly (and also by the present commentator) ascribed to Abu Hanṣafah (d. A.H. 150), Cat. Lugd. iv. 227, and A. von Kremer, *Geschichte der herrschenden Ideen des Islams*, p. 39 sqq. It was printed, with a Hindūstānī translation, at Lakhnau, A.H. 1260.

The preface begins: الحمد لله الواجب وجوده لذاته. The author says in it that no labour deserving the name of a commentary had been bestowed upon the work before him (fol. 2): ولكن لم اطلع له شرحا يبين شيئا من: مجملاته ويحل عقدة من مشكلاته بل لم اجد له ما تعدد عداد الشروح الخ. He quotes in his commentary the

principal works on the *Kalām* down to (Dawwānī's) شرح العقائد العنبرية.

It concludes in the following manner: الحمد لله على اتمام شرح كلام امام الهمام والصلوة والسلام على سيد الانام وعلى آله العظام واصحابه الكرام في ثلث آخر ليلة العاشر شهر الحجة الحرام من شهر سنة اربع وستين والفي في فناء بلدة المحروسة سمرقند في جوار خانقاه الحضرة القدسية المحسنية الخارزمية.

The present MS., the greater part of which (from fol. 20) is written in a legible Nasta'liq hand, though almost without diacritical points, and with no distinction of text and commentary, was transcribed during the author's lifetime. It bears corrections, additions, and some notes by the author (marked with سلمه) on the margin. The first portion is ill written by a different hand. It bears similar corrections, and a few additions (marked with صح) have been inserted in it on separate slips of paper. Fol. 19v., which remained vacant, has been filled with trials of the pen.

Cat. 226, xx.

## 381.

2906. Size 10½ in. by 8½ in.; foll. 9. Twelve lines in a page.

A Muḥammadan Catechism, ascribed to Abu'l-Laith Muḥammad b. Abu Naṣr b. Ibrāhīm SAMARKANDĪ (probably the well-known author, who is generally called Naṣr b. Muḥammad, d. A.H. 375 or 383). Cf. Catal. Mus. Brit. 393.

Begins: الحمد لله . . قال الشيخ . . مسألة اذا قيل لك ما الايمان.

With an interlinear Malay translation. Written in a large hand.

The rest of the volume consists of treatises in Malay.

## 382.

1442. Size 10½ in. by 6 in.; foll. 292. Nineteen lines in a page.

### كتاب الملل والنحل

An account of Religious and Philosophical Sects, by Abu'l-faṭḥ Muḥammad b. Abu'l-Kāsim 'Abd al-karīm SHAHRASṬĀNĪ (d. A.H. 548).

A rather incorrect copy. It has already been described by Cureton in the preface to his edition of this work (vol. ii. p. vi.).

[Johnson.]

## 383.

1011. Size 9½ in. by 5½ in.; foll. 27. Sixteen lines in a page.

A fragment, containing the beginning of the preceding work (as far as p. 3<sup>a</sup> of Cureton's edition).

Prefixed is an outline of the contents, inscribed فهرس ما في كتاب الملل والنحل, which extends to the commencement of the account of the Shī'ah sects. It begins: الحمد لله حمد الشاكرين والصلوة الخ.

Clearly written in Nasta'liq.

[Johnson.]

## 384.

2323. Size 8 in. by 5 in.; foll. 89.

Principles of Muḥammadan Faith, entitled التمهيد في بيان التوحيد وهداية لكل مسترشد ورشيد, by Abu Sa'ud b. Sā'id, i.e. Muḥammad b. 'Abd al-sayid b.

Shu'aib Kashshī (or Kīshī) <sup>1</sup> Hanafī. Cf. H. Kh. ii. 423, v. 153, and Bibl. Sprenger. 831.

The author, who belonged to the old orthodox school, أهل السنة والجماعة, lived in the latter part of the fifth century. He says (fol. 78v.): وقد وجدت الموافقة والمتابعة في السنة والجماعة مع الامة والصحابه وتحققت من مشايخنا ائمة الهدى في بلاد الشرق والصين من فقهاء خراسان وما وراء النهر وبلاد غزنة وديار الترك الخ سمعت عن شيخ الامام الزاهد ابو بكر محمد: (fol. 80) ابن حمزة الخطيب سمرقند (sic) رحمه الله تعالى في ستة نيف وستين واربع مائة كنت متفقها عنده وتلقنت منه كتاب السرقه وغيره الخ. He commonly quotes the opinions of Abu Hanṭfah, Ash'arī, the Mu'tazilites, and the Philosophers.

The work begins: قال المتهدي ابو شكور سالمى وهو محمد بن عبد السيد بن شعيب رح الحمد لله الذى ذا المن (sic) والا، والعظمة والكبرياء . . . . . فبعد فقد سالتى بعضى (sic) اخوانى ان امهد لهم اصول المعرفة والتوحيد مقدار ما يكشف بالعبارة ويدرك بالاشارة الخ.

The chapters are inaccurately marked. The following titles occur here: fol. 1v., العقل والعقلاء; fol. 8, اثبات الصانع; fol. 20v., المحسوسات والمعلوم; fol. 14, اثبات الصفات; fol. 27, الاسماء (on fol. 40 is marked as given by another MS., (باب في معرفة الله, fol. 65v., الخلافة والامارة, fol. 71, التكليف والطاعة السنة والجماعة والرد على البدعة.

Each chapter is subdivided into paragraphes, which invariably begin with the words في القول.

The name of the author, as given at the beginning, occurs often in the course of the work.

Clearly written; only a few (generally two) lines at the top, in the middle, and at the foot of each page, are straight, dividing it into two squares. The rest run diagonally. Persian notes are on the margin.

<sup>1</sup> See on this surname, Abu'l-faḥl, Homonyms, ed. De Jong, 119, 113; Liber as-Sejuti de nomin. rel., ed. Veth, 111; and Yāqūt, iv. 113 and 114.

A statement of the answer given by the Imâm Abu Hafs (Nasafi) to four questions, which were put to the divines of Transoxania by those of Khurâsân, in *Persian*, is written on the title-page. Another note, beginning مسئله ارواح هفت نوع اند

[College of Fort William, 1825.]

## 385.

B 190. Size 9½ in. by 6½ in.; foll. 56. Twenty-one and twenty-three lines in a page.

Sa'd al-dîn Mas'ûd b. 'Omar TAFRÂZÂNÎ's (d. A.H. 792) Commentary (مزوج) on the عقائد, or Fundamental Articles of the Muḥammadan Creed, by Najm al-dîn Abu Hafs 'Omar b. Muḥammad Nasafi (d. A.H. 537).

This commentary was written in A.H. 768. Cf. H. Kh. iv. 219; Flügel, Hdss. Wien, iii. 92; Cat. St. Petersb. 19, etc. It was printed at Calcutta, A.H. 1244, and at Constantinople, A.H. 1260. The text of the 'Akā'id was published by Cureton, as an appendix to the "Pillar of the Creed of the Sunnites," London, 1843. A translation of it, with extracts from the commentary, is to be found in Mouradgæa d'Ohsson's Tableau de l'Empire Othoman, vol. i.

Well written, with marginal notes.

Bij. Libr., A.H. 1014, from Molla 'Abd al-'alî. Cf. Catal. 225, x.

## 386.

B 189. Size 7½ in. by 5 in.; foll. 82. From thirteen to sixteen lines in a page.

Another copy of TAFRÂZÂNÎ's Commentary.

Well written, with many marginal notes. It concludes: قد وقع القرا (sic) من تحرير هذه النسخة الشريفة: المشتملة على لطائف علم الكلام المنسوبة الى الامام .... على يد العبد الضعيف نامراد بابا يوسف بن . . . على بن طوفان بن يوسف بن شكر جلال بن محمد شكر بن جلال الدين البخاري. This colophon is extended to the foot of the page, only a few letters being in a line. It is followed by two *Persian* couplets.

On the recto of the first fol. is the beginning of a different treatise on logic.

The margin is injured by insects.

<sup>1</sup> See below, no. 434.

<sup>2</sup> One word doubtful.

## 387.

B 192. Size 9½ in. by 5½ in.; foll. 52. Nineteen and fifteen lines in a page.

Another copy of the same work, with many inter-linear and marginal notes, derived from Khayâli, 'Izzî, etc. Much used and soiled. A defect after fol. 49. The lower part of the last fol., with the conclusion, is torn off.

## 388.

2275. Size 7½ in. by 3½ in.; foll. 115. Twelve lines in a page.

Another copy of the same work, clearly written in Nasta'liq, with a broad margin, but no notes. It breaks off abruptly, though the last words are written in the form of a conclusion.

There follows (fol. 107v.) an incomplete *Persian* treatise, on the Principles of Tradition, beginning: بدانکه حدیث در اصطلاح محدثین.

At the end is a receipt, فی ازالة الخط من الرق وغیره.

[College of Fort William, 1825.]

## 389.

B 217 A. Size 11½ in. by 6½ in.; foll. 44. Nineteen lines in a page.

A very incomplete copy of the same work.

Plainly written. Has the following colophon: تم الكتاب على يد التقيير معروف بن (?) عوض با حيدرة عفى الله عنه وعن والديه ومشايخه والمسلمين آمين يوم الاثنين وواحدة (sio) وعشرين من رجب سنة اربع عشرة ومائة والقب من الهجرة النبوية الحج.

Marginal notes at the beginning.

The first leaf is wanting, and there are defects after foll. 8, 9, 10, 11, 13, 31, 40, 41, 42, and 43.

The following problem is added at the end:

اذا كان رطل واحد بثلاثة  
وخمسة ارطال تباع بدرهم  
فان كنت في علم الحساب مكمل  
فنخذ لى من الجنسين رطلا بدرهم

## 390.

15A. Size 9½ in. by 5 in.; foll. 45. Twenty-two lines in a page.

هذه حاشية مولانا خيالى على شرح العقائد  
النسفية

Glosses on *Tafīẓud-dīn's* Commentary, by Aḥmad b. Mūsā KHAYĀLĪ. Cf. H. Kh. iv. 220; Cat. St. Petersburg. 20; Tornberg, Codd. Lund. 26; Flügel, Hdss. Wien, 94, and Class. hanefit. Rechtsgel. 343.

These glosses were written in A.H. 862. Consequently, the author was not already dead A.H. 860, as is usually stated. The preface contains a long dedication to the great Maḥmūd Pāshā.

Legibly written. Dated Tuesday, 3 Šafar, 1189.

Seal of Nuṣrat Jang.

## 391.

1219. Size 8 in. by 4¾ in.; foll. 92. Thirteen lines in a page.

Another copy of the preceding Glosses, without the preface.

Beginning: قال الشارح التحرير عامله الله بلطفه  
الخطير.

Written in Nasta'liq, by Saiyid Ibrāhīm b. Saiyid Sharīf, at Shāhjahānābād. Date, Friday, 12 Muḥarram, 1089. This copy was made in seven days (see fol. 92). Marginal notes in the earlier portion.

Fol. 84v. is left blank. A defect after fol. 47.

[Hastings.]

## 392.

1218. Size 8 in. by 4½ in.; foll. 95. Thirteen lines in a page.

Another copy of the same Glosses, without the preface.

Clearly written, with the following colophon: تمت  
حاشية الخيالى على شرح العقائد لمولانا سعد الدين  
بتاريخ بيستم ماه رمضان المبارك سنة ١٠٩٩ موافق سنة ٢٢  
روز دوشنبه.

Marginal notes, written in Shikastah.

[Hastings.]

## 393.

B 193B. Size 7¾ in. by 5½ in.; foll. 50. Mostly seventeen lines in a page.

The Glosses of *Khayālī*.

Well written, with additions by the author on the margin. Defective after fol. 8 and at the end.

حاشية خيالى بر عضدى در علم  
اصول. Cf. Cat. 229, v. 7.

## 394.

B 193. Size 7½ in. by 4¾ in.; foll. 80. Five and thirteen lines in a page.

Another copy of the same Glosses, consisting of various fragments in Nasta'liq and Shikastah.

The preface is omitted, as in the preceding MSS. The concluding portion was written by Muḥammad 'Ādil, resident of Shaikh-pūrah, on Sunday, 10 Rabi' II., 1097. One portion has marginal notes.

Cat. 225, x. 7.

## 395.

B 193A. Size 7½ in. by 5 in.; foll. 17. Sixteen lines in a page.

A fragment of the same Glosses, plainly written, with marginal notes.

The beginning is wanting. The first entire gloss is: قوله بساطع الخ  
fol. 8.

## 396.

B 199. Size 10½ in. by 6½ in.; foll. 176. Twenty-one lines in a page.

The Glosses of *Khayālī*, with additional notes by KARA KAMĀL (Kamāl al-dīn Ismā'īl Karamānī, contemporary of Sultan Muḥammad the Conqueror). See H. Kh. iv. 223 and 221.

The work begins: الحمد لذى المن والاحسان والصلوة  
على سيد الانسان وعلى من اتبعه فى الايمان (قال)  
المولى الخيالى عفا الله عنه قال الشارح التحرير  
and so on, to the end of the first gloss of *Khayālī*, which con-  
cludes with the words هذا كلامه. It is followed by



a note of Kara Kamâl, which runs thus: (قوله) في تعقيب التسمية بالتحميد اقتداءً بأسلوب الكتاب المجيد أراد بالكتاب القرآن.

Well written, partly in Nasta'liq and partly in Naskh. Slightly imperfect at the end. Injured by insects.

## 397.

B 150 A. Size 8½ in. by 6 in.; foll. 124. Nineteen lines in a page.

Annotations on the Glosses of *Khayālī*, dedicated to the Emperor Shāhjahān. The author appears to be 'Abd al-hakīm b. Shams al-dīn Sīrālkūṭī (d. after A.H. 1060). Cf. H. Kh. iv. 225. Printed at Constantinople, 1820 and 1841, and at Dehli, 1870.

Written in Shikastah. The first leaf is wanting. Beginning: العلماء والصلحاء حامى الملة الحنيفة.

A defect after fol. 119. Imperfect at the end. The last leaves are much injured by insects.

## 398.

B 150. Size 9 in. by 5 in.; foll. 86. Nineteen lines in a page.

A fragment of the Annotations of Sīrālkūṭī, containing from fol. 53 to 117 of the preceding MS. The first gloss begins: قوله وأما سجل الغير على المصطلح.

Legibly written, chiefly in one hand. The text of *Khayālī* is often added on the upper margin. A slight defect after fol. 58. Several leaves are much injured.

Erroneously inscribed این اجزا حاشیه خیالی در علم منطق. Cf. Cat. 236, xii.

## 399.

B 194. Size 8½ in. by 5½ in.; foll. 152. Nineteen and twenty-one lines in a page.

I. Foll. 1-85. Glosses on *Taftāzānī's* Commentary, ascribed to Aḥmad Jandī (probably Sharaf al-dīn Aḥmad b. 'Omar b. 'Othmān; see H. Kh. vi. 305).

These glosses begin: الحمد لله ارف التسمية بالتحميد and comprise about one-half of the original work. Constant reference is made in them to the glosses of *Khayālī*, القاضى المحشى.

Written in Nasta'liq, by Nūr Muḥammad . . . at Agra. Marginal notes.

Extracts from these glosses, marked جند, are to be found on the margin of an Indian lithographed edition of Taftāzānī's commentary (s.l.).

II. Foll. 86-152. Annotations on *Khayālī's* Glosses, by KUL AḤMAD (b. Muḥammad b. Khidr, who lived in the tenth or eleventh century). Cf. H. Kh. iv. 222.

These annotations include *Khayālī's* preface.

Clearly written in Nasta'liq. Foll. 1-5 have been supplied in a very close hand-writing, which mostly runs diagonally.

## 400.

B 198. Size 9½ in. by 5½ in.; foll. 68. Nineteen lines in a page.

Glosses on *Taftāzānī's* Commentary, ascribed on the title-page to Molla 'ALĀ AL-DĪN. Two authors of this surname wrote such glosses, according to H. Kh. iv. 220 and 221, viz. 'Alī Muḥannifak (d. A.H. 875), and Alī 'Arabi (d. A.H. 901).

The *Basmalah* is followed by the words وقد كان ويكون به الاستعانة في التتميم, after which the first gloss begins thus: (قوله) اهل الحق قوله (قوله) الظاهر ان مقول القول حقائق الاشياء ثابتة المحشى الفاضل.

This copy breaks off abruptly, though the last words are drawn up in the form of a conclusion. It extends over about one-third of the original work.

Written in Nasta'liq, without diacritical points, and completed on 27 Muḥarram, 1023, by Kāsim b. Jalāl Ḥusainī Bukhārī.

## 401.

B 196. Size 8½ in. by 5 in.; foll. 129. From twenty-three to twenty-five lines in a page.

## الفرائد في حل شرح العقائد

Glosses on *Taftāzānī's* Commentary, by Kamāl al-dīn MUḤAMMAD B. ABU SHARIF MUKADDAS SHARIF. See H. Kh. iv. 226.

<sup>1</sup> The rest of the colophon is rather illegible. It would appear that the scribe was a native of Sindh, Parganah Gāgrī, Wilāyat Bhakkar.



قوله بعد تيمنه بالتسمية الحمد  
لله اردف التسمية بالتحميد واقتدى في الافتتاح بأسلوب  
الكتاب الممجيد.

Written in Nasta'lik. The colophon runs as follows:  
تم هذا الكتاب بعون الملك الوهاب في مكة المعظمة  
الشريفة في ضحوة الكبرى في يوم الخميس في شهر الشوال  
وقت دخول ذي القعدة وكان سنة اثني عشر بعد الف  
.. كاتبه ومالكه حاجي الحرمين الشريفين درويش  
وصلى but on one side is the phrase سمرقندى الخ  
والله الخ, with the date, A.H. 1102.

The earlier portion is injured by insects.

Cat. 225, x. 5.

## 402.

B 195. Size 9½ in. by 6½ in.; foll. 254. Nineteen  
lines in a page.

Glosses on *Taftāzānī's* Commentary, by NIZĀM AL-DĪN  
N. 'Alī Badakhshī (القاضى) نظام الدين ابن شيخ علي القاضى). They are compiled from various earlier  
works, such as the glosses of Khayālī, Ahmad Jandī,  
'Isām al-dīn (d. A.H. 943), and extend in this MS. over  
about one-third of the original work.

The preface begins: الحمد لله على اكبر آلائه العلية.  
فاقول يا نور: (fol. 2) نور المشارق والمغرب بانوار عدالة النحاقان الاكبر الاعظم  
والقان الاعدل الاحكم الذى خصصه بلوازم معرفة  
كمال قدرتك.

The first gloss refers to the words: لما كان مبنى الكلام:  
(sic), from the end of *Taftāzānī's* preface.

Well written, the greater part (from fol. 84) in  
Nasta'lik. The first few foll. contain many emenda-  
tions.

Bij. Libr., A.H. 1023, from Shaikh 'Alam Allah (b. 'Abd al-  
razzāk Makki Ḥanafī al-'Aidārūs). Inscribed: حاشية مولانا  
غازنخان بر حاشية خيالى بر شرح عقايد نسفى.

<sup>1</sup> This MS. has والقان الاعدال.

## 403.

B 195A. Size 10 in. by 6½ in.; foll. 15. Twenty-  
three lines in a page.

A fragment of Glosses on *Taftāzānī's* Commentary;  
the author not ascertained.

The first gloss is: قوله كالالوان الخ.

Closely, but legibly written. A considerable defect  
occurs after fol. 7.

## 404.

B 329. Size 9½ in. by 6½ in.; foll. 130. Twenty-  
five lines in a page.

The Leading Dogmas of Islām, arranged in forty  
"questions" (مسئلة), by FAKHR AL-DĪN Muḥammad  
b. 'Omar Rāzī (d. A.H. 606). The work is entitled  
كتاب الاربعين في اصول الدين. It was composed by  
the author for the use of his eldest son, Muḥammad.  
Cf. H. Kh. i. 242, and Cat. Bodl. ii. 567 ad no. lxxxvi.

The author's preface begins: سبحان المتفرد في قيوميته  
بوجوب الازلية والبقاء، المتوحد في ديموميته الوهيته  
اما بعد: He says subsequently: بامتناع التغير والفناء،  
فان الله تعالى لما وفقني حتى صفت في اكثر العلوم  
الدينية والمباحث اليقينية كتبا . . . اردت ان اكتب  
هذا الكتاب لاجل اكبر اولادى واعزهم على الولد الصالح  
محمد . . . وشرح فيه المسائل الالهية وانبه على  
القوامض العقلية ليكون هذا الكتاب دستوراً له يرجع في  
المصايق اليه ويعول عليه وسميته بالاربعين في اصول الدين.

The first question is في حدوث العالم; the second  
etc. Each question has sub-  
divisions, such as حجة، برهان، مقدمة، etc.

Carefully written in a round hand. Of about the  
eighth century. Imperfect at the end; terminating in  
the 36th question. Foll. 31 and 40 have been supplied  
by a different hand.

Some extracts from the author's المعالم (see H. Kh.  
v. 612) are written on the title-page.

In a recent inscription, the work is wrongly attributed to  
Ghazzālī. Cat. Cf. 229; ix.

## 405.

1190. Size 8 in. by 6 in.; foll. 18. Twenty-one lines in a page.

## تجريد القواعد

A Compendium of Metaphysics and Muhammadan Faith, usually styled تجريد العقائد or تجريد الكلام, by Naṣīr al-dīn Abu Ja'far Muḥammad b. Muḥammad Ṭūsī (d. A.H. 672). See H. Kh. ii. 193. Cf. Cat. Bodl. I., no. cxxix., which also bears the above title.

This MS. begins, slightly differing from the common version: 'أما بعد حمد الله واجب الوجود على نعمائه، والصلوة على سيد أنبيائه، وأكرم أحبائه، فاني أجبت إلى ما سئلت الخ.'

Plainly written; completed on Wednesday, 17th Rajab, 1100, by Saiyid Maḥmūd Ḥanafī Kādīrī. Notes in the earlier portion.

[Gaikwar.]

## 406.

B 207. Size 7½ in. by 5½ in.; foll. 228. Twenty-one lines in a page.

A Commentary on the *Tajrīd*, commonly called الشرح القديم, by Shams al-dīn Abu'l-ṭhanā Maḥmūd Isfahānī (d. A.H. 749). Cf. H. Kh. ii. 194 sq., and Cat. Lugd. iv. 246 sq.

This is a commentary by قال... أقول; it includes the whole text of the *Tajrīd*. The preface, quoted in H. Kh., l.c., is wanting. Begins: '... أما بعد حمد الله على ستة مقاصد أقول لما كان علم الكلام (باحثاً) عن أمور يعلم منها المعاد وما يتعلق به من الجنة والنار الخ.'

Well written, by Idrīs b. Ḥamzah (حمز, sic) b. Shu'aib Ḥanafī al-munṭashawī; of the tenth century. Some notes. Thin paper. Foll. 178, 184, 188, and 193 are injured. Single leaves are missing after foll. 195, 203, 205, 209, 214, and 216. Several foll., including the beginning, have been supplied by a later hand.

Bij. Libr., A.H. 1056, "from the Nawwāb" (Muṣṭafa Khān). Seals of Muḥammad 'Adīl Shāh, "his servant" Muṣṭafa Khān, and 'Atā Allah b. Jamāl al-dīn Aḥmad Gīlānī.

<sup>1</sup> Added by a later hand.

## 407.

B 247. Size 10½ in. by 6 in.; foll. 398. Nineteen lines in a page.

Glosses on the preceding Commentary of Isfahānī, by Saiyid Sharīf Jurjānī (d. A.H. 816). They are commonly called حاشية التجريد. Cf. H. Kh. ii. 195, and Casiri, i., no. dxxv. Annotations on these Glosses are to be found in Fleischer, Cat. Lips. 388.

The work extends only over the first two chapters (مقصد), or the philosophical part, of the *Tajrīd*. It begins with the preface of Ṭūsī, instead of that of Isfahānī, as follows: 'أما بعد حمد واجب الوجود على نعمائه، والصلوة على سيد أنبيائه، وأكرم أحبائه، فاني أجبت إلى ما سئلت الخ.' The first gloss on words of Isfahānī is: 'قوله لما كان علم الكلام... اعترض بأن ما ذكره الخ.'

Well written, by Ibrāhīm b. 'Abdallah, for Saiyid Shams al-dīn Muḥammad Ātashī. Date, A.H. 1082. Corrections and notes are on the margin.

Cat. 225, viii. 1 (r).

## 408.

B 159. Size 8½ in. by 5½ in.; foll. 225. Twenty-four lines in a page.

Another copy of the same Glosses, imperfect both at the beginning and end. The first complete gloss is: 'قوله فيجيب أن الوجود الخ.'

Ill written, on European paper.

Erroneously described as glosses of Molla 'Iṣām on a work on logic. Cf. Cat. 236, xiii.

## 409.

865. Size 10½ in. by 6½ in.; foll. 348. Twenty-one lines in a page.

A Commentary (متمم) on the *Tajrīd*, by 'Alā al-dīn 'Alī b. Muḥammad Kūsarī (i.e. the Falconer, d. A.H. 879, at Constantinople). It is commonly called الشرح الجديد, and was dedicated by the author to Sulṭān Muḥith al-dīn Abn Sa'īd Gurgan (كوركان), the Timuride. See H. Kh. ii. 198; Catal. St. Petersburg.

<sup>1</sup> Compare Casiri, l.c.

289 and 363. The work was printed in Persia (s.l.), A.H. 1274.

The commentary begins: . . . **أما بعد حمد واجب**  
**أحبائه أي على آله وأصحابه الذين هم موصوفون بزيادة**  
**الكرم.**

Beautifully written. Dated Rabi' I., 874. With additional notes by the author (marked with **منه سلمه** (الله)). Gold lines round the pages.

There precedes a detailed list of contents, of later origin (fol. 1-4).

#### 410.

B 202. Size 9 in. by 5½ in.; foll. 415. Twenty-one lines in a page.

Another copy of Kāshāri's Commentary, imperfect at the beginning. The first words are: **نفس مفهومة**. One leaf is also missing after fol. 2.

Neatly written, with a broad margin, but no notes. Chapters (مقصد) I. and II. form a separate part, which has the following colophon (fol. 330v.), **قد وقع الفراغ**  
**من تسويد مباحث الجواهر والعرض من شرح التبريد**  
**للعلامة القوشجي في شهر ربيع الثاني سنة الفنتين وتسعين**  
**وتسعمائة في بلدة احمد آباد من بلاد كجرات حرهما الله**  
**عن الافات والبلديات ويتلوه مباحث اثبات الصانع**  
**وصفاته واثره انشاء الله تعالى على يد الفقير الحقير الى**  
**الله الغني عبد الحفيظ ابن ياسين العلوي.**

Cat. 226, xxvi.

#### 411.

2969. Size 9½ in. by 6 in.; foll. 409. Nineteen lines in a page.

Another copy of the same Commentary.

Well written, of the eleventh century; with corrections and a few notes. An ornament on the first page, and gold lines round the others. Injured by insects. The margin has been mended with new paper. The colophon is mutilated.

Seals of Dilāwar, H. Vansittart (A.H. 1194), and O. Boddam, and signature of the latter, Calcutta, 1787. The book is wrongly described as the commentary of Isfahāni.

#### 412.

1156. Size 9½ in. by 4½ in.; foll. 363. Generally twenty-four lines in a page.

Another copy of the same work, without the preface. Written in different hands, Nasta'liq and Shikastah. With the same notes as no. 409.

#### 413.

B 233. Size 8 in. by 6 in.; foll. 376. Seventeen lines in a page.

A fragment of the same work.

It begins: **للسابق زيادة كمال ليس للمسبوق** (= fol. 44v. of no. 409). There are slight defects after fol. 122 and 128, and a larger one after fol. 240; a few leaves are also wanting at the end.

Plainly, but inelegantly written, of the twelfth century.

Erroneously inscribed **اجزاء حاشية قديم** Cf. Cat. 226, xxvii.

#### 414.

1839. Size 8½ in. by 5½ in.; foll. 305. Nineteen and eighteen lines in a page.

The first part of the same work, consisting of three separate portions.

I. Foll. 1-136. Chapter (مقصد) I., without the preface. Written in Nasta'liq. According to the Persian colophon, it was transcribed from a bad copy in eight days between 10th Dhu'l-hijjah, 1063, and 1st Muharram, 1064, by Muhammad Mu'min Khalil. It was, however, collated subsequently with a copy which had been revised by the author.

II. Foll. 136v.-213. The first four sections of Chapter (مقصد) II. Transcribed, "in haste," by the same hand as the preceding. Dated 5th Rabi' I., 1063. Collated with the aforesaid copy. Marginal notes, chiefly taken from the glosses of Šadr al-din.<sup>1</sup>

Foll. 147-150 are misplaced. Two leaves are missing after fol. 200.

<sup>1</sup> See below, no. 424.

III. Foll. 214-305. The remaining portion of Chapter II. A separate volume, written in Nasta'liq, by 'Abdallah Mashhadī, at Shāhjahānābād. Date, 4th Rabi' II., 1062. Emendations on the margin.

[Hastings.]

415.

B 208. Size 6½ in. by 3½ in.; foll. 133. Seventeen lines in a page.

The second part of Kāshjī's Commentary, containing Chapter II., في الجواهر والاعراض, but imperfect at the end.

Illegibly written in Shikastah, with some marginal notes.

Bij. Libr., A.H. 1028.

416.

2834. Size 6½ in. by 4 in.; foll. 184. Fifteen lines in a page.

شرح الهيئات تجريد با حاشية خفري بر  
شرح مذكور

I. Foll. 1-120. The concluding portion of Kāshjī's Commentary on the *Tajrid*, from Chapter III. (في اثبات) to the end. With marginal notes at the beginning.

II. Foll. 121-184. Annotations on the commencement of the preceding portion, by Muḥammad b. Aḥmad KHAFARĪ (الخفري, *alias* الخفري, a pupil of Taftāzānī; see Cat. Bodl. ii., p. 606). Other glosses on the commentary of Kāshjī, by the same author, are to be found in Cat. Mus. Brit., p. 107, no. clxx., 3.

The author says in his short preface: فيقول الفقير الى الله الغنى محمد بن احمد الخفري هذه تاليفات (تعليلات) اتفقت مني على شرح الهيئات التجريد قد جمعتهما تذكرة لمن له قلب النخ.

The annotations begin: قوله استدلل على وجود الواجب تعالى اختار المص قدس سره في اثبات الواجب منهج الحكماء الالهيين الخ قوله لان التعيين المعلول:

لازم الخ (= fol. 18 of this MS.). Corrections and notes on the margin.

Legibly written in a small Nasta'liq hand.

This MS. was bought at Aurangābād, A.H. 1094. It bears the seal of Nūrat Jang.

[College of Fort William, 1832.]

417.

B 243. Size 8 in. by 4½ in.; foll. 147. Twenty-two lines in a page.

A Gloss on Kāshjī's Commentary, by JALĀL AL-DĪN Muḥammad b. As'ad Šiddīqī DAWWĀNĪ (d. A.H. 907 or 908). This is the first of the three glosses which he wrote to that commentary. It is commonly called الحاشية القديمة. See H. Kh. ii. 200 sqq.; and on the author, Catal. St. Petersburg. 83, and Sprenger, Catal. Libr. Oudh, 73.

The work begins with commenting on the first additional note of Kāshjī's, as found in the above MSS. قوله في الحاشية قبل لم يرد: (e.g. on fol. 8 of no. 409). به معينا الخ اقول مراده بالزيادة في الجملة الخ (مقصود) and the commencement of the second. The last annotation refers to the words: قوله ان لم ينتهض دليل على فصل (= fol. 161 of no. 409). بطلانه, from the second.

There is prefixed, but only in the present MS., the author's preface (foll. 2-4), beginning: يا من وفقنا لتجريد الكلام. It contains a dedication to Sultan Abu'l-fath Khalīl Beg Bahādur Khān, son of Sultan Abu'l-naṣr Ḥasan Beg (or Uzun Ḥasan), the second prince of the Bāyanduriyah Dynasty, or Turkomans of the White Ram, who reigned from A.H. 883 to 884.<sup>1</sup>

Written in Nasta'liq, mostly without diacritical points; with marginal notes by the author (marked with مند). It was copied by Mughith al-dīn Muḥammad Ḥusainī, for his own use. Of the tenth century.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān.

Cat. 226, xii.

<sup>1</sup> Cf. De Guignes, Hist. des Huns, etc., i. 264, and Thompson's translation of the Akhlāk-i-Jalālī (Orient. Transl. Fund, 1839), p. 6.

418.

B 139. Size  $7\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.; foll. 153. Seventeen lines in a page.

Another copy of the preceding work.

Very neatly written in Nasta'lik, by Muhammad Biḍā b. Ismā'īl Hamadānī, in the Raḍawīyah Academy at Shīrāz. Dated Tuesday, 22nd Sha'bān, 999.

Incomplete at the end. The last gloss is: قوله نعم لو (= fol. 138 of the preceding MS.).

419.

B 191. Size 8 in. by  $4\frac{1}{2}$  in.; foll. 202. Twenty-one lines in a page.

Another imperfect copy of the same work, ending with the words قوله وفيه نظر لانا لا تم (= fol. 116v. of no. 417).

Written in a clear Nasta'lik, of the tenth century; with some marginal notes by the author. A small ornament at the beginning; red lines round the pages.

420.

1000. Size  $8\frac{3}{4}$  in. by  $4\frac{3}{4}$  in.; foll. 155. Seventeen and twenty-one lines in a page.

Another copy of the same work, ending abruptly in the same note with which no. 417 concludes.

Plainly written, with marginal notes. Various extracts are written on the fly-leaves (foll. 1-4).

[Hastings.]

421.

B 178. Size  $8\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.; foll. 175. From eighteen to thirty-one lines in a page.

Notes on the greater part of *Dawwānī's* الحاشية القديمة, by Molla Mīrzā Jān (Ḥabīb Allāh Shīrāzī, d. A.H. 994). See H. Kh. ii. 202, and Cat. Mus. Brit. 387.

The first note comments on the commencement of the *Tajrid*; it begins: قال المص رحمه الله اما بعد حمد واجب الوجود على نعمائه اقول لا يبعد ان يقال في ترك الموصوف ههنا ايما لطيف.

The second note refers to words of Kūshjī, thus: قال الشارح رح فافعل ههنا الخ لا يبعد ان يحمل الخ قوله رحمه الله Dawwānī, and the third to the first words of Dawwānī, قوله فان الميل. The last gloss is: مراده بالزيادة الخ الطبعي (referring to words from fol. 120 of no. 417).

Written in different hands, partly in an illegible Shīkastah, with numerous marginal notes by the author. The colophon runs as follows: تم الكتاب بعون الملك الوهاب ورزقني الله السعي في اتمامه بالكتابة والاستكتاب فمنه الابتداء واليه الانتهاء ولكل شيء عنده مرجع ومادب وانا العبد الراقم خورشجال.

Two leaves are missing after fol. 7, and twenty-six after fol. 51.

The seal (A.H. 1013) and signature of the owner, Khushhāl, are on the title-page. On the last fol. is a list of twenty-four books, which he had with him at Burhānpūr.

Bij. Libr., A.H. 1054. Seal of Muḥammad 'Adīl Shāh.

Cat. 226, xix.

422.

B 178A. Size  $7\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.; foll. 154. Twenty-one lines in a page.

Another copy of the preceding work.

This book is in a bad condition, nearly one-half of it, from the margin inwards, having been eaten by white-ants. The text is, however, comparatively little injured.

Clearly written in a small hand. Imperfect at the end. An ornament in blue and gold is on the title-page.

Bij. Libr., A.H. 1029; with the following note: بابت زرادخانه بدياپور (sic).

423.

1001. Size  $9\frac{1}{2}$  in. by  $5\frac{3}{4}$  in.; foll. 304. Twenty-one lines in a page.

I. Foll. 1-15. Some notes to the earlier portion of the preceding work of Mīrzā Jān, terminating abruptly.

Beginning: (قوله) الثالث تقيد السلب الوارد على الوجود وهو الصحيح قد اوردت عليه في الحواشي ان بعد تقيد السلب بزمان الخ.

The words of Mirzâ Jân referred to here are found at the end of fol. 9v. of the preceding no.

II. Foll. 16-304. Glosses extending over the whole work of *Mirzâ Jân*, as contained in no. 421. They are followed by some notes referring directly to the work of *Dawwânî*, who is styled *المحقق*, and to that of *Kāshijî*.

According to notes on the two title-pages, the name of the author is *Aḥmad Ḥusain* خفارى. Additional notes by the same are on the margin.

Closely written in a small, but clear Nasta'liq hand, by Ḥāshim Ḥusainî. The second piece is dated Tuesday, 15th Rabi' I., 1072. Gold lines round the pages.

The first piece is wrongly inscribed شرح الاشارات.

[Hastings.]

#### 424.

B 172. Size 9½ in. by 5½ in.; foll. 422. Twenty-one lines in a page.

Another Gloss on *Kāshijî's* Commentary, by Mīr SADR AL-DĪN Abu Naṣr Muḥammad Ḥusainî Shīrāzī (d. A.H. 903). This is the second gloss by the author, written in reply to the second gloss (الحاشية الجديدة) of *Dawwānî*. It is dedicated to the Ottoman Sultan Bāyazīd II. (who reigned from A.H. 894 to 918). See H. Kh. ii. 200, and Aumer, Hdss. Münch. 295. Cf. Cat. Mus. Brit. 452.

The first annotation begins: قوله اى على آله . . . . محبوبه قال الشارح فيما كتب على الحاشية قيل لم يرد به معنا الخ.

This MS. terminates abruptly in a note to the words واحتج المص على ما اختاره, from the fourth فصل of the second مقصد (= fol. 189 of no. 409). It is written in various hands, of the beginning of the eleventh century. The first quire and the last were written by Nūr Allah Yazdî. Corrections on the margin. Worm-eaten.

Bij. Libr., A.H. 1050, from Nawwāb Muṣṭafā Khān (Muḥammad Amin). Seals of Muḥammad 'Ādil Shāh and 'Aṭā Allah.

Cat. 225, xii. 2.

#### 425.

B 298. Size 10½ in. by 5½ in.; foll. 164. Twenty-seven lines in a page.

A fragment of the preceding work, imperfect at the beginning and end.

The first complete paragraph begins: قوله فى المعارف الالهية (= fol. 10v. of the preceding no.).

Well written, of the twelfth century. A defect after fol. 72. Several leaves are injured.

Erroneously inscribed: حاشيه چلبى بر رياضى در علم تفسير. Cf. Cat. 222, iii. 7.

#### 426.

B 203, 234. Size 9½ in. by 6½ in.; foll. 178. At first from eleven to fifteen, afterwards about thirty lines in a page.

I. Foll. 4-90r. Nāṣir al-dīn 'Abdallāh b. 'Omar BAIDĀWĪ's (d. A.H. 685) Compendium of Scholastic Theology, entitled طوابع الانوار من مطالع الانظار. Cf. H. Kh. iv. 168, and Flügel, Hdss. Wien, ii. 607.

Well written in a bold hand. With numerous glosses, which are chiefly derived from a commentary, for which the abbreviation صد is used; this is perhaps the commentary by 'Abd al-ṣamad Farābî, mentioned in H. Kh. iv. 169.

Fourteen leaves are missing after fol. 34.

II. Foll. 90v.-94r. A Commentary by TAFTĀZĀNĪ (d. A.H. 792), on the Exordium (الخطبة) of *Margh-nānî's* الهداية (see no. 211).

Written in a smaller character than the preceding. Dated 10th Muḥarram (يوم عاشورا), 798.

III. Foll. 94v. and 95r. An explanation of the Exordium (الخطبة) of *Baidāwî's* الانوار, taken from the commentary of Iṣfahānî (see the following no.).

Foll. 95v.-178. A Commentary on the طوابع الانوار. The author is, according to H. Kh. iv. 169, Burhān al-dīn 'Ubaidallāh b. Muḥammad 'Ubaidall Sharif Farghānî, commonly called 'Ubnî (d. A.H. 743). Cf. Cat. Bodl. i., no. cxi., and ii. 570.

The text and the commentary are distinguished by



the words قال and اقول. The author says in his preface: وبعد فهذه حواش كتبناها على كتاب الطوالع المنسوب الى القاضي . . . بالنماس جمع من الاصحاب مقتصر على حد الكتاب تيسيراً للامر على الطلاب الخ.

The commentary begins: قال رحمه وبعد فمقصود الكتاب مرتب على مقدمة وثلاثة كتب اقول مقصود الكتاب مرتب على مقدمة اعني ما يتوقف عليه المباحث الآتية الكلامية.

Carefully written in a small character, with copious marginal notes. Several leaves are missing after foll. 130 and 132.

The whole volume was written by Muhammad b. Shihâb الوابكنى (sio) 'Sirâjî, who was a pupil of Taftâzânî.

Foll. 1-3 are filled with Persian poetry and various extracts from Arabic works, partly in the original hand. Fol. 4r. bears an ornament intended to contain the title.

This MS. was brought from Muhammadâbâd-Bidar, and came into the Dj. Libr. A.H. 1028. Seal of Mahmûd Khwâjah Jahân.

Cf., on this and the following nos., Cat. 224, ii.; 226, xvi. 2, 3, 4, xvii., xxvii.

## 427.

B 206. Size 9½ in. by 6½ in.; foll. 156. Twenty-five lines in a page.

A Commentary on Baiḍawī's طوالع الانوار, by Shams al-dīn Abu'l-ṭhanâ Mahmûd b. 'Abd al-rahmân Iṣṭifānî Shâhî (d. A.H. 749). It is entitled مطالع الانوار. Cf. H. Kh. iv. 168, and Cat. Lugd. iv. 248.

This copy contains the author's preface, in which he dedicates his work to Sultan Nâsir of Egypt.

The commentary begins: قال الحمد لمن وجب وجوده وبقاؤه اقول ضمن هذه الخطبة معظم مطالب اصول الدين الخ.

<sup>1</sup> The regular form of this surname is الوابكنى, from وابكنة, or وابكنة, a place near Bukhâra. See Liber as-Sejutiî de nom. rel., ed. Veth, p. 17., and Yâkût, iv. 177.

Written in a good small hand, with frequent omission of the diacritical points. It was transcribed by 'Aṭā Allah b. Muḥammad Husainî, at Samarkand, at the beginning of Rajab, 829. There is a considerable defect after fol. 26.

Bij. Libr., A.H. 1028, from Molla Pâyandâh Muḥammad.

## 428.

B 223A. Size 11 in. by 6½ in.; foll. 296. Twenty-one lines in a page.

Another copy of the preceding Commentary. It does not contain the author's preface, but includes the complete text of the *Tuḥḍî*.

Beautifully written in Nasta'liq, with a separate space for glosses, which have been occasionally added by the original hand. The word قال is invariably written in gold, and اقول in blue. Each page is between gold lines.

The colophon runs as follows: وهذا آخر الكتاب وقد تم بالخير بعون الملك الكريم الوهاب في العتبة الشريفة والسدة العالية المنيفة لدار الكتب المباركة لحضرة من خصه الله تع بالكمالات الملكية والرياسة الانسية مظهر كلمة الله العليا مكرماً (sio) بالعناية والهدى عليم نطق بلسان الشريعة المصطفوية حكيم ظهر بحكمته آثار العلوية ملجأ الافاضل والعلماء ملاذ الاولياء والاتقياء امام الائمة والعلماء الراشخين سلطان السادات والمشايخ في العالمين

كرمي كه در كامش اهل جهانرا  
جهان امانست وجای امانی

مظهر الطاف الملك المهيمن الاله الامير الكبير السيد السند التحرير حبيب الحق والملة والدين شاه محبت الله خلّد الله تع في تشييد مباني الدين مآثر افاضته وخلافته وأوضح على كافة المسلمين مفاخر رحمته ورافته كتبه احقر خدامه وتراب اقدامه جعفر بن جعفر الرضا الغريضي الحسيني تجاوز الله عنه في يوم الاحد الثالث من ربيع الاول عام احدى وستين وثمانمائة الهجرية الخ.

Two seals of the above-mentioned owner, Muḥibb Allah b. Khalīl Allah Husainî, are on the title-page, which also has an ornament in gold and colours, intended to contain the title of the work. Seal of Ibrâhīm Nauras ('Ādil Shâh II.) on the first page.

## 429.

B 223. Size 7 in. by 4 $\frac{3}{4}$  in.; foll. 199. Twenty-one lines in a page.

Another copy of ISFAHÂNÎ's Commentary on the *Tawdî'*, without the preface.

Closely written in various Nasta'lik hands, with marginal notes added by the last hand. Of the ninth century. The beginning is much injured, and a few leaves are wanting at the end.

Bij. Libr., A.H. 1064, from Kâfi Khushhâl. Seals of Muhammad 'Adil Shâh, and of 'Abd al-rahîm Muḥammad, who bought this MS. at Ahmadâbâd, A.H. 992.

## 430.

B 204. Size 9 in. by 6 in.; foll. 214. Nineteen lines in a page.

An incomplete copy of the same Commentary.

Written in different Nasta'lik hands, of about the tenth century. Marginal notes. Numerous leaves are missing, especially in the portion from fol. 60 to 88, and others are injured, owing to the bad quality of the paper.

Bij. Libr., A.H. 1026, from Shâh Nawâz Khân.

## 431.

3009. Size 9 $\frac{1}{4}$  in. by 5 $\frac{3}{4}$  in.; foll. 138. Nineteen lines in a page.

The first portion of the same Commentary, comprising about one-half of it. It ends with the following passage: قال الثانى ان الاجسام اقول الوجه الثانى من الوجود الخ. Only the exordium of the preface (to *ويعد*) is given in this MS.

Written in a small Shikastah. After fol. 55 a few leaves are missing. Fol. 100 should be placed after 106.

Seal of H. Vansittart (A.H. 1194).

## 432.

B 205. Size 7 in. by 4 in.; foll. 351. Nineteen lines in a page.

A Commentary (ممزوج) on the *طوابع الانوار*, by HUMÂM AL-DÎN Gulnârî. Cf. H. Kh. iv. 169.

It begins: لما جرت عادة المصنفين بل فاعل كل امر ان يبتدى بالبسملة وللحديث المشهور افتتح الص رحمة

الله عليه بقوله بسم الله والاسم اما من الوسم بمعنى السمة الخ.

Neatly written. Conclusion: قد تم تسطير هذا الشرح بالهوامى رحم الله مولفه رحمة واسعة وعفى عن كاتبه ناظرية وتقديرية (sio) ببلدة كازرون (? كازرون) سبست من ريب المنون في يوم السبت ٦ ماه ربيع الاول سنة اربع وتسعين وثمانمائة الهجرية.

The earlier portion bears corrections, derived from a MS. of Molla Jalâl al-dîn, and some notes. Injured by insects.

Bij. Libr., A.H. 1026, from Shâh Nawâz Khân.

## 433.

B 230. Size 8 $\frac{1}{4}$  in. by 4 $\frac{3}{4}$  in.; foll. 40. Thirty-three and thirty-seven lines in a page.

I. Foll. 1-31. A concise treatise on Muḥammadan Theology, by Badr al-dîn Muḥammad b. As'ad Yamânî TUSTARÎ (who wrote about A.H. 700, according to H. Kh. v. 597).

Beginning: استبح الله الذى لا يحوم حول الوهيته الواسفون . . . وبعد يقول مولانا واستادنا الفاضل المحقق والكمال المدقق علامة الزمان استاد علماء عراق وخراسان بدر الملة والدين علاء الاسلام والمسلمين محمد بن اسعد اليمنى محتدا والتستري تعريفا متع الله المسلمين بطول حيوته لا ريب لمن رزقت (sio) الفطرة السليمة في شرف علم الكلام لشرف متعلقه وقوة براهينه وشدة الحاجة اليه هذا وان مختصرنا هذا منطو على لباب مطالب المهمة (sio) ونقاوة انظار اهل الصنعة لا يعرفه الا من يتبع كتب القوم الخ.

It comprises an introduction (مقدمة) and three chapters (مطلب): I. (fol. 3) في الالهى; II. (fol. 18) في السمعيات; III. (fol. 25) probably في الممكنات.

This MS. is not quite complete, but terminates abruptly in the paragraph في الامامة. Marginal notes.

II. Foll. 32-40. The beginning of a Commentary on the preceding work, by the author himself.

يقول مولانا واستادنا علامة الزمان بحر  
الحقائق كاشف الدقائق بدر الملة والدين... اللهم وفق  
الفقير الى عنايتك الخ.

ولما كانت الكتب : The author says subsequently :  
المصنفة في هذا الفن<sup>1</sup> للافاضل من الاوائل والاخر وافرة  
طويلة الانديال منتشرة الاطراف والارجاء فلما يصل اليها  
غير المتمولين من المنتمين الى اهل العلم... دعاني  
ذلك الى ان انتزع من كتب الاولين وزبر الآخرين من  
المخالفين والموافقين امهات اسرارهم الخ.

The text and the commentary are distinguished by  
قال and اقول, but only the first word of the former is  
given in each case. This MS. is imperfect at the end,  
and does not extend beyond the introduction (مقدمة)  
of the original work.

Carefully written in a small hand, but often without  
the diacritical points. Of the eighth century. Rubrics  
omitted throughout. Stained by damp.

## 434.

B 226. Size 11½ in. by 6½ in.; foll. 53. Seven  
lines in a page.

A treatise on the Muhammadan Creed, by Hâfiẓ al-dīn  
Abu'l-barakāt 'Abdallāh b. Aḥmad Nāsafī (d. A.H. 710).  
It has been edited by Cureton (for the Society for the  
Publication of Oriental Texts, London, 1843), under the  
title *عمدة عقيدة اهل السنة والجماعة*, or *Pillar of the  
Creed of the Sunnites*. It is named *عمدة العقائد* by  
H. Kh. iv. 261, and it is also called *العقيدة الحافظية*.

Written in a large hand, with many marginal and  
interlinear notes. Part of these are specified as extracts  
from commentaries on the present work, namely that  
by the author, entitled *في الاعتقاد*, and those  
of Rafī' al-dīn and Zakariyā. Of the tenth century.  
One leaf is missing after fol. 49.

Bij. Libr., A.H. 1027. Presented by Kāḍi Naṣīr al-dīn.

Cat. 226, xxxi.

<sup>1</sup> Namely, the *Kāḍim*.

<sup>2</sup> Here follows an invective against money-making scholars.

<sup>3</sup> These words are from the author's preface.

## 435.

B 241. Size 9 in. by 6 in.; foll. 56. Seven lines  
in a page.

Another copy of the same work, probably older than  
the preceding. The first leaf of it is missing. It  
begins: اهل الحق.

Written in a large inelegant hand, with many glosses.  
The name of the copyist is erased. A defect after  
fol. 47. The beginning and end are injured, and the  
whole is stained.

## 436.

2247. Size 8½ in. by 4½ in.; foll. 114. Five lines  
in a page.

## كتاب عقيدة الحافظية

الحمد لله... قال الصدر الاستاد حافظ الملة والدين ابو  
البركات الخ.

Well written, with many glosses.

تمت الكتاب بعون الله الملك الوهاب  
في شهر ذي الحجة الحرام سنة ١٠٦١ بيد الفقير الى الله  
الغنى الياس بن شيخ سليمان العباسي غفر عنهما في  
التاريخ ١٠٥ (٢).

[College of Fort William.]

## 437.

B 227. Size 9½ in. by 6 in.; foll. 236. Nineteen  
lines in a page.

A Refutation of the Theology and Legal System of  
the Sunnites, entitled *كشف الصدق*. The  
author, who is not mentioned, appears to be Jamāl  
al-dīn Abu Maṣṣūr Ḥasan b. Yūsuf, commonly called  
IBN AL-MUTAHḤAB ḤILLI, a great Shi'ah divine and  
pupil of Tūsī, who died A.H. 726. See regarding him,  
Cat. Mus. Brit. 452 and 455. The present work is  
mentioned in Stewart's Catal., p. 141. It is dedicated  
to Sultan Ghiyāth al-dīn Ūljāitū Khudābandah Mu-  
hammad of Persia (A.H. 703-716).

The preface begins: الحمد لله الذي غرقت في بحر  
معرفته افكار العلماء.

<sup>1</sup> See the conclusion of no. 471, ii.

divines for their utter disregard of intuitive and natural knowledge, which in his opinion leads them to conclusions quite unacceptable to the sound mind. He says: اوضحت فيه لطائفة المقلدين من طوائف المخالفين انكار روائعهم ومقلديهم القضايا البديهيّة والمكابرة في المشاهدات الحسية ودخولهم تحت حرف السوفسطائية وارتياب الاحكام التي لا يرتضيها لنفسه ذو عقل وروية لعلمي بان المنصف منهم اذا وقف على مذهب من يقدّره تبرا منه وحاد عنه وعرف انه ارتكب الخطاء والزلل.

He confines himself to eight questions (مسئلة), namely, I. (fol. 3) في الادراك; II. (fol. 9) في النظر; III. (fol. 10v) في صفاته تع; IV. (fol. 53v) في الانبياء; V. (fol. 60) في الامامة; VI. (fol. 142v) في المعاد; VII. (fol. 144) فيما يتعلق باصول الفقه; VIII. (fol. 160) فيما يتعلق بالفقه.

In the dogmatical part he chiefly attacks the Ash'arites, to whom, he says (fol. 3v), with the exception of some divines of Transoxania, all the four orthodox sects are now reduced (جماعة الاشاعرة الذين) هم اليوم كل الجمهور من الحنفية والشافعية والمالكية (والحنابلة الايسرا من فقهاء ما وراء النهر) and he vindicates against them the doctrines of the Imâmiyah.

Well written in Nasta'liq. Dated A.H. 1072.

Inscribed: الجز الاول من كشف الحق ونهج الصدق  
Cf. Cat. 229, ii.

438.

B 221, 245. Size 10½ in. by 7 in.; foll. 343.

Twenty-seven lines in a page.

كتاب شرح المواقف للشيخ الامام العلامة اعلم العلماء وافضل الفضلاء المحقق المدقق نقاوة المتأخرين وناقد آراء المتقدمين استاذ البشر والعقل الحادي عشر السيد الهمام والحبر القمقام الصمصام شريف الملة والدين ابراهيم (sic) الجرجاني قدس الله سره ونور مصجعه وبرد مجمعته.

The Commentary (مزموج) of SA'YID SHARIF JURJÂNÎ

<sup>1</sup> No. 471, ii. reads: ورواهم تحت فرق.

(All b. Muhammad, d. A.H. 818) on the كتاب المواقف، في علم الكلام، or System of Scholastic Theology, by 'Abd al-din Ijt (Abd al-rahmân b. Ahmad, d. A.H. 756).

This work was printed at Constantinople, A.H. 1250. Books V. and VI. have also been edited by Goezmann (Leipzig, 1848), from the Dresden MS., on which see Fleischer, Cat. Dresd., no. 379. Cf. H. Kh. vi. 236, Cat. Lugd. iii. 376, and regarding Ijt, Cat. St. Petersburg. 65. The latter dedicated his work to a statesman, whom he names Jamâl al-din Abu Ishâk.

Jurjânî completed his commentary in Samarkand, 867, at Samarkand, and dedicated it, in a special preface, to Sultan Ghiyâth al-din Pir Muhammad (son of Jabân-gir and grandson of Tîmûr, dethroned A.H. 809). This preface begins: سبحان من تقدست سبحات جماله عن سميت الحديث والزوال.

The commentary commences: وهانذا افئض في المقصود وهو خلا على الصمد المعبود واقول ضمن المصنف الخ.

A valuable copy, dated A.H. 869. It was transcribed from a MS. which had been written by a pupil of the author, and revised throughout. The colophon runs as follows: تم الكتاب بحمد الله... (وكان الفراغ من تعليقه بعد صلاة العصر من يوم الاربعاء حادي وعشرين شهر شعبان الكريم احد شهور سنة تسع وستين وثمان مائة من تاريخ الهجرة النبوية ونسخت هذه النسخة من اصل مصحح اجتهد فيه صاحبه ضبطا وتصحيحا من اوله الى آخره وهو من اجل تلامذة مؤلف الكتاب وكتب في آخر نسخته ما هذا صورته من كتب اضعف العباد واسقروهم المحتاج الى ربه الغفور احمد بن عبد العزيز بن احمد الشيفكي اطلع الله حاله... ومجموع الكتاب خط صاحبه متنا وحاشية ويسأل الله تعالى ان يوفق لتصحيح هذه النسخة وضبطها لضاهي اصلها فانه اصل معتمد يقل في الدنيا نظيره والحمد لله... علقها العبد الفقير الى الله تعالى موسى بن احمد الصريفي الزوالي عرف بالاكسكس جده العالي خدمة لسيدة الفقيه العلامة الاوحد برهان الملة والدين ابراهيم بن ابي القاسم بن جهمان (P) ايده الله وسددته.

Well written, but without diacritical points. Marginal notes. The preface of Jurjāni is prefixed to the book in a different hand.

This MS. consisted originally of 360 foll. A lacuna in the middle of it was restored by two more modern hands, but part of this modern portion (after fol. 172) is now also lost, and part is much injured by insects. The defect comprises the end of Book (موقف) III. The MS. is also damaged at the end.

Bij. Libr., A.H. 992.

The second part of this copy, which begins with fol. 173, is wrongly inscribed عقاید شرح الشرح. Of. Catal. 226, vii. 1 and 226, xviii.

#### 439.

B 214. Size 9½ in. by 7 in.; foll. 353. From twenty-one to thirty-three lines in a page.

Another copy of the same work, said to have been transcribed from the author's own copy, A.H. 909. Well written, in several hands, with marginal notes. Imperfect at the end. Book (موقف) III. left unfinished (see fol. 169).

The preface of Jurjāni is wanting. Begins: أقول ضمن المصنف.

Bij. Libr., A.H. 1028, from Molla Pāyandah Muḥammad.

#### 440.

1300. Size 9¾ in. by 6 in.; foll. 400. Twenty-nine and twenty-seven lines in a page.

Another copy of the preceding work.

The greater part of it is written in a legible Nasta'liq, though often without diacritical points. The remainder has been supplied by two more modern hands. Marginal notes. Injured by damp.

Foll. 315 and 316, and foll. 319 and 320 should be transposed.

[Hastings.]

#### 441.

1443. Size 10 in. by 6½ in.; foll. 498. Twenty-five lines in a page.

Another copy of the same work, with the preface and the epilogue.

Written in Nasta'liq. It was transcribed for عبد

القادر (بن سلطان) من أبناء مولانا قطب الدين محدث الكهنوي, at Lahore. Collated, and with some notes.

Two leaves are missing after fol. 67.

[Johnson.]

#### 442.

425. Size 9½ in. by 5½ in.; foll. 505. Twenty-five lines in a page.

The same work.

Written in Nasta'liq, the concluding portion in a different hand from the rest. Three leaves are missing after fol. 1. Injured by insects.

Seal of 'Abd al-subḥān, a servant of Muḥammad Shāh (A.H. 1147).

[Johnson.]

#### 443.

B 225. Size 11½ in. by 6¾ in.; foll. 306. Twenty-five lines in a page.

The first part of the same work, to Book (موقف) IV.

Begins: ضمن خطبة كتابه الخ.

Well written in Nasta'liq, completed at the end of Shawwāl, 1015, by Nūḥ b. al-Ḥājj Muṣṭafa. With numerous marginal notes.

Prefixed is a detailed index, which extends also over the remaining portion of the work. The first leaf of it, however, is wanting, and it is injured at the beginning.

#### 444.

1295. Size 11 in. by 6½ in.; foll. 449. Twenty-three and twenty-five lines in a page.

The first part of the شرح المواقف, to Book IV. The name of Ghiyāth al-dīn Pir Muḥammad, to whom the work is dedicated in the preface, is preceded here by that of Jalāl al-dīn Iskandar (جلال الحق والدولة والدين), (اسكندر غياث الخ), which perhaps was substituted for it subsequently.

Well written in Nasta'liq, by two hands. Gold lines round the pages. The first two pages are richly ornamented. Book IV. (fol. 345) formed originally a separate volume.

This copy was made for 'Abd al-'aṣṭm Hanafi, according to a note at the end, which is dated 22nd Jum. II, 48th year of



'Ālsmgīr (= A.H. 1116). It belonged subsequently to his grandson Muḥammad Ghanth (A.H. 1160). The fly-leaf has a French inscription, "Ohera mavakef commentaire sur la philosophie de Soorate" (1), written probably by Nicolas de la Merliere, from whom the copy passed to R. Johnson. In an elegant Oriental binding.

[Johnson.]

#### 445.

1686. Size 9½ in. by 6 in.; foll. 283. Twenty-five lines in a page.

The first portion of the شرح المواقف, extending nearly to the end of Book III. The name of Jalāl al-dīn Iakandar is inserted in the preface as in the preceding MS.

Plainly written. Coloured lines round the pages. Foll. 30 and 25 should be transposed.

[Hastings.]

#### 446.

B 220. Size 7½ in. by 5½ in.; foll. 184. Twenty-one lines in a page.

Glosses on the شرح المواقف, ascribed to Molla ḤASAN CHALABĪ (b. Muḥammad Shāh Fanārī, d. A.H. 886). See H. Kh. vi. 236, and Casiri I., nos. 1495, 1532, and 1573.

Beginning: قوله فبسم الله اولاً تيمناً فان قلت ليس للبسملة مدخل في الإشارة المذكورة الخ.

Closely written, in different hands, mostly Shikastah, and difficult to read. It ends abruptly in Book (موقف) III. The latter part of a preface, which probably belongs to the present work, is on the title-page. It begins: واوضح خزائن الاسرار.

Bij. Libr., A.H. 1026, from Shāh Nawās Khān.

Cat. 226, xiv. (?).

#### 447.

B 186. Size 10½ in. by 6 in.; foll. 149. Twenty-four lines in a page.

Various fragments of the preceding Glosses, extending from Book II. to Book VI.

The first entire gloss is: قوله وهو تصريح بالثبات (قوله) والحسن (قوله) والبصرى الى انه منافق الخ.

Written in a small hand. Injured on the margin.

#### 448.

B 231. Size 8½ in. by 5½ in.; foll. 186. Twenty-one lines in a page.

Glosses on Book II. of the شرح المواقف, which is on the universalia (الامور العامة), by Molla MAS'UD (SHARWĀNĪ Kamāl al-dīn, d. A.H. 905). See Casiri I., p. 521, no. 1495; Aumer, Hdss. Münch. 307 sq., and H. Kh. i. 207.<sup>1</sup>

Beginning: قوله عند القائل يريد ان الحكماء حاكمون بان واجب الوجود.

Written in Nasta'liq. The leaves are alternately white and yellow. Imperfect at the end. Four leaves are missing after fol. 184.

Cat. 225, vii. 4.

#### 449.

B 218, 219. Size 10½ in. by 6½ in.; foll. 275. Nineteen lines in a page.

Two fragments of the Annotations on the شرح المواقف by 'ABD AL-HAKĪM b. Shams al-dīn (SIRĀL-KOTĪ, d. about A.H. 1060). Cf. H. Kh. vi. 241. The author wrote these annotations while reading the book with his son 'Abdallah Labīb.<sup>2</sup>

The first fragment contains the commencement of the work, with the preface, which begins as follows: اللهم لك الحمد حمدا يوافي نعمتك . . . . وبعد فهذه فوائد بل فرائد علقها على شرح المواقف لسيد المدققين وأفضل المحققين عند قراءة قرّة العين لهذا الغريب عبد الله الملقب بالليبيب تذكرة للأحباب وتحفة للأصحاب وعدة ليوم الحساب وأنا الفقير المتمسك بالرحيل المتين عبد الحكيم بن شيخ شمس الدين الخ.

It breaks off on fol. 102v., soon after the commencement of Book (موقف) II.

The second fragment begins with the words (fol. 103v.) مقصد الذهنى وأنبأت احكامه, from the third مرصد of Book II., and extends to the end of the same book.

Well written in Nasta'liq. Injured by insects.

Cat. 225, vii. 3.

<sup>1</sup> The statement of H. Kh. vi. 239 is incorrect.

<sup>2</sup> See above, nos. 113 and 327.



## 450.

1812. Size 11 in. by 6½ in.; foll. 187. Twenty-one lines in a page.

Another copy of the Annotations of *ṢAYĀLKUTĪ*, extending nearly to the end of the second موقوف. The concluding portion is wanting.

Written in Nasta'liq. Red lines round the pages. Injured by damp and by insects.

Foll. 74-83 should be placed in the following order: 74, 76, 79, 77, 78, 81, 82, 80, 75, 83; fol. 148 should come after 140; and foll. 181-7 should stand thus: 181, 187, 184, 182, 183, 185, 186.

[Johnson.]

## 451.

B 237. Size 10 in. by 5½ in.; foll. 56. Twenty-four and twenty-five lines in a page.

Glosses on Book II. of the *المواقف*, by *Mīn Zāhid* (Muhammad Zāhid b. Muhammad Aslam Hasani Harawi). The first portion of these glosses was printed at Lakhnau, A.H. 1263.

The preface, in which the author dedicated his work to Aurangzib, is wanting in this MS. It begins: قوله ما لا يخص آه انت تعلم الخ.

Closely written in Shikastah. Has the following colophon: وقد وقع الفراغ من تسويد النسخة المباركة الموسومة بحاشية ميرزا (sic) زاهد المعلقة على شرح المواقف في تاريخ الاربعة من شهر الشوال في سنة الف ومائة وعشر من هجرة خاتم النبيين بيده خويدم الطلبة عزت الله عرف شاه داد قنوجي ولد جانش محمد مالكة هو فممن ادعاه فقد بطل دعواه.

## 452.

1347. Size 7½ in. by 5½ in.; foll. 160. Fourteen lines in a page.

Another copy of the preceding Glosses.

Well written in Nasta'liq. Colophon: راقمه اين كتاب عباد الله ساكن بلده پتياه مضاف صوبه پنجاب

<sup>1</sup> The MS. has عرب.

بتاريخ هفتم شهر ذالحجه (بادشاه) عزيز الدين عالم كير ثاني برای پاس خاطر اخون احمير (sic) در سنه 1117 تحریر یافت اگر کسی دیگر دعوی کند دروغزن باشد. [Hastings.]

## 453.

1883. Size 8½ in. by 6 in.; foll. 99. Nineteen lines in a page.

Annotations on the preceding glosses of *Mīr Zāhid*, ascribed to *Kādi Mubārak*.

Beginning: قوله أن المتبادر منه أنه لا يقال لما كان موضوع العلم هو المعلوم الخ.

Well written in Nasta'liq, of the twelfth century; terminating abruptly.

[Hastings.]

## 454.

B 232. Size 7½ in. by 5 in.; foll. 65. Twenty-one lines in a page.

Notes on the commencement of Book II. of the *المواقف*, ascribed to *Molla Sādir*.

Beginning: الموقوف الثاني هو في الأصل مفعول من الوقوف. This MS. terminates before the end of the first مقصد. It is written in Nasta'liq, without diacritical points. Corrections, and some additions by the author (marked with منه), are on the margin.

Cat. 225, vii. 2.

## 455.

B 215. Size 8 in. by 5 in.; foll. 75. From fifteen to nineteen lines in a page.

A Commentary (ممزوج) on '*Adūd al-dīn Ijī's* (d. A.H. 756) Articles of Faith (عقائد), by (Jalāl al-dīn) Muhammad b. As'ad Siddiqi Dawwāni (d. A.H. 907 or 908). Cf. H. Kh. iv. 217, and Catal. St. Petersburg. 225. This work was printed, together with a commentary on it, at Constantinople, A.H. 1233.

The author's preface begins: يا من وفقنا لتحقيق العقائد الإسلامية، وعصمنا من التقليد في الأصول والفروع الكلامية.

The commentary, omitting *Ijī's* preface, begins with the words قال النبي عم.

Plainly written, by Ilyās b. Shaikh Farīd, of Fathpūr-Sikrī (في بلدة السيكرى المعروف بفثپور), for his own use. Date, end of Rabi' I., 990.

Cat. 225, x.

#### 456.

949. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 78. Seventeen lines in a page.

Another copy of DAWWÂNĪ's Commentary. Written in Nasta'liq, with extracts from the glosses of Molla Yūsuf, and from other works on the margin.

A slight defect after fol. 32. Injured by damp.

The following note of an owner is written at the end of the book:

مالک بالشرع عبد القادر ابن محمد العثماني ساکن موضع لیکن عملہ پرکنہ شاہی سرکار سنہیل صوبہ دار الخلافہ شاد جہان آباد در قصبہ مراد آباد سنہ ۱۶ محمد شاہی.

[Johnson.]

#### 457.

1246. Size  $8\frac{1}{2}$  in. by 5 in.; foll. 115. Thirteen and seventeen lines in a page.

Another copy of DAWWÂNĪ's Commentary. It gives at the end the author's date as follows: Jairūn, Wednesday, 18th Rabi' I., 905.<sup>1</sup>

Well written in two different hands, with the glosses of 'ABDALLAH b. 'Abd al-hakim SIRĀLKŪTĪ on the margin of the first eight leaves. These glosses are preceded by a preface, which begins: باسمک اللهم ربی ابتدا.

In the original binding of Tippu's library.

[Tippu.]

#### 458.

B 216. Size  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 169. Nineteen lines in a page.

I. Foll. 1-43. Another copy of DAWWÂNĪ's Commentary, neatly written in Nasta'liq.

Colophon: تمت الكتاب بعون الملك الوهاب على يد عبد الضعيف الراجي مير رحمت ابن مير عبدل خانقاهي اللهم اغفر لکاتبه ولقارئه الخ.  
Some notes.

II. Foll. 44-169. A Persian treatise on the Muhammadan Creed.

Begins: این رساله است که در بیان عقاید اهل حق است ترتیب یافته بر سه مقام اول در بیان وجود ذات و تنزیهات حق.

The second مقام (fol. 123) treats of the prophets, and the third (fol. 139) of the Khalifate.

Written in two small Nasta'liq hands. Indications of the contents are on the margin.

#### 459.

B 213. Size  $8\frac{1}{2}$  in. by 6 in.; foll. 127. Fifteen lines in a page.

Glosses on Dawwānī's Commentary, by MORZA YŪSUF (b. Muḥammad Jān Karābāghī Muḥammadshāhī, who died after A.H. 1030).

The first fol. being wanting, the book begins with the following words: والملة والدين محمد بن اسعد الصديقي الدواني روح الله روحه وزاد فتوحه مشتملا على غرر الفرائد الخ.

The author says towards the end of his preface: وخدمت به خدم العبيد لمولاه (sic) العتبة العلية... لمخدومنا ومولانا قطب العالم... معين الدين ابو حامد خليل الله سلمه الله وابقاه... ولما استسعدت بهذه السعادة في بلدة سمرقند في البقعة المباركة الميمونة خانقاه حضرة المخدومية الغوثية الحسنية الخوارزمية وهو مخدوم مخدومنا... سميت بالخانقاهي الخ.

This is the first of his two glosses, as mentioned by H. Kh. (iv. 217). It does not extend over the last portion of the main text. The author finished it in Rabi' I., 1000.

Plainly written, by Saiyid Zain al-'Abidin b. Saiyid 'Abd al-wahhāb Husaini, at Makkah. Date, 8rd Dhu'l-ka'dah, 1052.

Catal. 226, xxiv.

<sup>1</sup> This date differs from that given in H. Kh. iv. 217.

<sup>1</sup> See no. 380.

460.

B 240. Size 9½ in. by 6½ in.; foll. 248. Twenty-one lines in a page.

تتمة الحواشي لمولانا يوسف قدس سره  
العزیز

Annotations on the preceding Glosses, written by the author, MOLLA YŪSUF himself. He makes reference in them to the glosses of *Khalkhdil*, which had appeared in the mean time. See H. Kh. iv. 217 sq., according to whom the present work was finished in Shawwāl, 1033, at Bukhāra.

The preface quoted in H. Kh. is omitted. Beginning: (توله) كيف لا احمد وكيف احمد اظهار لوجوب الحمد بسبب النعم وعظمتها الخ.

Well written. At the end is the following *Persian* distich:

عاشق ثابت قدم آنکس بود در کوی دوست  
رو نگرداند اگر شمشیر بارد در سرش.

461.

B 184. Size 11½ in. by 8 in.; foll. 278. Twenty-nine lines in a page.

Sa'd al-dīn Mas'ūd b. 'Omar Tarrāzānī's (d. 22nd Muharram, 792, at Samarkand) Commentary on his own Compendium (مختصر) of Metaphysics and Muhammadan Theology, المقاصد. This commentary was written in Dhu'l-ka'dah, 784. Cf. H. Kh. vi. 48.

The elaborate preface begins: تحمیدک یا من بیده ملکوت کل شیء، وبه اعتضاده، ومن عنده ابتداء کل حی، والیه معاده.

The author says subsequently: وبعد فقد کتبت فی إبان الامر وعنفوان العمر... اسرح النظر فی العلوم طلبا لازهارها وانوارها، وشرح الكتب من الفنون كشفا لاستارها عن اسرارها الخ.

The text and the commentary are distinguished by the words قال and اقول, but only a few words are given from the former in each case. Copies of the *Makāsīd* seem to be rare. It consists of the following

<sup>1</sup> This word, though no blank is left for it in this MS., must be supplied, the author commenting here on the preface of his first work.

six chapters (مقصد): I. (fol. 3v.) فی المبادئ; II. (fol. 24v.) فی الاعراض; III. (fol. 74) فی الامور العامة; IV. (fol. 117v.) فی الجواهر; V. (fol. 179) فی الالهيات; VI. (fol. 222) فی السمعیات.

Written in a good small hand. The colophon runs as follows: لقد زبر ما برز کالابریز من العلاب والهادی مصادی طریق الصواب (sic) حرره نور بن احمد المشهر بشیخ الاسلام بمحرسة هرات هذنت عن المخطافات فی العشر الثاني من المائة التاسعة.

Then follows a list of the works of Tarrāzānī, with their respective dates, derived from the author himself.

Two blanks are left on foll. 138 and 152 for diagrams. Foll. 137-172 are in a different hand.

On the last page is the note of an owner, named Muhammad b. Ahmad b. Sa'd, who read and collated this volume several times, and intended to write a commentary on it. This note is dated A.H. 863.

Bij. Libr., A.H. 992 (Nauras). In the original binding, which is tastefully ornamented.

Cat. 224, iv.

462.

B 183. Size 11½ in. by 8 in.; foll. 534. Nineteen lines in a page.

Another copy of the preceding work.

Beautifully written, but rather incorrect. Many emendations are on the margin. Date, 27th Rajab, 961.

Bij. Libr., from Amin Khān. Seal of Ibrāhīm Nauras ('Ādil Shāh II.).

463.

B 185. Size 9½ in. by 6½ in.; foll. 444. Twenty-two, afterwards twenty-five lines in a page.

Another copy of the same work, without the preface.

Begins: لک اللهم الحمد والمنة الخ.

Bij. Libr., A.H. 992; brought from Bīdar by 'Atā Allah. Seal of 'Alī 'Ādil Shāh.

464.

1407. Size 11½ in. by 6½ in.; foll. 286. Thirty-three lines in a page.

Another copy of the same work.

Well written. Slightly imperfect at the end. Many corrections are on the margin.

The title-page contains an *Iḥṣān* of Taftāzānī, dated Dhu'l-hijjah, 790, which was given for this and for other works, to one Ghiyāth al-dīn, from whose copy the present one seems to be derived. Injured by insects. [Hastings.]

## 465.

2178. Size 9½ in. by 6 in.; foll. 70. Ten lines in a page.

I. Foll. 1-38. ABU'L-BARAKĀT NASAFĪ's (d. A.H. 710) Articles of the Muḥammadan Creed, called here العقيدة الحانظية (see no. 434).

Beginning: الحمد لله... وبعد فيقول أبو البركات الخ.

Hastily written in Shikastah. Every second leaf is left blank; glosses have been frequently written on these, and others have been added to the text. Date, beginning of Rajab, 1223.

II. Foll. 39-70. A treatise on the Muḥammadan Faith. The author is not named.

Begins: الحمد لله... وبعد فان اشرف العلوم علم الكلام وهو الباحث عن الموجب والممكن على قانون الاسلام الخ.

Arranged and partly also written like the preceding. The latter portion is written more carefully in Nasta'liq. With many notes. Some lacunae occur towards the end. Concludes: وكان الفراغ من تصويده (sic) لاربع عشرة ليلة خلون (sic).

[College of Fort William, 1825.]

## 466.

1636. Size 8¾ in. by 5 in.; foll. 172. At first fifteen, afterwards usually nineteen lines in a page.

I. Foll. 4-102. DAWWĀNĪ's Commentary on the العقائد العنصرية (see no. 455).

Inelegantly written in Nasta'liq. With numerous marginal notes, derived from the glosses of Khalkhālī, Siyālkūtī, and others, in the first portion.

The colophon runs as follows: فراغ يافت تحرير اين كتاب مستطاب چاشت سه شنبه شهر جميد الثاني از سنه ۱۰۹۸ هجرى صلى الله عليه وسلم بخط فقير حقير... شيخ عبد الغفور بن شيخ محمد مقيم متوطن قصبه دارى اللهم الخ.

II. Foll. 103-172. TAFTĀZĀNĪ's Commentary on the العقائد النسفية (see no. 385).

Well written in Nasta'liq, with numerous glosses by Aḥmad Jandī and others.

## 467.

B 212, 244, 103E. Size 9 in. by 5½ in.; foll. 34. Usually twenty-five lines in a page.

I. Foll. 1-8. هذه رسالة في اعتقاد اهل السنة والجماعة تصنيف الشيخ الامام الزاهد العلامة قدوة المحدثين وزبدة المحققين موفق الدين ابي محمد عبد الله بن احمد بن محمد بن قدامة المقدسى رحه رواية الشيخ الامام تقى الدين ابي اسحق ابراهيم بن على بن احمد بن فضل ابن الواسطى سمع منه في رمضان سنة تسع عشرة وستمائة رواية الحافظ جمال الدين ابي الحجاج يوسف المزى قراءة عليه يوم الثلاثاء التاسع عشر من جمادى الاولى سنة خمس وسبعين وستمائة رواية الشيخ على بن... البكرى عنه اجازة رواية شيخنا نور الملة والدين محمد بن عبد الله عنه اجازة رواية محمود بن عثمان عنه اجازة.

A short treatise on the Orthodox Faith, by MUWĀFFAQ AL-DĪN 'Abdallāh b. Aḥmad IBN QUDĀMAH Muḥaddasī (a Hanbalite, d. A.H. 620; see H. Kh. *passim*).

Begins: الحمد لله الم محمود بكل لسان المعبود في كل زمان.

The *Hamdalah* leads directly to the first subject, the nature and attributes of God. The peculiar doctrines of the Hanbalites are prominently discussed.

Conclusion: هذا آخر المعتقد الخ.

There follows closely, after a *Basmalah*, a similar Hanbali tract, on the attributes of God. It is introduced by the following Isnād: اخبرنا الشيخ الامام الاجل الصالح الحافظ طاوس العلماء ابو نصر ابراهيم بن الفضل السلفى الصيهلى رحه قال اخبرنا الشيخ الصائى (sic) ابو القاسم على بن احمد بن كشوبة السمرى رحه قراءة عليه قال اخبرنا الشيخ الفقيه الزاهد ابو جعفر محمد بن عبيد

الله بن هاشم الخطيب قال كتب الى الشيخ ابو القاسم سعد بن علي بن محمد الزنجاني رحمه قال ذكر لي ابو سعد عبد الواحد ابن محمد قال سمعت بعض شيوخنا المحققين الخ.

تمت العقيدة الوحيدة البسيطة : (fol. 7v.)  
الوسيلة لمعرفة تعالى الخ.

Both tracts were written on the same day, the last of Jum. I., 793, by Maḥmūd b. 'Othmān الكرمسني.<sup>1</sup> Then follow some traditions, terminating abruptly.

II. Foll. 8-29. The reply of Taḳī al-dīn Abu'l-'Abbās Aḥmad b. 'Abd el-ḥalīm Ḥarrānī, commonly called Ibn Taimīyah (a Ḥanbalite, d. A.H. 728), to a question put to him regarding the "attributes of perfection" (صفات كمال).

This question is prefixed to it. It begins: الحمد لله... اما بعد فقد سئل الامام العلامة شيخ الاسلام ومفتي فروع للانام ابو العباس احمد بن عبد الحليم بن عبد السلام العالم الرباني والبحر النوراني ابن تيمية الحراني رضي الله عنه وارضاه فقيل المسؤول من علماء الاسلام والسادة الاعلام ان يدفعوا حجاب الاجهال ويكشفوا قناع الاشكال عن مقدمة جميع ارباب الملل والنحل مستفقون عليها ومستندون في ارائهم اليها حاشى مكابرا منهم معاندا وكافرا لربوبية الله تع جاحدا وهي ان يقال هذه صفة كمال فتجب لله اثباتها الخ.

The reply of Ibn Taimiyah begins (fol. 9v.): فاجاب رحمه... الجواب عن هذا السؤال مبني على مقدمتين احدهما ان تعلم ان الكمال ثابت لله الخ.

تم السؤال المعروف بالكمال في بيان  
الاكمالية لصفات الكبير المتعال الذي له الكمال الذي لا يماثل فيه كمال.

Written by the same person as the preceding. Dated Saturday, 10th Rabī' I., 797.

III. Foll. 30-34. A general *Iḍārah* (or authorization to use his books), given by the celebrated Fīrūzānādī, Majd al-dīn Abu Ṭāhir Muḥammad b. Sirāj al-dīn

Ya'kūb b. Ṣadr al-dīn Muḥammad (d. A.H. 817), to the aforesaid Maḥmūd b. 'Othmān b. Abu Bakr الكرمسني, and at the same time to his four brothers and some other persons.

Cat. 226, xxix., xxviii.

#### 468.

B246. Size 8 in. by about 6 in.; foll. 56. Seventeen lines in a page.

I. Foll. 1-27. Mīr Ṣadr al-dīn Muḥammad Ḥusainī Shīrāzī's (d. A.H. 903) treatise on the Divine Nature, رسالة في اثبات الباري تعالى وصفاته الحسنی. See H. Kb. iii. 362.

The name of the author is given in the preface as follows: (r. الشيرازي) الشهير بصدر الحسيني الشيرازي. The following is a list of the twelve sections (فصل) of the work: I. (fol. 2) في اثباته تعالى II. (fol. 4) في ان واجب الوجود لا يقبل III. في توحيده وتنزيهه في ان واجب (fol. 9) IV. القسم الى الاجزاء اصلا V. الوجود هل يجوز ان يكون له صفة زائدة عليه ام لا في قدرته تع (fol. 16v.) VI. في علمه تع (fol. 10v.) VII. في حيوته (fol. 20v.) VIII. في ارادته تع (fol. 18v.) IX. في سمعه وبصره (fol. 21v.) X. في القضا والقدر (fol. 26) XI. كلامه تع XII. (fol. 27) خاتمة في سائر صفاته تع. It concludes (fol. 27v.) with تقسيم صفاته تع.

II. Foll. 28-56. Another treatise on the same subject, which appears to be الرسالة الجديدة by Jalāl al-dīn Dawwānī (d. A.H. 907 or 908). Cf. H. Kb. iii. 361, whose statement is, however, inaccurate.

This MS. begins: الاستغناء في التسمية وله الحمد على كرمه العليم ومنه القديم.

No title or name occurs in the preface. The MS. is imperfect at the end. The following is a list of the fourteen sections (فصل) which occur here: I. (fol. 28) في اثبات واجب الوجود لذاته. This section begins with the words quoted by H. Kb. (l. 6) as referring to the work in general. They run here somewhat differently, thus: قد افردت في عنفوان شبابي رسالة في هذا.

<sup>1</sup> See no. 329.

المطلب واوردت فيها وجوه البراهين المنقولة عن ائمة  
الحكمة والكلام مع ما سنج الى من النقص والابرار والهدم  
والاحكام واقتصر ههنا على ما هو اوضح واظهر واتقن واخصر  
في ان وجوده لا يزيد عليه الخ II. (fol. 31v.) فاقول الخ  
في ان (fol. 38v.) IV. في توحيدة تعالى III. (fol. 32)  
V. (fol. 40v.) واجب الوجود لا يقبل القسمة الى الاجزاء  
في علمه تع VI. (fol. 42v.) في ان صفاته تع عين ذاته  
في ارادته VIII. (fol. 49) في قدرته تع VII. (fol. 47v.)  
في (fol. 51v.) X. في حيوته تع IX. (fol. 50v.) تع  
XII. (fol. 54) في كلامه تع XI. (fol. 52) سمعه وبصره  
XIV. في حكمته تع XIII. (fol. 55) في القضاء والقدر  
في وجوده تع (ib.).

An indifferent copy of the middle of the twelfth  
century.

Cat. 226, xxxix.

#### 469.

2839. Size 6 in. by 3 $\frac{3}{4}$  in.; foll. 38. Nine lines  
in a page.

Two short treatises enumerating the seventy-three  
sects of Islām.

The first (fol. 1-22) is in *Persian*, by MAHMUD TAHIR  
GHAZZALI.

The other (foll. 23-38) is in *Arabic*. The author is  
Ishāq b. Muḥammad b. جعمان ZABIDI.

It begins: هذا مجموع الفرق الثلاث والسبعين الغواة:  
الصالة عن طريق السنة والجماعة.

The author, in conclusion, refers for all details to the  
work of 'Abdallāh b. As'ad Yāfi'.

Well written in *Nasta'liq*. Of about the twelfth  
century. Worm-eaten.

[Bibl. Leydeniana.]

#### 470.

2587. Size 8 in. by 6 in.; foll. 172. Eleven  
lines in a page.

A collection of religious treatises, bearing a remark-  
able resemblance to Cat. Mus. Brit. 393, DCCOLXXI.

I. Foll. 2-21. A Commentary (ممزوج) on *Samar-  
kandi's* Catechism (see no. 381), by an unknown author.

It is entitled عقيدة (sio) في بيان شرح في بيان  
الاصول, being the same as Cat. Mus. Brit., l.c., ii.

II. Foll. 22-54. A Commentary (ممزوج) on the  
"Sixty Questions" of Ahmad b. al-'Abbās, the ascetic,  
concerning the religious duties of the Shāfi'ites. The  
commentator is not named. The same work is to be  
found in Cat. Mus. Brit., l.c., iii.

III. Foll. 54v.-86. Articles of Faith, with a Com-  
mentary, both blended together, and apparently by the  
same author. Entitled في شرح معرفة الاسلام.  
Cf. Cat. Mus. Brit., l.c., v.

Ends: تمت المسمى كتاب محتاج (sic) اغ دين  
شئت اغ وقت عصر ثبت الله ايمانه في الدنيا والاخرة الخ.

IV. Foll. 86v.-98. A treatise in *Javanese*, bound upside  
down.

V. Foll. 98v.-130. A logical demonstration of the  
principal articles of faith, the same as Mus. Brit., l.c., vi.  
The author is not mentioned.

Ends: وتمت دين جمعه ثن ثن.

VI. Foll. 130v.-170. Muḥammad b. 'Omar b. Ibrāhīm  
TILIMĀNĪ's Commentary (ممزوج) on the Articles of  
Faith by Muḥammad b. Yūsuf Sanāsi (d. a.h. 895),  
the same as Mus. Brit., l.c., vii.

Ends: تمت تم الكتاب المسمى يالابا التلمساني في  
ثلث في وقت عشر في (sic).

Indifferently written, with frequent interlinear notes  
in *Javanese* written in the *Arabic* character. The vacant  
leaves are filled with various notes and scribbles.

#### 471.

1258. Size 17 in. by 11 in.; foll. 472. Generally  
forty-one lines in a page.

A valuable collection of Shi'ah works on theological  
subjects.

I. Foll. 1-27. كتاب شواهد مكى, more accurately  
الشواهد المكية في مداحص حجج الخيالات المدنية. A  
treatise written in refutation of another treatise, called  
الفوائد المدنية في الرد على من قال بالاجتهاد والتقليد  
في الاحكام الالهية; the latter being an essay towards clear-  
ing the foundations of the Shi'ah religion and law of



unsound traditions and placets of Mujtahids which were contrary to the "Catholic" faith and to the doctrines of the Imāms.

The names of both authors are unknown; but the time of the second is fairly defined by his dedication of this work to Sulṭān 'Abdallāh Kūṭb Shāh (of Golcondah, who reigned from A.H. 1020 to 1082); while the first mentions in a passage quoted on fol. 3v., that his last Shaikh was Mirzā Muḥammad Astarābādī, whose lectures he attended between A.H. 1015 and 1020, at Makkah. The same speaks of his studies and of his present task as follows (fol. 1v.):

انى بعد ما قرأت الاصولين على معظم اصحابهما واستفدت حقائقهما ودقائقهما من كمل اربابهما وتحملت الاحاديث المنقولة عن العترة الطاهرة عليهم السلام من جل روايتها العارفين لحقائقها الواصلين الى دقائقها واخذت علم الفقه من افواه جماعة من فقهاء اصحابنا عرضت على تلك الاحاديث قواعد الاصولين المسطورة في كتب اصول الخاصة وكتب العامة والمسائل الاجتهادية الفقهية فوجدتها في مواضع لا تعد ولا تحصى مخالفتين لمتواتراتها نصرفت عمري دهرًا طويلًا في المدينة المنورة على مشرقها افضل الصلوة والسلام في تنقيح تلك الاحاديث وتحقيقها حتى فتح على ابواب الحق الخ.

The refutation by the second author begins: الحمد لله حمدا يليق بجلاله . . . وبعد فاقول ان الباعث على التعرض لكلام هذا الغافل في المؤلف الذى وسمه بالفوائد المدنية الخ.

He says that he was chiefly offended with the self-conceit and the rude polemics of his predecessor, though he is not willing to follow his bad example, in depreciating the real merits of his work. His object, therefore, is only to defend the divines of the later church, such as Hilli and others, against his exaggerations and false imputations.

The passages selected for refutation are given at full length, under the heading قال; and they are followed by the refutation, which is introduced by اقول.

Imperfect at the end. A few notes by the author are on the margin.

II.<sup>1</sup> Foll. 28-49. كتاب نهج الحق وكشف الصدق, the same as no. 437. The author is called in the colophon, مولينا وشيخنا ومولى جميع المؤمنين شيخ جمال الدين المطهر, i.e. Jamāl al-dīn Abu Maṣṣūr Ḥasan b. Yūsuf, commonly called IBN AL-MUTAHHAR HILLI (d. A.H. 726).

This copy was finished on Saturday, 27th Jum. II., 1154 = 24th year of Muḥammad Shāh. It was subsequently collated with the original copy.

III. Foll. 50-60. كتاب منهاج الكرامة. A concise vindication of the Shi'ah doctrine on the Imāmate, fully styled منهاج الكرامة في معرفة الامامة. See for a description of it, Fleischer, Cat. Sen. Lips. 475. The author is not named, but from its being, like the preceding treatise, dedicated to Ūljāitū—السلطان الاعظم . . . شاهنشاه اعظم غياث الملة والحق والدين والحياتوا . . . سلطان (خدا بنده) محمد (var. خدا بنده) it may be concluded that it is also by HILLI.

Some notes.

IV. Foll. 60v.-77. كتاب كشف اليقين. A short treatise on the excellency of 'Alī, entitled كشف اليقين. It was compiled by order of Ūljāitū Khudābandah. The author is probably also IBN AL-MUTAHHAR HILLI.

Begins: الحمد لله القديم القاهر، الحليم الغافر. . . . اما بعد فان مرسوم السلطان الاعظم الخ. The author divides his subject into the following parts: I. (fol. 60v.) الفصل الاول في الفضائل الثابتة له قبل وجوده (هو); II. (هو) الفصل الثاني في الفضائل الثابتة له حال خلقه وولادته (هو); III. (هو) الفصل الثالث في فضائلها (هو) الثابتة له حال كماله وبلوغه (هو). This is the principal part. It treats of 'Alī's virtues and achievements, and is subdivided into two chapters: الباب الاول في الفضائل المكتسبة من الفعل والاثار. وهذه الفضائل اما ان تكون نفسانية او بدنية, the latter division being the subject of two مطلب, each of which contains several بحث. The second chapter (fol. 67),

<sup>1</sup> According to the table of contents and to the original pagination, one treatise has fallen out here, viz., كتاب شرح قواعد العقائد المسمى برسالة العربية.

البَحْث (الباب r.) الثانی فی الفضائل الحاصلة له عم من  
treats of the honours bestowed on 'Alī during  
his lifetime, and contains thirty-seven بحث. Part IV.  
فی فضائل مولانا امیر المؤمنین ع في النوم, (fol. 76v.)  
treats of miracles performed in 'Alī's name after his  
death.

The author concludes as follows: هذا  
القدر فی هذا المختصر فان من رام احصاء جميع الفضائل  
فقد طلب السحال الخ.

Marginal notes, and Persian interlineations, in red.

The two following pages (77v. and 78r.) are filled  
with various poetical extracts, preceded by the story of  
a joke which Hudhaifah and 'Alī played off on 'Omar.  
It begins: قيل ان عربن الخطاب لقي حذيفة بن اليمان:

V. Foll. 79-105. كتاب مناهج اليقين. A concise  
treatise on the Fundamental Principles of the Shi'ah  
Creed, fully entitled مناهج اليقين في اصول الدين;  
also by Hilli, who completed it, according to the con-  
clusion, on 6th Rabi' II., 680.

Begins: الحمد لله منشئ الفطر، وخالق البشر.

The author says in his short preface that the chief  
object of the present treatise is to prove the existence  
of God and his attributes. He refers to the system  
of the Scholastics, and to that of the earlier Philoso-  
phers; he points out the differences between the two  
sects, and decides, of course, in favour of the Shi'ah.

The work consists of an introduction (مقدمة), on  
perception, and twelve chapters (منهج). I. (fol. 79)  
on possibility and impossibility, entity  
and non-entity; II. (fol. 80) تقسيم الموجودات,  
on the division of existing things, according to the  
systems of the Scholastics (into قديم and جديد), and  
of the Philosophers (into واجب and ممكن); III.  
(fol. 90) في احكام الموجودات, on accidents; IV.  
فيما (fol. 95) V. في اثبات واجب الوجود (fol. 90v.)  
VII. في العدل (fol. 96) VI. يستحيل عليه تعالى  
IX. في الامامة (fol. 100v.) VIII. في النبوة (fol. 98v.)

<sup>1</sup> The MS. has here البحث instead of المنهج.

في الوعد والوعيد (X. fol. 103v.) في المعاد (fol. 103)  
XI. (fol. 105) في الاسماء والاحكام XII. (fol. 106v.)  
في الامر بالمعروف والنهي عن المنكر.

Date, middle of Ramadān, 1164 = 24th year of Mu-  
hammad Shāh. The copyist styles himself آدام  
آل بتول عبد الرسول ولد شيخ محمد.

VI. Foll. 106-130. كتاب معارج الفهم. A Com-  
mentary, by the same author, on a similar work of his,  
called نظم البراهين في اصول الدين. Cf. Bibl. Sprenger.  
576.

Beginning: بعونك يا لطيف الحمد لله على ما اولانا  
من التوفيق وهدانا الى سوا الصراط. The author says  
that he composed the first work as an introduction to  
scholastic theology. But finding it, from its extreme  
conciseness, too obscure for most readers, he added the  
present short commentary.

The text and commentary are distinguished by قال  
الحمد لله الواحد في. The former begins: اقول and  
ذاته... وبعد فهذه رسالة في علم الكلام تشتمل على  
جواهر وتحتوى على نواذر في غاية اليجاز والاختصار  
and is divided into seven chapters: I. النظر (fol. 108) II. في  
في اثبات الصانع تع (fol. 112) III. في حدوث  
V. (fol. 123) في العدل (fol. 121v.) IV. وصفاته وخواصه  
VII. (fol. 126v.) في الامامة (fol. 126) VI. في النبوة  
في هذا آخر ما اورناه. The author concludes: في المعاد  
في هذه المقدمة اللهم الخ.

Inelegantly written.

VII. Foll. 131-159. كتاب ارشاد الطالبين. A copious  
Commentary on a similar work. The title of the latter  
is not mentioned, but it appears from quotations in the  
commentary that it is also by Hilli.

The name of the commentator is not given. He  
quotes the opinions of the Mu'tazilites, and Ash'ari;  
the Scholastics; the Philosophers, especially Ibn Sina  
and Tūsī; and the doctrines of his own sect, the  
Imāmīyah.

The text and the commentary are distinguished by  
اقول and قال. The work begins without a preface:

قال قدس الله سره بسم الله الرحمن الرحيم أقول قد جرت عادة المصنفين بالابتداء في أوائل كتبهم بذكر البسملة. Very often only the first words of the passages commented on are given (after قال). The preface of Hilli begins: الحمد لله المنقذ; then follow probably the words من الحيرة والضلال. His work is divided into sections (فصل): I. (fol. 132) في تقسيم المعلومات; II. (fol. 132v.) في أقسام الممكنات; III. (ib.) في أحكام المعلومات; IV. (fol. 133) في أحكام الموجودات; V. (fol. 142v.) في إثبات واجب الوجود مع صفاته; VI. (fol. 145v.) في أحكام هذه الصفات; VII. (fol. 145v.) في العدل; VIII. (fol. 147) في النبوة; IX. (fol. 150) في فروع العدل; X. (fol. 152) في الامامة; XI. (fol. 155v.) في الامر. This division comes very near to that of no. V.

The commentator concludes with a prayer, which he ascribes to the Prophet, on the authority of Ibn Bābawāih. It begins: يا من اظهر الجميل وستر القبيح.

VIII. Foll. 160-257. كتاب صراط المستقيم. A work on the Imamate of 'Alī and his descendants, compiled by an unknown author, A.H. 854. The correct title is الصراط المستقيم الى مستحقى التقديم.

The preface begins: الله احمد حمدا لا يضاهاى على وجوب وجوده... اما بعد فلما كان كمال الايمان بمعرفة ائمة الازمان بمنطوق شريف القرآن.

The author says in it that he compiled this work from both Shi'ah and Sunnite authorities. It contains arguments logical and scriptural, traditions, poetry, etc.

In the first introduction he offers a list of works which he quotes from actual inspection—مقدمة في ذكر شئ من الكتب التي عثرت عليها واضفت ما نقلته اليها.

They are: 1. كتاب الكشاف للزمخشري. 2. منهاج بغية الطالبين للكنجي الشافعي (sic). 3. المحدثين للنواوي

4. الاستيفاء للشيخ الطوسي. 5. الملل والنحل للشهرستاني. 6. المفصح للطوسي. 7. تلخيص الشافعي للطوسي. 8. مجمع. 9. المسترشد للطبري (sic). 10. الفرق للنوختي. 11. البيان للطبرسي. 12. تهذيب الاحكام للطوسي. 13. الاحتجاج للطبرسي. 14. بصائر الانس للكيدري. 15. كتاب القاضي النعماني. 16. نهج. 17. عقد الدرر ليوسف بن يحيى السلمى. 18. شرحه لهيثم الكهراني. 19. كتاب الشيخ حسن. 20. اللوامع للمقداد السيوري. 21. الارشاد. 22. تسليم ابن قيس الهلالي (?). 23. الصيرفي. 24. كشف. 25. الطرائف لعبد المحمود. 26. نقض الرسالة العثمانية. 27. الطرف لابن الطائوس. 28. الاستيعاب ليوسف بن عبد البر. 29. الكر والفر جواب. 30. الخصاص لابن البطريق. 31. عيون. 32. خصائص يوم الغدير. 33. مسائل ابن مقاتل. 34. كشف معاييب المتصوفة. 35. اخبار الرضا لابن بابويه. 36. المسائل البغدادية لابن. 37. الغرر والدرر لابن القاسم. 38. مراد العرفان. 39. المسائل الناصرية للمرتضى. 40. نذر البشر ليحيى بن ملى (sic). 41. نهج الحق لابن مطهر. 42. استقصاء النظر لابن مطهر. 43. منهاج الكرامة لابن مطهر. 44. (كتاب) الالفين لابن مطهر. 45. الرسالة السعدية لابن. 46. كشف اليقين لابن مطهر. 47. مقتضب الاثار لمحمد بن عبد الله بن عباس. 48. الماء (و) الخضر والوجه. 49. الخراج (?). 50. المعالم للرازي. 51. نهج الايمان لابن حبر (?). 52. افعل لا تفعل لمومن الطاق.

The second مقدمة (fol. 161) gives a much longer list of books which the author did not read himself, but which he found quoted by his authorities. The third مقدمة (fol. 161v.) gives an epitome of the contents of the work. It is divided into seventeen chapters; their subjects are, as the author states,

1 Variant النواصب.

already indicated by the words of the preface. They are: I. اثبات الواجب وصفاته (fol. 162); II. في اثبات (fol. 163v); III. ابطال الجبر المنافي لعدله (fol. 166); IV. في اثبات الوصي وصفاته (fol. 169); V. فيما صدر عنه من الكرامات الموجبة (fol. 175); VI. في شرائطه (fol. 186v); VII. في شئ من فضائله (fol. 191v); VIII. فيما جاء في النص (fol. 206v); IX. تعيينه من كلام ربه (subdivided into four parts); X. عليه من رسوله الخ (fol. 220); XI. قطب في خاتمهم وتملكه الخ (fol. 227); XII. في الطعن في من تقدمه (fol. 238); XIII. في رد المجادلة لنصرة دينه (fol. 248v); XIV. في تخطئة الشبهات الواردة من مخالفه (fol. 252v); XV. كل واحد من الائمة الاربعة في كثير من احكامه (fol. 254v); XVI. في رد الاعتراضات على شئ من شرائع اتباعه (fol. 254v).

The author's epilogue concludes with a poem, beginning:

جمعت من الدين القويم صحائفًا  
هداني اليها خالقى بجلاله

The last verse contains the date of the work:

لنصف وثلاث من ربيع اخراي (sio)  
لاعوام نقي ند تمام جماله

The numerical value of the four letters marked is 854.

IX. Foll. 258-267. كتاب التعجب. A treatise in refutation of erroneous opinions entertained regarding the Imâmât. The author, who is not mentioned by name, lived in the fifth century.

The preface begins: اللهم انا نحمدك على ما انعمت. The author relates that a friend of his read a work of *Muṣṭafā* (i.e. Muḥammad b. Muḥammad b. al-Nu'mān, d. A.H. 413),<sup>1</sup> on the Imâmât, called *الدلائل وأوائل المسائل*, and was particularly struck with its last chapter, which treated briefly of the common errors regarding the

Imâmât, in terms of astonishment (بابا من اغلاط). العامة اورد الشيخ رضى الله عنه على طريق التعجب. His friend, therefore, desired him to write, in the same style, a special and detailed treatise on that subject. Accordingly, he gives a series of discussions, all introduced by the words ومن عجب امرهم, and subdivided according to the subjects into sections, which are usually inscribed . . فصل في اغلاطهم. The above title does not occur in the work. The author scarcely quotes any authorities, but he mentions once (fol. 263v.) that he was told by Kāḍi Abu'l-Ḥasan Asad b. Ibrāhīm Sulamī, that he met Ibn al-Nahḥās (d. A.H. 376),<sup>1</sup> at Miṣr, etc.

X. Foll. 268-282. كتاب نفحات اللاهوت.

A polemical treatise, in which is proved that it is lawful to curse the Sunnites like unbelievers. It is fully entitled نفحات اللاهوت في لعن الجبوت والطاغوت. The author is 'Alī b. 'Abd al-Ālī (sio), who completed it in Dhū'l-ḥijjah, 917, at Mashhad (بمشهد مولاي ومولى الثقلين الامام المرتضى على موسى), and dedicated it to (Shāh Ismā'īl) the founder of the Safawī dynasty. Another work of this author is to be found in Cat. Lugd. iv. 116.

Beginning: اللهم فاطر السموات والارض عالم الغيب والشهادة انت تحكم بين عبادك فيما كانوا فيه يختلفون. The author praises the new dynasty (الدولة القاهرة) الباهرة الشريفة المنيفة العالية السامية العلية العلوية (الشاهية الصفوية الموسوية), and reviles the Omayyades and Abbasides, etc. He then proceeds to say that he had observed that, under the constant oppression to which they were hitherto exposed, many weak Shi'ahs had of late become doubtful as to their right of cursing the Sunnites. He therefore intends to prove, not only from the Koran, but even from their own traditions, that they are liable to be cursed.

The work consists of an introduction (مقدمة), on the meaning of cursing, and of seven sections, which contain arguments in support of the above assertion. Five of them refer to passages of the Koran, one to the Sunnah, and the seventh to the Shi'ah (Imāmīyah) tradition.

<sup>1</sup> See on him Tūṣi 314 sqq.

<sup>1</sup> See Lib. Class. Virox., ed. Wüstenfeld, xii. 71.

The appendix (خاتمة) comprises two discussions, one regarding 'Ā'ishah, and whether she deserves to be cursed, the other treating of the diverging principles of the law of the two sects.

XI. Foll. 283-316. كتاب كشف البراهين. A treatise on the Leading Dogmas of Islām, entitled زاد المسافرين في أصول الدين, with a copious Commentary on it, both by Muhammad b. 'Alī b. Ibrāhīm b. Ḥasan b. Ibrāhīm b. Fāḍil IBN ABU JUMHŪR ANSĀWĪ (افحصاوى, sic, r. الاحساوى, as in the following piece).<sup>1</sup>

The preface begins: ان اولى ما صُرِفَتْ فيه القوى . وتوجهت اليه الهمم. The author gives in it a circumstantial account of the origin of both works. He states, first, that he had already written several other works on theology (specified in a note on the margin as كتاب معين المعين, etc.). He then proceeds to relate that, A.H. 877, he made the pilgrimage to Makkah, and after it visited ليلى (i.e. Madīnah, according to a marginal note). He then went into 'Irāq, and visited the tombs of the Imāms there, and finally travelled into Khurāsān, in order to pay his devotions to the tomb of 'Alī Ridā, at Mashhad. On his way thither he commenced the treatise زاد المسافرين, at the request of a travelling companion, and completed it after his arrival at Mashhad. Having subsequently made there the acquaintance of a distinguished Saiyid and descendant of 'Alī Ridā, named Ghiyāth al-dīn Muḥsin b. Muḥammad, he was induced by him to write a commentary on the said treatise. He completed this commentary, as we learn from the conclusion, on Wednesday, 17th Dhu'l-ḥijjah, 878, at the mansion of the Saiyid.

The original text and the commentary are distinguished by قال and أقول, and the former is given in full. It begins: الحمد لله المتفرد بوجوب الوجود . . . . وبعد فهذه رسالة مشتملة على ما يجب على المكلف اعتقاده من العقائد الكلامية والمسائل الأصولية, and is divided into seven sections (فصل): I. (fol. 284v.) في الصفات واجب الوجود; II. (fol. 287v.) في اثبات واجب الوجود; III. (fol. 291.) في الصفات السلبية; IV. (fol. 295v.) في النبوة; V. (fol. 299v.) في الأفعال المنسوبة إليه;

<sup>1</sup> See also below, xviii.

VI. (fol. 302) في الإمامة; VII. (fol. 313) في المعاد. In the commentary the author displays a great deal of learning. He always speaks of himself in the third person.

Frequent marginal and interlinear notes, the latter in red.

XII. Foll. 317-318. رسالة العقائد. The Minimum of Tenets indispensable to the Shi'ah; by the same author, who completed his work on Monday, 25th Muḥarram, 889, at Mashhad.

Begins: الحمد لله حق حمده . . . وبعد فهذه رسالة . . . تشمل على أقل ما يجب على المكلفين من العلم بأصول الدين.

Additions by the author are on the margin.

XIII. Foll. 319-331. كتاب شرح نصول. A Commentary on a short treatise by Abu Ja'far Muḥammad b. al-Ḥasan Ṭūsī (d. A.H. 460), on the fundamental dogmas (أصول) of the Shi'ah creed, which is called here النصول.<sup>1</sup> The author of the commentary is not named. The latter is entitled منتهى السؤل في شرح النصول.

Begins: الحمد لله مبدع نظام الأصول، ومخترع ترتيب النصول. The passages to be explained are introduced by قوله, and the commentary by أقول. The preface of the original work is omitted. It consists of four sections (فصل): I. في التوحيد; II. (fol. 324v.) في العدل; III. (fol. 327.) في النبوة والإمامة; IV. (fol. 328v.) في المعاد. Each section comprises sundry dogmas (أصل).

Marginal and interlinear notes, the latter in red.

XIV. Foll. 332-378. كتاب شرح تجريد. A Commentary on Naṣīr al-dīn Ṭūsī's (d. A.H. 672) تجريد الكلام (see no. 405). The author is not named;<sup>2</sup> there is, however, no doubt that it is the commentary of IBN AL-MUTAHḤAR ḤILLĪ (Ḥasan b. Yūsuf, d. A.H. 726) mentioned in H. Kh. ii. 194. It is true, the first words quoted there do not agree with this MS., which

<sup>1</sup> This treatise is not mentioned in the list of his works, *Fihrist*, no. 12'.

<sup>2</sup> In a recent inscription it is erroneously ascribed to Iqshānī (of. no. 406).

begin: الحمد لله القاهر سلطان العظم (العظيم) شانه (r.)  
 but the words following here subsequently, اما بعد  
 قال (فان r.) كمال الانسان انما هو بحصول المعارف  
 seem to bear some relation to them. There  
 are probably two different versions of the preface.

The author styles the work of Tūsī's تجريد الاعتقاد,  
 and he entitles his commentary, accordingly, شرح تجريد  
 الاعتقاد (it is, however, mentioned by him in his  
 كشف المراد في خلاصة الاقوال under the fuller title  
 (شرح تجريد الاعتقاد). He was a disciple of Tūsī, and  
 completed this commentary on 16th Rabl' I., 696.

Some portions have copious marginal notes. The  
 margin exceeds the size of the volume, and is generally  
 folded down, but in some cases cut away.

XV. Foll. 379-388. حاشية شرح جديد للتجريد.

Glosses on that part of Kāshjī's Commentary on the  
 Tajrīd<sup>2</sup> which comprises the fifth مقصد, on the Imā-  
 mate; by NŪR ALLAH b. Sharif Imāmī Husainī.

Begins: امام كل امرئى بال، وامام كل كلام ومقال:  
 حمد من اقام الامام لطفًا على الانام.

The author observed that the criticisms of Kāshjī, a  
 Sunnite, on the tenets professed in the said part of the  
 Tajrīd, had not yet been answered by writers of the  
 Shī'ah sect; he, therefore, undertook this task, lest  
 the opposite party should have the last word in the  
 matter. He seems to have written in India, when the  
 Muḥammadan kings of the Dakhan were still in power.  
 This would appear from the following remark on fol. 380:  
 وايضا يجوز ان يتولى الدنيا اثنين (sio) او ازيد يتقارب كل  
 منهم في القوة بحيث يمسك كل عن الآخر كما يشاهد  
 (sio) الحال من حال السلاطين المجتمعة في ارض الدكن  
 من سواد الهند. He quotes occasionally a work of his  
 father, namely a Persian commentary on الخطبة  
 الشقشقية, an alleged speech of 'Alī,<sup>3</sup> and also a supple-  
 ment to-it (تكملة), in which Mirkhond's (d. A.H. 903)  
 روضة الصفا is quoted (fol. 381v.).

<sup>1</sup> Quoted in the تلخيص المقال, which will be described  
 under "Biography."

<sup>2</sup> See no. 409.

<sup>3</sup> From the collection نهج البلاغة, on which see H. Kh. vi. 406.

The first gloss is: قوله ورياسة عامة في امر الدين  
 (= fol. 323 in no. 409). والدنيا الخ

There follows immediately:

XVI. Foll. 388-389. رسالة ملا حسين. HUSAIN b.  
 'ABD AL-SAMAD's (؟) الجباعي account of his disputation  
 with a gentleman of Halab, A.H. 951, by which the  
 latter was converted to the Shī'ah creed.

Begins: الحمد لله... وبعد فهذه صورة بحث وقع لهذا:  
 الفقير الخ. It comprises only that part of the debate  
 which turned on fundamental questions, such as the  
 superiority of the Imāms, the principles of الاجتهاد, etc.,  
 leaving the minor topics, which were discussed after-  
 wards, when the opponent was already convinced.

XVII. Foll. 390-397v. كتاب الشوارق اللمعة  
 والسبحات الساطعة. A treatise on the Fundamental  
 Dogmas, and on Piety, written, as appears from the  
 end, by FAKHR AL-DIN b. Shaikh Hasan, at Mashhad.

Begins: الحمد لك اللهم اهل الحمد ووارثه، ومستحقه:  
 وباعثه... وبعد فلما كان كمال الانسان ونجاته بالعلم  
 والعمل الخ.

It is divided into two "Oriens" (مشرق). The first,  
 (في معرفة الله جل ذكره وما يتبعها) which is dogmatical,  
 consists of an introduction (مطلع), on knowledge, and  
 في وجود الواجب الاحد (viz., I. (fol. 391) شارحة five  
 III. (ib. v.) في افعاله تع وعدله II. (fol. 392) وصفاته  
 V. (fol. 395v.) في الامام IV. (fol. 393) في النبوة  
 The second مشرق, which is parenetical (في  
 سبحة), comprises three (افضل العمل واساسه اعنى التقوى  
 II. (ib.) في حقيقة التقوى واهلها I. (fol. 396) viz.,  
 في نظم بعض الدرر III. (ib. v.) فضيلتها والحث عليها  
 المستخرجة من بحر العلوم الماخوذة عن باب مدينة العلم  
 مما يبعث على التقوى الخ, containing sermons ascribed  
 to 'Alī.

This treatise seems to be rather modern. The author,  
 in his epilogue, places his work under the patronage of  
 the Imām 'Alī Ridā. His name is given in the con-  
 clusion, which has apparently been modified by the



فرغ من تعليقها الشيخ الجليل والكهف الظليل :  
فخر الدين بن شيخ حسن بن الشيخ زين الدين بن طي  
الغامل (?) عامله الله بلفظه الخ.

There is added a laudation of the present treatise, by  
BAHÂ AL-DÎN HÂRITHI, written in a high-flown style.  
It is inscribed: نقل من نقل خط شيخنا البهائي رحمه  
الحمد لله, and begins: الحمد لله, and begins: الحمد لله  
الذي الهم عبادة الدلالة على مسالك معرفته وعلم (sio).

There follows immediately:

XVIII. Foll. 397v.-403. (sio) رسالة الشيخ العرب.

An account of three disputations (مجالس) which  
the author, a Shi'ite, had with one Molla Harawi, on  
differences of the two sects. The name of the author  
is, as appears from the opening of the first meeting,  
MUHAMMAD, from الأحسا, properly, al-Aḥsâ, in  
Bahrain, and he is evidently identical with Muhammad  
b. 'Alī b. . . . Abu'l-jumhūr, the author of XI. The  
present treatise seems to be the same as Cat. Mus. Brit.  
403, xxxiii.

قال الشيخ حصل بيني وبين الهروي ملاقات  
فجادلت معه في ثلث مجالس المجلس الاول قال كان  
في دار السيد السند يوم الضيافة الخ.

It appears that the meetings took place at Mashhad,  
where the author lived with Saiyid Muḥsin, the same  
whom he mentions in the preface of XI., where he  
describes his journey to Mashhad, A.H. 878. The first  
and third meetings took place in the mansion of the said  
Saiyid, the second on the العيد, or 10th Dhu'l-  
ḥijjah, in the Academy of Sultan Shâhrukh Mīrzâ.  
The altercation chiefly turned on the Imâmât and the  
Chalifate, and concluded with the defeat of the oppo-  
nent, who, as the author asserts, had at last almost  
made up his mind to become a Shi'ah.

Colophon: وقع الفراغ على احوج العباد الى رحمة الله  
الغني ابن محمد رضا محمد علي عفي عنهما الخ.

XIX. Foll. 404-439. كتاب تلخيص العيون والمحاسن  
للشيخ المفيد. Aphorisms of Abu 'Abdallah Muhammad  
b. Muhammad b. al-Nu'mân, commonly called *Mufid*

(d. A.H. 413; cf. Tûst, p. ٢١٤), extracted from two  
works, viz., the written record of his lectures and dis-  
putations (مجالس), and his العيون والمحاسن (men-  
tioned by Tûst, p. ٢١٥). The compiler, who does not  
give his name, made this selection for the use of a  
friend. It would appear that he was a contemporary  
of Mufid, and that the latter was still alive, when  
this selection was made. Probably it is the work  
of ABU JA'FAR Tûstī (d. A.H. 460).

الحمد لله المتوحد بالقدم . . . سالت أيديك  
الله ان اجمع لك فصلا من كتاب شيخنا المفيد ابي  
عبد الله محمد بن محمد بن النعمان في المجالس ونكتا  
من كتابه المعروف بالعيون والمحاسن لتستريح في قراته  
في سفرتك الخ.

These aphorisms bear on various Shi'ah doctrines and  
points of controversy, but chiefly on the Imâmât.  
Mufid is usually denoted by الشيخ أيده الله.

XX. Foll. 440-450. كتاب قواطع النصوص.

A treatise proving Shi'itism to be the only true  
creed. It was composed by an unknown author,  
A.H. 1162. The above title does not occur in the work.

الحمد لله الذي جعلنا من الممثلين بوصية:  
رسول الله رب العالمين المتمسكين بالثقلين كتاب الله  
وعترته ائمة الهدى . . . اما بعد فاعلموا يا اخواني في  
الدين . . . انه قد تفاقم الامر في تعيين الفرقة الناجية من  
بين الفرق الاسلامية الخ.

The author demonstrates his thesis from the Koran,  
from the Sunnah, of which he quotes all the standard  
works down to Suyûtî, and by argumentation.

The epilogue begins: وحين فرغنا من اتمام هذه  
الرسالة و (sio) ليلة الجمعة السادس عشر من شهر رمضان  
المبارك سنة الف ومائة واثنين وخمسين من الهجرة  
شرفنا في المنام بروية النبي والولي عليهما السلام الخ.

The author relates a vision, in which he learned from  
the Prophet and 'Alī that of the later Imâms, Bâkîr,  
Kâzim, and Riḍa were those upon whose worship salva-  
tion depended.



leaves, being entirely of gold, and was deposited in a chest of the same material, and declared to be "the Treasure of Alexander"—ذخيرة الاسكندر الملك بن—فيلكس (sic) ذي القرنين انطيوخوس (Antiochus), after his death, by his disciple Antiochus ملك اليونان تلميذ ملك الملوك الاسكندر ذي القرنين اليوناني).

The original preface is by ARISTOTLE (أرسطوطاليس) and contains a dedication to Alexander. It begins (fol. 4v.): باسم الواحد الواجب الوجود. We are told in it that this is a work of HERMES (الملك) (هرمس الكبير), which was discovered by Balinās (Apollonius, see the preceding no.), and made over by him to Aristotle.

It consists of ten chapters: I. (fol. 5v.) في ذكر اصول في ذكر اصول الصنعة وتدبير (fol. 12v.); ومقدمات IV. في التركيبات السمية (fol. 23); الأكسيرات في صنعة الجرز (sic) (fol. 38); في صنعة الترياق (fol. 30) في VI. (fol. 36); الطلسمية النافعة للأمراض العسيرة البر في VII. (fol. 40v.); ذكر خواتيم الكواكب السبعة في اتحاد VIII. (fol. 48); فنون شتى من الطلسمات في خواص IX. (fol. 52v.); القلوب وتاليف النفوس في خواص X. (fol. 54); تتعلق بالنبات المستحيلة في الحيوان; and it concludes with an epilogue which was added by ALEXANDER.

Well written, with all the vowel-points. Illustrated with drawings. Dated 1st Dhu'l-ka'dah. Scribe, Imāmwardi (أماموردي). Another talisman has been added on the last page.

[Tippu.]

#### 474.

2770. Size 9½ in. by 6 in.; foll. 173. Twelve lines in a page.

The twenty-first of the treatises of the *Ikhudn al-Safā*, on the dispute between the animals and man. It has been printed at Calcutta, 1812 and 1846, and

<sup>1</sup> The following headings differ occasionally from the list of contents given on fol. 5.

translated into German by Dieterici, Berlin, 1868. Cf. Aumer, Hdss. Münch. 295.

The preface is omitted. Begins: في بيان بدء الخلق—like the Munich MS.

Well written in Nasta'lik. All rubrics omitted.

[Biblioth. Leydeniana.]

#### 475.

1420. Size 11 in. by 6¾ in.; foll. 411. Thirty lines in a page.

هذا فن المنطق من كتاب الشفاء المنسوب الى معلم الثالث قدوة علماء المحققين عمدة فضلا المتبحرين الشيخ الرئيس حجة الحكماء ابو على حسين بن عبد الله ابن سينا.

The first part (الجملة الاولى) of Ibn Sīnā's (d. A.H. 428) System of Aristotelian Philosophy, called 'الشفاء', on Logio. See Cat. Lugd. iii. 315, sqq.; of H. Kh. iv. 62.

This part comprises the first four fascicles of the work. It is divided into nine; viz., 1. (fol. 3) without title (Issagoge); 2. (fol. 24v.) في المقولات; 3. (fol. 81v.) في 4. (fol. 107) باري ارمينياس (περι ἐρμηνείας); 5. (fol. 201) في البرهان; 6. (fol. 272) في القياس; 7. (fol. 336v.) في سوفسطيكا (r. طوبيقا, τοπικα); 8. (fol. 355v.) في الخطابة; 9. (fol. 401) كتاب الشعر.

An elegant copy, transcribed by order of (Saiyid) Muḥammad Husaini, at Kashmir, by Muḥammad Šādiq b. Ḥājjī 'Abd al-ḥakīm, from a MS. of A.H. 868. Completed on 4th Rabi' I., 1148. Each book (مقالة) has its own conclusion, and the volume ends with a long epilogue by the said Saiyid (fol. 411)—وكان املاء هذه الفقرات من المفتقر الى الله الغنى محمد الحسيني. A splendid ornament on the first page, and gold lines round the others. There precede (foll. 1 and 2), the life of the author, taken from the بحر الجواهر; the introduction of Abu 'Ubayd (which is given at full length in Cat. Lugd., l.c.), transcribed from the original MS., where it had been added by Sharif b. 'Abd al-laṭif Hasani, A.H. 891; and an incomplete list of contents.

In an elegant binding of red leather, with gold ornaments.

[Johnson.]

## 476.

1796. Size  $11\frac{1}{4}$  in. by  $6\frac{3}{4}$  in.; foll. 313. Thirty lines in a page.

### هذا فنّ الطبيعيات المنسوب الى معلّم الثالث النخ.

The second part of the preceding work, on Physics. The eight فنّ of this part are: 1. في السماع الطبيعي; 2. (fol. 94v.) في صناعة الطبيعيات; 3. (fol. 109v.) في الانفعال والانفعال; 4. (fol. 133.) الكون والفساد; 5. (fol. 144v.) كتاب النفس; 6. (fol. 161v.) في الآثار العلوية; 7. (fol. 214.) في طبائع; 8. (fol. 222.) في النبات; 9. (fol. 244v.) في الحيوان.

Like the preceding MS.; the colophon gives the same names of the transcriber (adding the surname (الأردى), and of his employer. Dated Kashmir, Sha'bân, 1150.

Foll. 24-31 are to be placed in the following order: 24, 27, 25, 26, 29, 30, 28, 31. Slightly injured by insects.

Bound in green leather, with gold ornaments.

[Johnson.]

## 477.

1811. Size  $11\frac{1}{4}$  in. by  $6\frac{1}{2}$  in.; foll. 286. Thirty lines in a page.

I. Foll. 1-264. The remaining portion of the preceding work, written in the same hand, and arranged in the following manner:—<sup>1</sup>

1. (foll. 1-44) *Geometry*; without title, but concluding: تم فن الهندسة.

2. (foll. 47-131) *Astronomy*. Concludes: تم فن. Then follows the colophon of the original copy, which begins: تم الدفتر التاسع وهو ثلثي الرياضيات. This copy had been written by 'Abd al-kayyûm b. al-Husain b. 'Alî Fârisî, A.H. 642.

3. (foll. 134-149) *Arithmetic*. Begins: الفن الثالث

<sup>1</sup> The numbering seems to be in confusion, as is also the case with the Leyden MS. (l.c., p. 319).

Conclusion: من الجملة الاولى (sic) وهو اربع مقالات تم الارثماطيقى النخ.

4. (foll. 152-174) *Musio*. Begins: الفن الثاني عشر: من الرياضيات من كتاب الشفاء وهو في الموسيقى وقد حان لنا ان نختم الجزء الرياضي من الفلسفة بايراد جوامع علم الموسيقى النخ.

Fol. 174v. contains an epilogue to this part by the aforesaid Saiyid Muhammad. Date, A.H. 1152.

Each of the preceding parts was copied from "an old MS.," and collated with another which had been written at Mauşil, A.H. 652.

5. (foll. 179-264) *Metaphysics*. Begins: الفن الثالث عشر من كتاب الشفاء في الالهيات.

This part concludes also (fol. 264) with an epilogue by Saiyid Muhammad. It was transcribed from a copy of A.H. 897. The aforesaid Muhammad Şadiq finished it at Shâhjahânâbâd, on 2nd Rabi' I., 1154 (في الثاني من الشهر الثالث من السنة الرابعة بعد العقد الخامس من المائة الثانية من الالف الثاني من هجرة من لاثاني). He concludes with a poem in praise of the work, beginning:

تم كتاب هو الجمان وهو عن الكون ترجمان

Each of the above parts has an ornament on its first page; the vacant leaves between them are ornamented with gold lines.

II. Foll. 266-286. The first part of the author's abridgment of the preceding work, called النجاة, on Logic. This work has been printed at Rome, 1593, as an appendix to Ibn Sinâ's *Kânûn*. Cf. H. Kh. vi. 303.

Begins: قال الشيخ الرئيس ابو على بن (sic) الحسين ابن عبد الله بن سينا رحمه الله اما بعد حمد الله والثناء عليه بما هو اهله ومستحقه النخ.

Written in the same hand as the preceding, with gold borders.

In an elegant illuminated binding. This MS. and the two preceding are from Lakhnau.

[Johnson.]

478.

423. Size  $9\frac{1}{4}$  in. by 6 in.; foll. 154. Twenty-three lines in a page.

### شرح عيون الحكمة

The Commentary of **FAKHR AL-DIN RÂZI** (Muhammad b. 'Omar, d. A.H. 606) on the second and third parts of *Ibn Sînâ's* (d. A.H. 428) *عيون الحكمة*, on Physics and Metaphysics. See H. Kh. iv. 290, and especially regarding the first part, omitted in this MS., Flügel, Hdss. Wien, ii. 600. Extracts from this work have been given by Haneberg in *Abhandl. d. baier. Akad.* xi. 250-267.

Beginning: الطبعيات وهى مرتبة على فصول الفصل الاول فى تقسيم العلوم وفيه مسائل المسئلة الاولى فى تفسير الحكمة قال الشيخ الحكمة استكمال النفس الانسانية الخ.

The remaining fourteen sections of this part are inscribed as follows: II. (fol. 5v.) فى المصادر التى III. (fol. 16v.) فى حجب تقديمها على العلم الطبيعى فى بيان ان الجهات لا IV. (fol. 23) تنهى الابعاد فى احكام V. (fol. 26) تتحدد الا بالمحيط والمركز VII. (fol. 29) فى نفى الخلاء VI. (fol. 36) فى نفى الجوهر الفرد VIII. (fol. 43v.) فى احوال الحركات IX. (fol. 56v.) فى مسائل السماء والعالم (fol. 67v.) فى الآثار XI. (fol. 73v.) فى النبات XII. (fol. 81v.) فى الحواس الباطنة XIV. (fol. 91v.) فى الحيوان (fol. 96) فى القوى المحركة الحيوانية XVI. (fol. 100v.) فى الانسان.

The third part, *الالهيات* (foll. 113-154), comprises nine sections, as follows: I. without title; II. (fol. 118v.) فى اثبات القوى III. (fol. 124) فى احكام الهيولى والصورة IV. (fol. 127v.) فى احكام العلل والمعلولات V. (fol. 130) فى الموجود وبيان انقسامه الى الجوهر والعرض VI. (fol. 134v.) فى مباحث الممكن والواجب VII. (fol. 137) فى الكلى والجزئى VIII. (fol. 141) IX. (fol. 150) فى تقرير المعاد الروحاني.

Very well written, probably by (or for) Abu'l-fath b. 'Abd al-razzâk, whose seal is at the end of the MS. Of the end of the tenth century.

Foll. 15 and 24 should be transposed. Foll. 64-85 should stand in the following order: 64, 74, 66-73, 65, 84, 76-83, 75, 85. Injured by insects.

This MS. was bought at Shâljahânâbâd, by Muhammad Hâdi Husainî, a "servant" (مريد) of Aursugzîb, for the use of his son Muhammad Ibrâhîm, A.H. 1089.

479.

1867. Size  $8\frac{1}{4}$  in. by 5 in.; foll. 313. Twenty-three lines in a page.

A Commentary on *Ibn Sînâ's* *الاشارات والتنبهات*, by **FAKHR AL-DIN RÂZI** (d. A.H. 606). Part of this commentary is contained in Cat. Bodl. I. no. CCCCLXXX. Cf. H. Kh. i. 301, and also Cat. Lugd. iii. 320.

This copy is imperfect at the beginning; the first words of *Ibn Sînâ's* which occur are (fol. 2v.): هذا الحامل انما له الوضع الخ, from the first نمط of the second part, on Physics. The comments of Râzi are, in the first portion, invariably introduced by the words قال رضى الله عنه. His epilogue, which follows that of the author, begins (fol. 312v.): قال الامام الداعى محمد ابن عمر رضى الله عنه وانا ايضا اوصيكت يا اخى فى الدين وصاحبى فى طلب اليقين ان تعمل بهذا الشرح ما امرت الشيخ به ان لا تعدل عن قانون قوله الخ. The book concludes: تم شرح الامام الرازى للاشارات.

An indifferent copy. All the rubrics are omitted. A defect after fol. 19; foll. 48-55 are left blank. Injured by insects.

[Hastings.]

480.

B 175, 176. Size 9 in. by 6 in.; foll. 251. Seventeen lines in a page.

Another Commentary (by قوله) on *Ibn Sînâ's* *الاشارات والتنبهات*, by **NAṢIR AL-DIN ṬŪSĪ** (d. A.H. 672). It was composed A.H. 644, and entitled *حل مشكلات*. See H. Kh. i. 302; Cat. Lugd. iii. 821; and Cat. St. Peterab. 60.

This work is dedicated to a patron, who is styled المجلس الرفيع ربيب الدولة وشهاب الملة قدوة الحكماء والاطباء سيد الاكابر والفضلاء. It is partly written in refutation of the critics of Rāzī, who is here called الفاضل الشارح. صدر الكتاب قول الشيخ رحمه الله احمد الله على حسن توفيقه واسأله هداية طريقه والهيام الحق بتحقيقه افاد الفاضل الشارح ان هذه المعانى الخ.

The present copy consists of three separate volumes. Vol. I. (fol. 1-87) contains the first part, on Logic. II. (fol. 88-163) gives the first three انماط of the second part, on Physics. It begins: قال الشيخ هذه اشارات الى اصول وتنبيهات على جملة الخ. III. (fol. 164-251) contains the remaining seven انماط, on Metaphysics, but is slightly imperfect at the end.

Carefully written in three hands. Of the eighth or ninth century. Vols. II. and III. are revised throughout. The following note is at the end of Vol. I.: وقفت وظفرت بكتاب كتبت (sic) في سنة خمس وثمانين وستمائة لكن ما اتفقت المقابلة والتصحيح من كثرة الاشغال وقلة حضور البال اللهم حقق اسرارنا بحقائق الوصال . . . . . كتبه صغير الدين محمد الطيب الكيلاني في قرية الطائف حما عنه (sic) في سنة ٩٨٥.

Injured by insects.

This MS. belonged to Ibrāhīm 'Ādil Shāh II. (Nauras).

Cat. 226, xxv.

#### 481.

520. Size 7½ in. by 3½ in.; foll. 350. Nineteen lines in a page.

The second part of the preceding Commentary, on Physics and Metaphysics.

Begins: قال الشيخ هذه اشارات الى اصول الخ.

Neatly written, of the eleventh century. Foll. 160 and 165 should be transposed.

[Hastings.]

#### 482.

2283. Size 9 in. by 5½ in.; foll. 168. Fifteen lines in a page.

A Commentary (by قوله) on *Ṭūsī's* Commentary to the first part, or Logic, of *Ibn Sīd's* اشارات والتنبيهات.

The author is not named. His preface begins: توجهن الى جناب قدسك هذا اخواني كتابي في شرح الشرح بريئا من النقض سليما (fol. 2) من الجرح على وفق ملتصكم وموجب مقترحكم وازنت فيه بين الشرحين الخ.

The commentary commences: قال الشارح العلامة احسن الله اكرامه الحمد لله الذي وفقنا لافتتاح المقال بتحميده لاحظ في هذه الخطبة كلام الشيخ في خطبته حيث حمد الله على التوفيق أولا الخ.

The following date is given at the end: هذا آخر ما اردنا ايزاده في قسم المنطق من هذا الكتاب والله الموفق للصواب فرغ المصنف ليلة الاضحى لسنة ست وخمسين وسبعمائة.

From this it would appear that this is the first part of the commentary of KUTB AL-DIN Muhammad b. Muhammad Rāzī or TAHTĀNĪ (d. A.H. 766; see Cat. Bodl. ii. 354), which, on account of its purpose, to decide the controversies of *Ṭūsī* and *Rāzī*, is often called المحاكمات. It is mentioned by H. Kh. ii. 302, though his statements do not agree with the preface of this MS. The second part seems to be contained in Cat. Lugd. iii. 322, no. MCCCCLIV.

Plainly, but incorrectly written; of the twelfth century.

Seal of Nusrat Jang.

[College of Fort William, 1825.]

#### 483.

2105. Size 8½ in. by 6 in.; foll. 107. Twenty-two lines in a page.

Glosses to *Ṭūsī's* Commentary on the Physics of *Ibn Sīd's* اشارات, and to the corresponding portion of *Tahṭānī's*



المحاكمات, by Ḥabīb Allāh Mīrzā Jān Bāghandī<sup>1</sup> (alias Shīrāzī, d. A.H. 994). See H. Kh. i. 303, and Cat. Mus. Brit. 627.<sup>2</sup>

These glosses are dedicated to the Safawī Shāh Ismāʿīl II. السلطان بن السلطان بن السلطان أبو المظفر شاه. (Ismāʿīl al-ḥusaynī al-ṣafawī bihādīr khān, who reigned from A.H. 983 to 985. Though, in the preface, Ṭūsī's commentary and المحاكمات, or شرح الشرح, are spoken of in equal terms, the glosses refer only to the latter work, with the words قوله ألمح (i.e. المحاكم).

In the preface allusion is made to the names of the author and the commentators, and their respective works, as follows: الحمد لله الذي شفى غليل الحكمة بأشارات فائقة، وروى غليل العلم والمعرفة بتنبهات رائقة،... والصلوة والسلام على رئيس الأمة، ونصيرهم يوم الغمة، فخر الأنبياء المرسلين، حبيب رب العالمين، اعني محاكم محكمة العدالة، وقطب فلك الرسالة الخ.

The first gloss begins: قوله ألمح بل يكنى في اثباته اما مجرد ملاحظة تصوراته او النظر السابق اقول لا يذهب على من تتبع فصول الكتاب الخ.

Closely written in Nasta'liq, with notes by the author.

The title-page, which is covered with various notes, bears the seal of a "servant" of Muḥammad Shāh.

[College of Fort William, 1825.]

#### 484.

1233. Size 8 in. by 4½ in.; foll. 174. Twenty-nine lines in a page.

Another Commentary on *Ibn Sīnā's* الاشارات, by 'Izz al-daulah Sa'd b. Maṣṣūr, commonly called Ibn Kammūnah, a Jewish philosopher (d. A.H. 676). See H. Kh. i. 303, and regarding other works of this author, Cat. Bodl. ii. 562, Flügel, Hdss. Wien, ii. 606, Cat. Lugd. iii. 349, etc.

In two parts; the first of which (foll. 1-59) contains the Logic, and begins, without an introduction, as follows: قال العبد الفقير الى رحمة الله تعالى سعد بن

منصور بن سعد بن الحسن بن هبة الله بن كمونة وفقه الله لطاعته... احمد الله على حسن توفيقه لما نزل من السفر اليه منزلة التقدم بالاعداد للراحلة والزاد فهذا ما اردت اثباته من المنطق ومباحث المنطق كثيرة جدا لكن ما خرج منها عن هذا القدر الذي (قد) اورده فليس بهمهم عند طالبي الحقائق الخ.

The second part (foll. 60-174) comprises the Physics and Metaphysics. It is inscribed: القسم الثاني في علمي: الطبيعة وما قبله مع ما يندرج فيهما من غيرهما.

The conclusion begins as follows: فهذا ما تيسر ايراده على حكم العجلة في اوقات مختلصة من الشواغل الدنيوية من غير معاودة تنقيح ولا مراجعة تهذيب الخ.

Carefully written, but almost without diacritical points, by .<sup>2</sup> b. 'Abd al-rahmān b. 'Abdallāh, a Mālikī divine. Dated Tuesday, 12th Rabi' II. (?), 734. Revised.

A defect after fol. 15. The first few leaves are misplaced; they should stand thus: 1, 4, 3, 6, 5, 2, 7; and the last leaves should be placed in the following order: 168, 170, 169, 172, 171, 173, 174. Injured by insects, especially at the end.

[Johnson.]

#### 485.

1477. Size 7 in. by 3½ in.; foll. 115. Seventeen lines in a page.

A Commentary (ممزوج) on Shihāb al-dīn (Yahya b. Ḥabash) *Suhrawardī's* (d. A.H. 587) هياكل النور, by Jalāl al-dīn (Muḥammad b. As'ad) Dawwānī (d. A.H. 907 or 908). See for a full account of this work, Flügel, Hdss. Wien, iii. 328 (where, however, the name of the commentator is incorrectly given). Cf. H. Kh. vi. 505; Cat. St. Petersburg. 59 sq.; Cat. Lugd. iii. 355; Stewart's Catal. 122 sq.; and A. von Kremer, Geschichte der herrschenden Ideen des Islams, 89 sqq.

The name of the Sultan (السلطان بن السلطان) to whom the commentary is dedicated, runs

<sup>1</sup> This MS. has الباغوني. See, however, Cat. Lugd. iii. 323.

<sup>2</sup> In the latter it is, however, taken for Tahtānī's commentary.

<sup>1</sup> These words of Ibn Sīnā are wrongly cited by H. Kh. as the beginning of the present work.

<sup>2</sup> Eroded.

in the text of this MS. as in Flügel, l.c., but on the margin is added the name of 'Aḥud al-dīn Abu Sa'īd Gurgan (the Timuḥide, d. A.H. 873) as a variant.<sup>1</sup>

Written in a not very clear Nasta'liq hand, with additions by the author on the margin. The end is wanting.

The fly-leaf contains a notice regarding the death of a person at Yazd, which took place A.H. 1176.

[Tippu.]

#### 486.

2350. Size 6½ in. by 4 in.; foll. 11. Ten lines in a page.

The beginning of Shams al-dīn Muḥammad b. Ashraf Ḥusainī SAMARKANDI's (d. about A.H. 600) treatise on Dialectics, styled *آداب البحث*. Cf. H. Kh. i. 207, and Fleischer, Cat. Lips. 351.

The introductory words are omitted. Begins: رب انعمت فز هذه رسالة في آداب البحث يحتاج اليها الخ.

Well written. Imperfect at the end. Worm-eaten.

[College of Fort William, 1825.]

#### 487.

B 164. Size 7½ in. by 4½ in.; foll. 111. Seventeen lines in a page.

A Commentary (ممزوج) on the second and third parts, or Physics and Metaphysics, of Athīr al-dīn Mufaḍḍal b. 'Omar *Abhari's* (d. A.H. 663) الهداية, by Kamāl al-dīn Ḥusain b. Mu'in al-dīn MAIBUDHI<sup>2</sup> (also called Kādi Mir). Cf. H. Kh. vi. 474, Cat. St. Petersburg. 208, and Cat. Bodl. ii. 611.

This commentary was printed at Calcutta and at Lakhnau. According to a note at the end of the latter edition, it was composed A.H. 880.

The preface begins: الهداية امر من لديه، وكل شيء. يعود اليه. The author mentions in it that this is his first work. The first part of the *Hidāyah*, on Logic, having become disused in his time, he excluded

it from his present task. He also omitted those passages which had already been sufficiently explained by earlier commentators.

The two parts (قسم) of the *Hidāyah* comprised in this commentary are subdivided into the following chapters (فصل): Part II. الطبيعيات (foll. 5-71): 1. (fol. 6) فيما يعم الاجسام, in ten فصل; 2. (fol. 36) في العنصریات, in eight فصل; 3. (fol. 54) في الفلكیات, in six فصل.—Part III. الالهيات (foll. 72-104): 1. في العلم (foll. 87) فصل; 2. في تقاسيم الوجود, in seven فصل; 3. (fol. 97v) في الملائكة, in ten فصل; 4. (fol. 104) خاتمة, in four فصل. To this follows an appendix (في احوال النشأة الآخرة) (fol. 104).

Well written in Nasta'liq, with marginal notes, partly derived from the author. Dated Rajab, 1005. Foll. 1-17 have been supplied by a different hand.

Bij. Libr., A.H. 1023, from Molla Pāyandah.

Cat. 238, i.

#### 488.

2260. Size 8½ in. by 4½ in.; foll. 111. At first ten, afterwards always seventeen lines in a page.

Another copy of MAIBUDHI's Commentary on the *Hidāyah*.

It begins: مفتاح الحكم الهداية الخ (sio).

Written in Shikastah, with marginal notes. Of the beginning of the twelfth century.

[College of Fort William.]

#### 489.

B 160n. Size 8½ in. by 6 in.; foll. 78. Seventeen lines in a page.

I. Foll. 1-75. A fragment of the same Commentary, written in Nasta'liq, with marginal notes.

The first portion is wanting (to fol. 25 of the original pagination). Begins: جازان تكون مستحيلة. There are slight defects after fol. 73 and at the end.

II. Foll. 76-78. Three leaves of another copy of the same work, corresponding to fol. 2 sqq.

<sup>1</sup> Cf. Stewart, 122.

<sup>2</sup> Alias Abahrī.

<sup>3</sup> From Maibudh, near Yazd, according to the glosses described under no. 490.

## 490.

3064. Size 9 in. by 5 in.; foll. 203. From twenty-three to twenty-five lines in a page.

Glosses on *Maibudhi's* Commentary, by MUHAMMAD B. AL-HASAN العلمي; entitled غاية النهاية. They were composed A.H. 966, and dedicated to Husain Nizâm Shâh, of Ahmadnagar. These glosses are probably alluded to by H. Kh. vi. 475; cf. iii. 534. Extracts from them are to be found on the margin of the Lakhnau edition of *Maibudhi*.<sup>1</sup>

The preface begins: الحمد لولى الهداية والبداية والنهاية.

The author dates his work at the end as follows:

في اول الساعة الثانية من اليوم الثالث من الاسبوع الرابع من الشهر الخامس من السنة السادسة من العشر السابع من المائة العاشرة من الهجرة النبوية. The date A.H. 966 is also expressed by the ohronogram حل شرح هداية (or rather هدايت).

Closely written in Nasta'lik, approaching to Shikastah; with the following colophon: قد وقع الفراغ من تسويد هذه الحاشية المتبركة المسمى بغاية النها (sic) لمولانا مير محمد المعلقة على شرح هداية الحكمة في وقت الاشراق من اليوم السابع من الاسبوع الثاني من شهر الصفر سنة الف ومائة وثلاث من هجرة النبي صلعم وقد نقلت هذه من الحاشية التي نقلت من نسخة (ا) لاصل بدرجة واحدة.

This MS., which is on rather thin paper, has been mended in several places. The first fifteen leaves have been misplaced in consequence; they should stand in the following order: 1, 7, 5, 4, 6, 2, 3, 8, 9, 14, 15, 13, 10, 11, 12. Fol. 202 should stand after 198.

Seal of H. Vansittart, A.H. 1194. Signature of Charles Boddam, Calcutta, 1787.

## 491.

B 54. Size 8½ in. by 6 in.; foll. 143. Fifteen and seventeen lines in a page.

The concluding portion of the same Glosses.

Begins: (قال) المص الفن الثاني في الفلكيات اى (= fol. 115 of the preceding MS.).

<sup>1</sup> Marked with علمى.

Clearly written, the greater part in Nasta'lik. The colophon runs as follows: تحرير هذا الكتاب المسمى بريدة (بزبدة r.) الاسرار في تاريخ اثني عشر من شهر شعبان المعظم سنة ١١٤٩ من الهجرة المباركة.

## 492.

B 168. Size 6½ in. by 4½ in.; foll. 48. Twenty-one lines in a page.

Glosses on *Maibudhi's* Commentary, by FAKHR AL-DIN Muhammad b. Husain Hasanî (Astarâbâdî). See H. Kh. vi. 475.

This is only the commencement of the work. The preface begins: الحمد لله العليم الحكيم. The author mentions in it that the rough draft of this work was made long before the present edition.

Clearly written, often without diacritical points; in narrow columns, more than half the page remaining vacant; with some marginal notes by the author.

The margin is injured by insects.

Inscribed: حاشية فقير سمالك بر شرح هديده حكمت. Cf. Cat. 239, i. 7 (P).

## 493.

B 169. Size 8½ in. by 4½ in.; foll. 77. At first seventeen, afterwards as many as twenty-three lines in a page.

Another Commentary on the Physios and Metaphysios of *Abhart's* الهداية, by Muhammad b. Mubârak Shâh Bukhârî, commonly called Mîrak; who probably lived in the eighth century.

This is a commentary by قال... اقول making, with the exception of the first passage (fol. 2), only allusions to the text. The author says in his preface, after a simple *Hamdalah*: وبعد فقد سألنى بعض احبائى ان اكتب للقسمين الطبيعى والالهى من كتاب الهداية للمولى العلامة... شرحا الخ.

<sup>1</sup> This title is wrong. It belongs to another work of the same author; see H. Kh. iii. 534.

<sup>2</sup> Alias Husainî.

<sup>3</sup> The beginning given by H. Kh. vi. 474, is from the author's commentary on the حكمة العين.

<sup>4</sup> اخوانى (sic). Another MS. reads اخوانى.

Legibly written; with various marginal notes, among which are glosses of Saiyid Sharif. Fol. 1 has been supplied carelessly by a different hand.

## 494.

B 153. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 77. Nineteen lines in a page.

Another Commentary on the Physics and Metaphysics of the *Hidāyah*, which was composed, according to H. Kh. vi. 473, by Aḥmad b. Maḥmūd Harawī النحرزياني, commonly called MAULĀNĀZĀDAH. Cf. Cat. Lugd. iii. 364.

Another copy of this commentary, in the Bodleian Library (Catal. I., no. DCXVI.), was written A.H. 810. The author, therefore, must have lived as early as the eighth century. He says in his preface: أما بعد فهذه مجلة مشتملة على شرح ما سوى المنطق من المختصر الموسوم بالهداية للامام المحقق والفيلسوف المحدث .. الابهرى .. امليت (sio) مع قلة البضاعة ... بالتماس طائفة من النحلاء ... حيث لم يقع له شرح يكشف لهم عن وجوه فوائده نقابها الخ.

This copy is in a peculiar, not always clear, handwriting. As appears from several notes on the margin of the last page, it was transcribed by 'Alī b. Ḥājji Mīr (?) 'Alī b. Mas'ūd, for his own use, A.H. 881. Numerous marginal notes. Defects after foll. 16, 18, and 22. The first folio is supplied by a modern hand.

## 495.

965. Size  $6\frac{3}{4}$  in. by  $3\frac{1}{2}$  in.; foll. 236. Twenty-one lines in a page.

I. Foll. 1-140. Two Persian treatises on Astronomy.

II. Foll. 143-230. Another copy of MAULĀNĀZĀDAH's Commentary on the *Hidāyah*, with glosses.

Very neatly written. Of the end of the ninth century.

The remaining pages are filled with various extracts, in the same hand, viz. :—

Foll. 231-232. An extract from the 'شرح العين' on the halo and the rainbow.

<sup>1</sup> Probably a commentary on Kāzwinī's القواعد; see H. Kh. iv. 283.

Fol. 233. A short extract from the 'شرح المواقف'.

Foll. 233v.-234. هذه رسالة من كلام سلطان العارفين. أبو يزيد البسطامي قدس سره. The relation of a vision of ABU YAZID BISṬĀMĪ.

Begins: نظرت الى ربى بعين اليقين.

The lower part of fol. 233 is destroyed.

Fol. 236. An extract from an unknown work, on cause and effect.

[Johnson.]

## 496.

1357. Size  $8\frac{1}{2}$  in. by  $6\frac{3}{4}$  in.; foll. 224. Nineteen lines in a page.

A copious Commentary (ممزوج) on the second and third parts of the *Hidāyah*, compiled by (Mīr) ṢADR AL-DĪN Muḥammad b. Ibrāhīm Shīrāzī (d. A.H. 903). Cf. Stewart's Catal. 117, ii. Part of this commentary, comprising the first فن of the Physics, was printed in Oudh (?), A.H. 1262.

The preface, which is without interest, begins: الحمد لله مخترع العقل الفعال. It is followed by an introduction on philosophy in general. There is also a long epilogue, which begins: وليكن هذا آخر ما تيسر لنا في شرح هذا الكتاب مستعنيين بملمم الصواب عند تلاطم امواج الهموم وتراكم افواج الغموم وخلو الديار عمن يعرف قدر غوامض الاسرار وعلوم الابرار سيما في هذا الزمان الذى انطفأت فيه انوار الحكمة الخ.

Neatly written in Nasta'liq. This copy was transcribed at Ḥaidarābād (in Sindh), probably from the author's own copy, by a native of Sīwistān.<sup>1</sup> With some marginal notes of the author.

The last two pages contain tables, in the same handwriting, on the influences of the stars, derived from Ibn Sīnā, تأثير الافلاك في العالم من قول الشيخ الرئيس, which are followed by some notes and Persian verses. Conclusion: كتبت هاتين الصفحتين (الصفحتين x) بامر الاخ الاعز الفاضل الاحب الاكرم مولانا محمد جعفر ... وانا اقل العبيد ابن محمد مقيم محمد رشيد الخ.

<sup>1</sup> This appears from a note on the title-page, which, however, is partly illegible.

497.

1756. Size 8 in. by 5 in.; foll. 72. Five and nine lines in a page.

I. Foll. 1-13. *ATHIR AL-DĪN ABHARĪ*'s (d. A.H. 663) Introduction to *Logi*, called *ايساغوجى*. See H. Kh. i. 502; Catal. St. Petersburg. 69, etc. Printed at Lakhnau, A.H. 1260.

Written in a large hand. Dated 5th Muḥarram, 1096 (= 27th year of Aurangzib). It was transcribed by Rukn al-dīn b. Saiyid 'Abdallāh Ḥusainī, of Farīd-ābād (?), for his own use.

Vowel-points and notes have been added in the earlier portion. Fol. 7 should stand after fol. 4.

II. Foll. 14-72. A Commentary on the preceding work, by Shams al-dīn Muḥammad b. Ḥamzah FANĀRĪ (d. A.H. 834).

It is here called *يكرزى*, because it was written down by the author in one day. Cf. H. Kh. i. 503; Flügel, Hds. Wien, ii. 603; Cat. St. Petersburg. 74 (where it is, however, taken for a different work). It was printed at Constantinople, A.H. 1235.

Written in a large stiff hand, by Dāniyāl b. 'Abd al-ḳawī Shāibānī, for his own use. Date, 4th Rabī' II., 1055. Notes.

[Hastings.]

498.

623. Size 9½ in. by 5½ in.; foll. 287. Nineteen lines in a page.

### شرح حكمة العين

A Commentary (*منزوح*) on Najm al-dīn Abu Bakr (sio, *alias* Abu'l-Ḥasan 'Alī) b. 'Omar *Kātibī Kānoṭī*'s (d. A.H. 675) *حكمة العين*, or System of Metaphysics and Physics; by Shams al-dīn Muḥammad b. Mubārak Shāh Bukhārī, commonly called *Mīrāk*. Cf. H. Kh. iii. 103; Bibl. Sprenger. 1809; Cat. St. Petersburg. 75; and Cat. Lugd. iii. 367.

The preface begins: *اما بعد حمد الله فاطر ذوات العقول النورية . . . فان المولى العلامة ملك المحققين افضل المتأخرين شمس الملة والدين محمد بن مبارك شاء البخارى برّد الله مضجعه يقول قد التمس منى بعض*

*اخوانى الخ*. The author says in it that his commentary contains, besides extracts from other works, the entire glosses (*حواشى*) of *Kuṭb al-dīn Shīrāzī* (d. A.H. 710).

The first part of Kātibī's work (*القسم الاول في العلم*) consists of four مقالة; viz.: 1. *في الامور العامة* (fol. 5); 2. *في اثبات واجب الوجود* (fol. 69); 3. *في احكام* (fol. 130). The second part (*في العلم الطبيعي*) comprises five مقالة: 1. *في احكام الجسم* (fol. 150v); 2. *في احكام الانثالك* (fol. 163); 3. *في مباحث الحركة* (fol. 190); 4. (fol. 224), without title, on the elements, etc.; 5. (fol. 261) *في النفس النباتية والحيوانية*.

The greater part of this MS. (from fol. 76 to the end) is well written, by 'Abdallāh b. Mūsa. Date, Saturday, 15th Sha'bān, 993. Red lines round the pages. The first portion is supplied by a different hand. It has numerous marginal notes, which are chiefly extracts from the glosses on this commentary by Saiyid Sharīf. Fol. 3 ought to be placed after fol. 7. Injured by insects.

[Johnson.]

499.

2068. Size 9½ in. by 5 in.; foll. 146. Twenty-three lines in a page.

An imperfect copy of the preceding Commentary.

It ends soon after the commencement of Part II. After fol. 134 is a large lacuna, which comprises the end of the third and the whole of the fourth book (مقالة) of Part I.

Written in various hands, of the tenth century. Long extracts from Saiyid Sharīf are on the margin. Foll. 90 and 91 ought to be placed before fol. 86. Injured by damp and by insects.

500.

811. Size 8½ in. by 6 in.; foll. 152. Fifteen lines in a page.

The first portion of the same Commentary, written in an inelegant Nasta'liq, with numerous extracts from Saiyid Sharīf on the margin.

It ends abruptly in the third مقالة of Part I. Its

last words are, however, written in the form of a real conclusion, and followed by a colophon, according to which it was finished by Mīr Muḥammad Amīn, at Shāhjahānābād (?), on a Wednesday in Jumāda I. . . .

Cf. Stewart's Catal. 119.

[Tippu.]

### 501.

1712. Size 8½ in. by 5 in.; foll. 250. Nineteen lines in a page.

Annotations on the preceding Commentary of *Mīrak*, and on its حواشی, by MUḤAMMAD HĀSHIM ḤASANĪ, a physician. They are entitled كشف الغين عن شرح حكمة العين.

The long preface begins: جدا لمن شد بحكمته متون العلماء. وشرح بفضل صدر الفضلاء. The author states in it that he compiled these annotations only for private use, not for publication. He made use of the glosses (التعليقات) of *Maṣ'ad Sharwānī*,<sup>1</sup> while he usually took no notice of the popular glosses of الفاضل الشيرازي (probably Kutb al-dīn, see no. 498). The preface concludes with a long invocation of 'Alī.

These annotations end with the first book (مقالة) of حكمة العين. The passages commented on are introduced by قال or قوله.

Well written. Coloured lines round the pages.

Seals of Muḥammad Khidr Khān and Faīḍ 'Alī Khān (A.H. 1174).

[Tippu.]

### 502.

1620. Size 6¾ in. by 3¾ in.; foll. 19. Thirteen lines in a page.

The celebrated treatise on Logio by Najm al-dīn 'Alī b. 'Omar KĀTIBĪ KĀZWĪNĪ (d. A.H. 675). It is entitled الرسالة الشمسية, from its being dedicated to the Wazīr Shams al-dīn Muḥammad Juwainī (d. A.H. 681). Cf. H. Kh. iv. 76; Cat. St. Petersburg. 63; Cat. Lugd. iii. 369; and the edition of Dr. Sprenger (Bibl. Indica, First Appendix to the Dictionary of the Techn. Terms, etc.), Calcutta, 1854.

<sup>1</sup> The year is wanting.

<sup>2</sup> Not Shirāzī, as H. Kh. iii. 103 has. He died A.H. 906. See no. 448.

Well written, of the beginning of the twelfth century. The preface is omitted. Begins: ورتبت على مقدمة الخ. A defect after fol. 17. Fol. 18 belongs to a Persian treatise on the same subject.

Signature of 'Abdallāh b. Muḥammad Mīrak b. 'Abd al-ḥamīd, and seal of Amānat-dār Khān<sup>1</sup> (A.H. 1131). This MS. was originally part of a larger volume.

[Gaikwar.]

### 503.

B 145. Size 7 in. by 4¾ in.; foll. 133. Fifteen and twenty-five lines in a page.

The Commentary of KUTB AL-DĪN MAḤMŪD b. Muḥammad RĀZĪ TAḤTĀNĪ (d. A.H. 766) on the *Shamsīyah*. This is a commentary by أقول and قال. It is entitled تحرير القواعد المنطقية في شرح الرسالة الشمسية, but is often simply called قطبي. The author dedicated it to Amīr Aḥmad Sharaf al-dīn.<sup>2</sup> Cf. Cat. Bodl. ii. 354; Fleischer, Cat. Lips. 348; Casiri, i. 180. The work was printed in 1815, at Calcutta, and also, with glosses, in A.H. 1263, s.l. (Lakhnau?).

A valuable copy, dated 28th Rajab, 777. It was transcribed by Muḥammad b. Aḥmad Muḥyi al-dīn, in the Madrasah of Amīr Mūsa at Lārandaḥ (لارنده), the capital of Karamān. Marginal notes.

The first few leaves are wanting. Begins: تعريفا له وانما عرت.

Foll. 125 and 126, inserted by a later hand, repeat the contents of the preceding fol., but with the full text of the *Shamsīyah*.

There is added (foll. 130v.-132) ATHĪR AL-DĪN ABHĀRĪ's ايساغوجي (see no. 497), closely written in the same hand. Then follow various notes.

Slightly injured by damp.

Cat. 236, vi. 2.

### 504.

B 148. Size 8½ in. by 5 in.; foll. 160. Twelve and fifteen lines in a page.

Another copy of the preceding Commentary.

The preface begins: ان ابهى درر تنظم بنان البيان. Written by two hands, the first in Nasta'liq. The

<sup>1</sup> Possibly the same person.

<sup>2</sup> The statement of H. Kh. is incorrect.



latter portion (from fol. 85) was transcribed by 'Aṭā Allah b. Jamāl al-dīn Aḥmad, in Rabī' I., 1014. Numerous marginal notes in the earlier portion. The diagrams near the end of the work have not been filled in.

Seals of 'Aṭā Allah, Muṣṭafa Khān, and Muḥammad 'Ādil Shāh.

Cat. 236, vi. 4.

### 505.

1588. Size 9 in. by 5½ in.; foll. 326. From nine to eleven lines in a page.

Another copy of the same Commentary, with many marginal notes.

Well written, on thin paper. Slightly injured by insects. The last fol. is mutilated.

[Hastings.]

### 506.

1068. Size 8¾ in. by 4¾ in.; foll. 152. Fifteen and nineteen lines in a page.

Another copy of the same work, well written by several hands.

[Johnson.]

### 507.

509. Size 8 in. by 4¾ in.; foll. 259. Nine lines in a page.

Glosses to *Kuṣṭ al-dīn's* Commentary on the *Shamatiyah*, by SAḌYD SHARIF JURĀNĪ (d. A.H. 816). Cf. H. Kh. iv. 76, Fleischer, Cat. Lips. 348, and Stewart, 119. This work was printed at Calcutta, A.H. 1261.

Well written, with copious marginal notes both at the beginning and end. The colophon runs as follows:

قد تم هذه وقت العصر من يوم السبت ٢٠ من ٨ سنة  
١٠٧٨ من يد المصطفى عفى عنه  
قد وقع الفراغ من تحرير الحواشي من أول  
مبحث القضايا إلى هنا هـ ذى قعدة سنة ١٠٧٨.

Ornamented. Fol. 258 should be placed before 250.

### 508.

2205. Size 7½ in. by 4 in.; foll. 99. Fifteen lines in a page.

Another copy of the same Glosses.

Neatly written in Nasta'liq, with numerous notes.

Fol. 75 should stand after 83, fol. 84 after 77, and fol. 99 after 95. The last fol. is wanting.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

### 509.

411. Size 10 in. by 6 in.; foll. 64. Twenty lines in a page.

The same Glosses.

Clearly written in Nasta'liq. Red lines round the pages. Notes.

On the fly-leaf is a *Persian* mnemonic verse, on the ten categories, with explanations. It is ascribed to Molla Jalāl DAWWÂNĪ.

[Hastings.]

### 510.

B 160B. Size 7¾ in. by 5 in.; foll. 109. Sixteen lines in a page.

Another copy of the same Glosses, well written in Nasta'liq.

Colophon: كُتِبَ وَمَالِكُهُ نَعِيمٌ قَدْ وَقَعَ الْفَرَاغُ مِنْ كِتَابَتِ  
هَذِهِ نَسْخَةِ شَرْيْفَةِ الشَّرِيفِيَّةِ عَلَى شَرْحِ شَمْسِيَّةٍ فِي تَارِيخِ  
يَوْمِ الْاِحْدِ رَبِيعِ الثَّانِي سَنَةِ ١١٧٢.

Defects after fol. 64 and 70. Worm-eaten towards the end.

### 511.

B 149. Size 9 in. by 5½ in.; foll. 78. Mostly seventeen or twenty-two lines in a page.

الجزء الاول من حاشية السيد الشريف  
على الشرح الشمسية

Another copy of the same Glosses, written by several hands, with numerous marginal notes.

Injured at the beginning. A few leaves are wanting after fol. 43 and after fol. 46.

### 512.

B 136. Size 7½ in. by 5 in.; foll. 71. Fourteen lines in a page.

An imperfect and damaged copy of the same Glosses.

Clearly written. Red lines round the pages. Notes.

The beginning is wanting. The first gloss is قوله كتصور الحرارة. There are defects after foll. 6, 20, 22, 28, and 29.

## 513.

1492. Size  $7\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.; foll. 160. Mostly thirteen lines in a page.

The preceding Glosses of *SAIYID SHARIF*, introduced here by the words: الحمد لله على جزيل نواله والصلوة على رسوله محمد وآله.

They are accompanied, on the margin, by two successive explanations:—

1. Foll. 1–121. The Glosses of 'IMĀD b. Yahya b. 'Alī Fārisī,<sup>1</sup> which extend over the first مقالة of the *Shamsīyah*, and refer both to Saiyid Sharif's glosses and to the commentary of Kutb al-dīn.

The date runs as follows: هذا آخر ما اردنا ايراده في هذا الكتاب والحمد لله . . . . وقد وقع الفراغ من تاليفه في عاشر المحرم الاول من شهور السنة الاخيرة للعشر الخامس من تاسع مائى الهجرية (sic) في بلدة هرات ومن تسويده في الثامن شهر المحرم لسنة خمس وخمسين [ثمانمائة والحمد لله الخ.

The author's preface is written on the title-page of this volume. It begins: نحمدك يا من انطق لسان عبده بايات جلاله.

2. Foll. 121v.–160. The Glosses of KHALIL b. Muhammad b. Raḡawī<sup>1</sup> (Karamānī) on the remaining part of the work, viz., القضايا والقياسات, or التصديقات, as H. Kh. styles it (iv. 78 sq., where he gives an abstract of the preface). These glosses also refer both to those of Saiyid Sharif and to the commentary itself.

Very neatly written, of the eleventh century. Both the text and the margin are bordered with red lines.

[Johnson.]

<sup>1</sup> So the author gives his name in the preface.

## 514.

B 147. Size 7 in. by  $4\frac{3}{4}$  in.; foll. 65. At first from nineteen to twenty-two, latterly sixteen lines in a page.

The Glosses of 'IMĀD before mentioned, written in Shikastah and Nasta'liq, of the tenth century.

Bij. Libr., A.H. 992.

Cat. 236, vi. 1.

## 515.

2313. Size  $9\frac{1}{2}$  in. by 5 in.; foll. 117. Fifteen lines in a page.

Another copy of the same Glosses.

Clearly written, with a broad margin. The passages to be explained are written in red.

Seals of Iktidār Khān (A.H. 1179) and Nuṣrat Jang.

[College of Fort William.]

## 516.

1709. Size  $7\frac{3}{4}$  in. by  $4\frac{3}{4}$  in.; foll. 156. Mostly eighteen lines in a page.

Annotations to the Glosses of *Saiyid Sharif*, by Molla (Kara) DĀ'UD, a pupil of Taftāzānī. See H. Kh. iv. 77.<sup>1</sup>

These annotations extend only over the first مقالة of the *Shamsīyah*. They begin: قوله) ورتبته على مقدمة الى اخره واعلم ان المص رة قال بمسارة (فاشار ر) الى من سعد لطف (بلطف ر) الحق الخ.

Carelessly written in Nasta'liq. Dated Friday, 1st Dhu'l-ka'dah, 1044. The name of the copyist is erased. Foll. 50–55 should be placed between foll. 1 and 2.

Seal of Nuṣrat Jang (A.H. 1175).

[Tippu.]

## 517.

438. Size  $9\frac{1}{2}$  in. by 5 in.; foll. 197. Fifteen lines in a page.

Another copy of the Annotations of Molla DĀ'UD, written in the same hand as no. 515.

Seals of Iktidār Khān (A.H. 1179) and Nuṣrat Jang.

[Tippu.]

<sup>1</sup> Compare, however, Catal. St. Petersburg, p. 66, xlii.

518.

B 152. Size  $8\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.; foll. 108. Twenty-one lines in a page.

Notes to the earlier portion of the above Glosses of *Saiyid Sharif*, by 'Abd al-hakīm b. Shams al-dīn Sīrāḷkūrī (d. soon after A.H. 1060). These notes have been printed at Dehli, 1870.

The preface begins: احدى منطقا افصح به لسان الفصحاء، واولى مدركا ارتسم في اذهان الانكيا، حمد الله الخ. The author states in it that he wrote these notes by the advice of his father, and he dedicates his work to Shāhjahān.

The first note is: قوله هكذا وجدنا الخ كذا مركب من كاف التشبيه الخ.

Well written, but left unfinished. The last note begins: قوله والامر في ذلك سهل.

Cat. 236, ii.

519.

B 158. Size  $8\frac{3}{4}$  in. by  $5\frac{1}{2}$  in.; foll. 80. Twenty-one lines in a page.

Another copy of the Notes of Sīrāḷkūrī, more complete than the preceding, but imperfect at the end. Written in Shikastah, by different hands.

The first fol. is missing. Begins: شاهجهان بادشاه. صاحب القرن الثاني. A defect after fol. 73.

Erroneously inscribed (fol. 29): حاشية ملا عصام بر: قطبي; of. Cat. 236, v. 3.

520.

B 144. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 190. Seventeen lines in a page.

Other Notes to the Glosses of *Saiyid Sharif*, by an unknown author.

Very incomplete. Both the beginning and end are wanting. There are defects after foll. 24, 71 (both slight), 102, 110 (considerable), 126 (slight), 142 (large), and 158. The first complete note begins: (قوله) وبعبارة اخرى.

Plainly written. Date, about A.H. 1100. Injured by insects in some places.

521.

B 223n. Size 7 in. by  $4\frac{3}{4}$  in.; foll. 30. Twenty-one lines in a page.

The concluding portion of other Glosses on *Kuṭb al-dīn's* Commentary on the *Shamsiyah*. It appears from the quotations on the margin of the Lakhnau edition of this commentary that the author of these Glosses is 'Iṣām al-dīn (Ibrāhīm b. 'Arabshāh Isfarā'īnī, d. A.H. 943). Cf. H. Kh. iv. 78.

Imperfect at the beginning. The first entire gloss is: قوله وهكذا البيان الخ.

Written in a small Nasta'liq hand, mostly without diacritical points. Colophon: هذا اخر ما وقفنا بتصويره في هذه الاوراق من فيض الفيض . . . . وقد وقع الفراغ من كتابة هذه النسخة الشريفة بطريق التسويد بعون الملك المجيد على يد عبد الضعيف خاكي بلنهي سنة ٩٨٨.

Injured by damp, and worm-eaten at the beginning.

522.

B 165. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{4}$  in.; foll. 10. About twenty lines in a page.

A Commentary (ممزوج) on the beginning of an Explanation of the *Shamsiyah* by اقول and قال. This commentary is ascribed in the colophon to SAIRIN SHARIF JUBRĀNĪ (d. A.H. 816). The author of the explanation is not named. He quotes Kuṭb al-dīn (d. A.H. 766), and is here spoken of as being dead. The present work extends only over his preface and his explanation of the preface of the *Shamsiyah*.

Begins: الحمد لله الغنى الفيض . . . . وبعد فهذه تحفة مزجاة الى كل طالب كل زمان، كتخفة النمل الى حضرة سليمان.

This copy was transcribed by 'Alī b. Ḥājji Mīr (?) 'Alī b. Mas'ūd, A.H. 876. Marginal notes.

Seal and signature of Muḥammad 'Adil Shāh.

523.

B 242. Size  $8\frac{3}{4}$  in. by  $4\frac{3}{4}$  in.; foll. 123. Mostly twenty-nine lines in a page.

A Commentary on the first part, or Logio, of Sirāj al-dīn Abu'l-ṭhanā Maḥmūd b. Abu Bakr Urmawī's

(d. A.H. 682) مطالع الانوار. Cf. H. Kh. v. 595 sqq.; Casiri, i. 200 sqq., and Cat. Bodl. ii., no. cccxi. 7. It is wrongly ascribed here to Molla Kutb al-dīn (the author of the following work). The real author is not ascertained.

The text and commentary are distinguished by قال and اقول, and the former is fully given in the earlier portion. There is no preface to this commentary. It begins: قال مولانا الشيخ ملك الائمة العالم العلامة سراج الملة والدين منتهاج الاسلام والمسلمين ابو الثناء محمود ابن ابى بكر الارموى طاب ثراه اللهم انا نحمدك . . . اقول الحمد هو الثناء الخ.

The earlier portion of this MS. is written in an inelegant small Nasta'lik, and the remainder (from fol. 58) in a neat Naskh, mostly without diacritical points. At the end we find the following date: تم الكتاب في رجب المرجب سنة ست وثلاثين وسبعماية.

Bij. Libr., A.H. 1069, from Muṣṭafa Khān. Seals of the latter, 'Aṭa Allah, and Muḥammad 'Ādil Shāh.

Cat. 226, xvi. 4 (?); cf. 236, viii.

#### 524.

B 157. Size 9½ in. by 6 in.; foll. 237. Twenty-one lines in a page.

Another Commentary (by اقول and قال) on *Urmawī's* مطالع الانوار, imperfect at the beginning. This is the commentary by KUTB AL-DĪN Muḥammad b. Muḥammad Rāzī TAḤṬĀNĪ (d. A.H. 766). See on it H. Kh. v. 595, and Cat. Bodl. ii. 582.

Almost the whole of the first part (التصورات) is missing. Part II. القسم الثانى فى اكتساب التصديقات, begins on fol. 16v. It is slightly imperfect at the end.

Written in an inelegant and not always clear hand, with several roughly drawn tables. Marginal notes. Some leaves are supplied by a more modern hand. Soiled. The latter portion is much injured by insects.

#### 525.

B 181A. Size 7½ in. by 5½ in.; foll. 173. Seventeen lines in a page.

Glosses on the preceding Commentary of Kutb al-dīn, by SAIYID SHARIF JURJĀNĪ (d. A.H. 816). See H. Kh.

v. 595, and Casiri, i. 188, no. DCCXXXVIII; cf. Cat. Lugd. iii. 373. These Glosses extend in this, as well as all the following copies, and also in the MS. of Casiri, only over the first part of the Logic, on the apprehensions, التصورات.

The work begins: قال فريد عصره ووحيد زمانه: الحمد لله فياض العوارف الفياض الوهاب. The single glosses are not introduced by قوله, as usual, but the text to which they refer is marked with red lines.

Neatly written, by Taki al-dīn المحصى, who died A.H. 881, according to a note on the title-page, which was written by the subsequent owner of this copy. Marginal notes.

The last two foll. are filled with various notes and tracts, viz.—

a. An arithmetical rule, which begins: بسط التركات التى فيها الكسر.

b. A short tract by JURJĀNĪ on the definition of الفوائد: غاية, and other words. It is inscribed: الشريعة للحضرة الشريفة قدس سره.

c. (fol. 173) A list of the "seventy and odd" articles of the Creed, beginning: ذكر الشعب البضع والسبعين. It is followed by صلاة الاستخارة. الايمان.

d. Another tract on the Creed. At the end the signature of 'Alī b. Maḥmūd Gilānī.

Bij. Libr., A.H. 1026. Seal of Ibrāhīm Nauras ('Ādil Shāh II.). On the title-page is an ornament in colours, which contains the title of the book, and a note, according to which it was presented by Mīr Zāhid, A.H. 994.

#### 526.

B 181B. Size 7½ in. by 3½ in.; foll. 254. Seventeen lines in a page.

Another copy of the Glosses of SAIYID SHARIF, beginning: قال ووحيد زمانه تغمد الله بغفرانه.

Very neatly written; finished on 3rd Rabi' II., 984, by Naṣr Allah Muḥammad b. Aḥmad. An ornament on the first page, and gold and blue lines round the others. The beginning is much injured by insects.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān. The seal of the latter is on the title-page.

<sup>1</sup> Here follows the whole of Urmawī's preface.

<sup>1</sup> This commencement slightly varies from the following copies and Casiri, i.e.

## 527.

1730. Size 8 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in.; foll. 135. From twenty to twenty-five lines in a page.

The same Glosses, inelegantly written, with marginal notes.

## 528.

B 210. Size 7 $\frac{1}{4}$  in. by 5 $\frac{1}{2}$  in.; foll. 101. Twenty-one lines in a page.

Notes on the preceding Glosses of *Saiyid Sharif*, ascribed to *SAIYID 'ALF* ('Ajami, d. A.H. 860). See H. Kh. 597.

Begins: قوله الفياض الوهاب أه اى الفياض الذى  
بمعنى الماء الكثير السيل الخ.

The last note is: قوله كما توهمه كثيرون الخ.

Irregularly written in Nasta'liq. According to a note on the title-page (which begins من كتب من كتب (الحروف), this copy was transcribed by Fakhr al-din 'Alī b. Darwish Muḥammad b. 'Abdallah, for his own use. Many additional notes by the author, and some by the transcriber, are on the margin.

On the last page are noted the birth-days of three children of one Muṣṭafā, all of which have the surname of Shāh, at the beginning of the tenth century.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān.

Cat. 236, i.

## 529.

B 211. Size 9 in. by 5 $\frac{1}{4}$  in.; foll. 67. From eighteen to twenty-two lines in a page.

Annotations on the above Glosses of *Saiyid Sharif*, ascribed to *Minzā Jān* (Habīb Allah Shirāzi, d. A.H. 994). Cf. H. Kh. v. 596.

Begins: قال قدس الشريف الفياض الوهاب أه قد نقل  
ههنا حاشية عنه قد(س) سره وهى قوله الفياض منقول  
الى معنى الوهاب الخ.

Written in a varying Nasta'liq oharacter, with the following colophon: تمت الحاشية المعظمة فى آخر يوم ٧  
محرم الحرام سنة ١٣٨ منقولا من خط السيد الاجل  
جلال الدين محمد ومرحوم الفاضل مولانا محمد امين  
على يد افقر عباد الله واحوجهم الى رحمة ربه الغنى

سلطان محمد المتطبب غفر له ولوالديه وللمؤمنين  
وللمؤمنات.

Frequent indications of the contents on the margin.  
A defect after fol. 20. Worm-eaten.

## 530.

1054. Size 9 $\frac{1}{4}$  in. by 5 $\frac{1}{2}$  in.; foll. 44. Twenty-five lines in a page.

Other Notes on the Glosses of *Saiyid Sharif*.

The author is not named. He quotes Bāwardi (who wrote notes on the same glosses; see Cat. Lugd. iii. 373), Dawwānī, etc.

Begins: الحمد لله . . . قوله الفياض الوهاب اصل  
الحاشية ظاهرة ان الفياض اما بمعنى الوهاب استعارة  
تعبية الخ.

Plainly written, with additional notes by the author, and others marked with حافظ, on the margin. Worm-eaten.

[Gaikwar.]

## 531.

B 160c. Size 8 $\frac{3}{4}$  in. by 5 in.; foll. 8. From nineteen to twenty-nine lines in a page.

حاشية ملا مرزاجان بر تصديقات مطالع

The commencement of Glosses on the second part of *Kutb al-din's* Commentary on the *الانوار*, ascribed to *Minzā Jān* (d. A.H. 994).<sup>1</sup>

Begins: قوله اى المعجولات التصديقية فسر  
التصديقات بالمعجولات التصديقية.

This MS. ends with fol. 8r.; the back of this fol. is left blank and marked with بياض صحيح; the remainder, however, is missing. Written in Nasta'liq of varying size. Additional notes by the author on the margin.

Cat. 237, xiv.

## 532.

B 45. Size 10 in. by 6 in.; foll. 171. Twenty-nine lines in a page.

'UBAIDALLAH B. MAS'UD B. TAJ AL-SHARIFAH's (d. A.H. 747) Commentary on his own Encyclopædia of the

<sup>1</sup> Cf. no. 529.

Philosophical and Natural Sciences, called تعديل العلوم. Cf. H. Kh. ii. 315.

The preface begins: الحمد لله الذى جعل مدينة العلم عليا بابها، منيعا جنابها انى قصدت ان اعدل الميزان تعديلا . . . ثم انزل الى سائر العلوم العقلية . . . واسمى هذا المجموع بتعديل الميزان (العلوم ر). ثم لما تم تعديل الميزان . . . شرحته شرحا كاشفا لمشكلاته الخ.

The main text is given in full. It begins: الحمد لله الذى حل بالكلام عقال عقائل العقول.

This volume comprises the first three parts of the work.

I. تعديل الميزان. Logic (to fol. 61v.).

Concludes: فرغ من تحصيل القسم الاول من تعديل العلوم فى مباحث الميزان نهار الخميس ايام منتصف من (aio).

II. Foll. 61v.-129. تعديل الكلام. Metaphysics.

Begins: الحمد لله رب العالمين . . . هذا شرح القسم الثانى من كتاب تعديل العلوم وهو علم الكلام شرحه مؤلف المتن الخ.

III. Foll. 129-171. تعديل هيئة الافلاك. Astronomy. This part is to be found in Catal. Mus. Brit. 190.

It is doubtful whether more of the work has ever been written, as the third part is, in the Brit. Mus. MS., dated A.H. 747, the year in which the author died. H. Kh. does not even know this third part.

Neatly written in Nasta'lik. Has the following colophon: اين كتاب بتاريج بيست هفتم شهر محرم سنة هجرى يكهزار ويكصد وشانزده از دستخط شيخ محمد على در مقام دار الظفر بيجاپور قلمى شد.

533.

B 143. Size 9 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in.; foll. 31. Nineteen lines in a page.

The Glosses of Muhammad Zâhid b. Muhammad Aslam Harawî (commonly called Mîr Zâhid, a contemporary of Aurangzib) on *Kutb al-dîn Râzî's* (Mu-

<sup>1</sup> This MS. has الشيرازى.

hammad b. Muhammad Tahtâni, d. A.H. 766) treatise on Apprehension and Affirmation, التصور والتصديق. Cf. H. Kh. iii. 377, and Cat. Lugd. iii. 377. This treatise and the present glosses were printed, with the addition of notes on the latter, A.H. 1264, probably at Lakhnau.

Begins: الحمد لله ذى الحكمة البالغة والحجة الساطعة.

Written in Shikastah, with marginal notes, which are partly derived from the author. The colophon runs as follows: هذه الرسالة المسماة بحاشية ميرزا هادى متعلق على الرسالة المسماة برسالة التصور والتصديق للعلامة مشتهر بين المشارق والمغرب ملا قطب الدين علامة بيده خويدم الطلبة عزت الله عرف شاد دان قنوجى.

Of the beginning of the twelfth century.

Two extracts from the author's glosses on the شرح (see no. 451) are written on the title-page.

534.

3030. Size 9 in. by 5 $\frac{1}{2}$  in.; foll. 26. Seven lines in a page.

The first part of Sa'd al-din Mas'ûd b. 'Omar TARTÂZÂNI's (d. A.H. 792) تهذيب المنطق والكلام, which treats of Logic. See H. Kh. ii. 479, and Cat. Lugd. iii. 378. Printed at Lakhnau.

Well written, in narrow columns, with frequent glosses of various dates.

On the last three pages are added the Greek names of the parts of the Logio, and some extracts from (Suhrawardî's) كتاب المشارع والمطارحات<sup>2</sup>, and from other works. Foll. 23 and 26 should be transposed.

This copy was made for Afzal al-din Ja'far Husainî Astarâbâdî, apparently near the end of the eleventh century. It became subsequently the property of Kâdî 'Abd al-nabî b. 'Abd al-raûf (A.H. 1130).

535.

B 135. Size 7 $\frac{3}{4}$  in. by 5 in.; foll. 28. Three lines in a page.

Another copy of the same text, with numerous glosses in the earlier portion.

<sup>1</sup> The MS. has عرب; compare no. 461.

<sup>2</sup> Cf. Cat. Lugd. iii. 853.



Very well written. Dated 28th Jum. II.<sup>1</sup> Defects after foll. 3 and 20. The latter portion is injured by damp.

Cat. 236, iii. 1.

## 536.

1866. Size 9½ in. by 5 in.; foll. 23. Seven lines in a page.

The same work, well written in Nasta'liq.

## 537.

1177. Size 8 in. by 5 in.; foll. 55. Three lines in a page.

The same work, well written and ornamented. Foll. 26-37 should be placed after fol. 19.

[Gaikwar.]

## 538.

1052. Size 7 in. by 5 in.; foll. 146. Nineteen lines in a page.

الترغيب في كشف رموز التهذيب تأليف الشيخ الامام العالم العلامة الحبر البكر الفهامة محيي الدين الكافيا جى الحنفى.

A copious Commentary on the first part of the *Tahdhib*, by Muḥyi al-dīn (Muḥammad b. Sulaimān) KĀFĪYĀNĪ (d. A.H. 879). Cf. H. Kh. ii. 482, and regarding the author and his surname, Liber As-Sojutii de nomin. relat., ed Veth, p. 218. This commentary is apparently also to be found in Aumer, Hds. Münch., p. 304, no. 673, 2.

This is a commentary by أقول and قال, and it contains the full text of the *Tahdhib*. Begins: الحمد لله الذى هدانا الى سوا الطريق، ويسر لنا سلوك مناهج التصور والتصديق.

Plainly written, but left unfinished. Slight defects, which are indicated by blank leaves, occur after foll. 49 and 68; another defect, after fol. 76, has been supplied from "a different commentary." In the latter portion several blanks, intended for diagrams and rubrics, have not been filled in. Slightly injured by damp.

<sup>1</sup> The year is omitted.

The following note regarding the author is on the title-page:

هذا شرح التهذيب الذى قرا الشارح على المصنف وهو ابن خالته سنة . . . This MS. was the property of Muḥammad Abu'l-Faql Kutb al-dīn . . . Nahrwālī Hanafī.

[Gaikwar.]

## 539.

B 140. Size 7½ in. by 4½ in.; foll. 32. Seventeen lines in a page.

Another Commentary (by قوله) on the first part of the *Tahdhib*, by Jalāl al-dīn Muḥammad b. As'ad DAWWĀNĪ (d. A.H. 907 or 908). See H. Kh. ii. 480, and Cat. St. Petersburg. 67 sq. The first portion of it was printed (at Lakhnau?) A.H. 1264.

Very neatly written in Nasta'liq, by Muḥammad Rida b. Ismā'il, at Shirāz, about A.H. 1000. Additions by the author, and other notes, are on the margin.

Bij. Libr., A.H. 1026, from the Nawwāb (Shāh Nawāz Khān).

## 540.

1370. Size 7¾ in. by 4 in.; foll. 66. Twelve lines in a page.

Another copy of the preceding Commentary.

Beautifully written in Nasta'liq. Ornamented and gilt. Marginal notes. Slightly injured by damp.

[Johnson.]

## 541.

1201. Size 9 in. by 5 in.; foll. 56. Fifteen lines in a page.

Another copy of the same Commentary.

Clearly written, with numerous notes. Dated 24th Šafar, 1132. It was transcribed by Saiyid Faḍl Allāh, for Saiyid Muḥibb Allāh.

[Gaikwar.]

## 542.

2202. Size 9½ in. by 5½ in.; foll. 50. Fifteen lines in a page.

The same work, written in Shikastah, of the twelfth century.

[College of Fort William, 1826.]

543.

B 160A. Size  $8\frac{3}{4}$  in. by  $5\frac{3}{4}$  in.; foll. 71. Twenty-six lines in a page.

Glosses on *Dawūd's* Commentary on the *Tahdhib*. The author is Mīr ABU'L-FATH Sa'īdī (d. about A.H. 950). See H. Kh. ii. 480, and Cat. St. Petersburg, p. 69, xciv. 2.

Begins: الحمد لله على تهذيب المنطق والكلام والصلوة والسلام على اعراف المعرفين بطريق الاسلام وآله الحجج (الحجج) (r. الموصليين الى كل مرام) قوله هو الوصف بالجميل الخ الباء اما صلة للوصف الخ.

The epilogue, to which H. Kh. alludes, begins here: هذا آخر ما يتعلق بقسم المنطق من هذا الكتاب وحل ما فيه من المباحث والابواب، وقد بقى قسم الكلام منه متواريا بالحجاب، فلو وجدت نسخة منه الخ.

Written chiefly in a clear Naskh, towards the end of the tenth century,<sup>1</sup> with marginal notes. Scribe, 'Abd al-mu'min. According to an ill-written note at the end, this copy, text and notes, was taken from a MS. which had been revised by the author.

The text of foll. 15-17 is in a state of confusion. There are slight defects after foll. 2 and 44.

The title-page has the following inscription: هذا شرح على حواشى للعلامة الدواني يدفع الغواشى عن التهذيب وحاشية لما يقصده الشارح الجارح والحمد على التوفيق. شرح تجليات در This book is, however, wrongly described as شرح تجليات در by a more modern hand; of. Cat. 232, xxiii.

544.

B 171. Size  $9\frac{3}{4}$  in. by  $5\frac{1}{2}$  in.; foll. 32. From twenty-two to twenty-four lines in a page.

Other Glosses on *Dawūd's* Commentary on the *Tahdhib*, by Mīr ZĀHID (Muhammad Zāhid b. Muhammad Aslam Harawī, who flourished under Aurang-zib). Part of this work has been printed at Lakhnau, A.H. 1264.

It begins: قوله الحمد هو الخ المرام بالحمد المعنى

<sup>1</sup> The text of the following passage is rather incorrect.

<sup>2</sup> On the title-page we find the date, 5th Rabi' I, 988, which apparently refers to the completion of this copy.

المصدرى, and it ends abruptly in the gloss: (قوله) ونسبته الى الشيخ آه.

Closely written in Shikastah, with marginal notes.

545.

B 141. Size  $8\frac{1}{2}$  in. by 5 in.; foll. 85. Seventeen lines in a page.

Glosses on *Dawūd's* Commentary, by Molla 'ABD-ALLAH YAZDĪ. These glosses are not mentioned by H. Kh., but they are often quoted on the margin of the Lakhnau edition of the commentary, under the name of يزدى.

The preface begins: غاية تهذيب الكلام بحمد الله العزيز العلام.

The first gloss is: قوله تهذيب المنطق والكلام التهذيب التجريد والتنقية الخ.

This MS. terminates abruptly, though a formal conclusion has been added to it, running as follows: تمت الحاشية الشريفة التى صنفها الفاضل الكامل المحقق المدقق مولانا عبد الله التردى (اليزدى) الطاقى غفر الله تعالى له ولوالديه الخ.

Neatly written in Nasta'liq, but rather incorrect; of the eleventh century. Injured by insects.

This MS. was once in the possession of Bahā al-dīn b. Muhammad Laithī Jazā'irī.

Cat. 236, iii. 2, or 4.

546.

B 138. Size  $7\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 49. From thirteen to twenty-three lines in a page.

An imperfect copy of the preceding Glosses, extending as far as fol. 62 of the preceding no.

Written partly in Shikastah. Much injured by insects.

547.

B 142. Size  $6\frac{1}{2}$  in. by 4 in.; foll. 94. Fifteen lines in a page.

كتاب حاشية مولانا عبد الله

Another Commentary (by قوله) on *Tafīṣāt's* تهذيب, by Najm al-dīn 'ABDALLAH b. Shibāb al-dīn,

who appears to be identical with the preceding author. He completed his work on 27th Dhu'l-ka'dah, 967. See H. Kh. ii. 481, and Cat. St. Petersb., p. 69, xciv. 3. This commentary was printed at Calcutta, A.H. 1243.

The author's conclusion runs as follows: فرغ من باليقه (تأليفه ر.) الفقير الى عفو مولاه نجم بن شهاب المدعو بعبد الله بلغه ما يتمناه وجعل آخرته خيرا من دنياه وكان الفراغ ضحوة الاربعاء بسبع وعشرين خلون من ذى قعدة مضمون حجر (حجج ر.) سبع وستين وتسعمائة في المشهد المقدس الغوى صلوات الله على مشرقه ابولى (مشرقه الولي ر.) الوصى.

Plainly written, in narrow columns. The text of the *Tahdhib*, and some notes, are added on the margin of the earlier portion. Date, A.H. 1005 (سنة ١٠٥).<sup>1</sup>

Kādiriyah Library, A.H. 1075. Bij. Lib., A.H. 1091. Cat. 236, iv.

## 548.

2328. Size 7½ in. by 4¾ in.; foll. 72. Thirteen lines in a page.

Another copy of the preceding Commentary.

Well written. Dated Jum. I., 1078. The text of the *Tahdhib* is added on the upper margin. Notes.

[Collego of Fort William.]

## 549.

1467. Size 6 in. by 3½ in.; foll. 148. Nine lines in a page.

الجزء الاول من حاشية مولانا عبد الله البيزى على تهذيب المنطق للعلامة سعد الدين التفتازانى.

Another copy of the preceding Commentary.

Well written; both the beginning and end in a different hand. Foll. 41 and 42 should be placed after fol. 7.

[Gnikwar.]

## 550.

2085. Size 8¾ in. by 4¾ in.; foll. 48. Thirteen and fifteen lines in a page.

Another copy of the same Commentary.

Well written, but left unfinished. The text of the

<sup>1</sup> The rest of the colophon is mutilated.

*Tahdhib* and numerous notes are added in the earlier portion. Of the eleventh century.

Seals of Khān Jahān, and Nuṣrat Jang. Of Stewart's Catal., p. 119, xiv.

[Tippu.]

## 551.

1616. Size 7 in. by 4½ in.; foll. 69. Thirteen lines in a page.

Another copy of the same work, imperfect at the end.

Well written, of the eleventh century. All rubrics omitted. Notes in the earlier portion. The date of the author, as given in no. 547, is written on the title-page.

[Gnikwar.]

## 552.

B 137. Size 8½ in. by 6 in.; foll. 126. Twenty-three lines in a page.

A diffuse Commentary (ممزوج) on the first part of the Logic of the *Tahdhib* (التصورات). The name of the author is not given. He quotes Yazdī.

Begins: الحمد لله افتتح ملتبساً (sic) بالتسمية بالحمد لله عملاً بالكتاب العلى والاجماع العلى.

Plainly written, on European paper, of the middle of the twelfth century.

Inscribed شرح غاية التهذيب. Of Cat. 237, xvi.

## 553.

1468. Size 5½ in. by 3¼ in.; foll. 90. Thirteen lines in a page.

شرح ضابطة تهذيب منطق

A series of explanations of that section of the *Tahdhib* which begins: وضابطة شرائط الاربعة (= fol. 20 in no. 534). These explanations are either special treatises, or only extracts from scholia on the *Tahdhib*.

I. Foll. 1-5. The Glosses of Mīr ABU'L-FATH (see no. 543).

II. Foll. 6-11. The Commentary of Molla 'ABDALLAH YAZDĪ (see no. 547).

III. Foll. 12-21. A special Commentary on the passage in question, by FĀḤIL RŪMĪ.

Begins: قال رحمه الله تعالى وضابطة ..... الى ذات الاصغر هذا مما افرد به المص الامام الخ.

Conclusion: هذا ما خطر ببالي في شرح هذا المقام من غير مراجعة الى كتاب آخر الخ.

IV. Foll. 22-36. The Commentary of Shâh FARḤ ALLAH SHIRWÂNÎ,<sup>2</sup> a disciple of Taftâzânî.

Begins: وضابط شرائط الاشكال الخ مراده بالشرائط هي المذكورة في هذه الرسالة مفصلا.

V. Foll. 37-44. The Commentary (ممزوج) of Saiyid SHâh Mîr (Hibat Allah Husainî). Cf. H. Kh. ii. 482.

Begins: وقد وفق المص المحقق باختراع ضابط تام.

VI. Fol. 45r. A Note on the subject, beginning: واعلم ان ههنا ضابطة كلية مختصرة جامعة لاشكال. At the end is written: نقود رحمه الله تع.

An explanation of it is written round the margin. It begins: ببيان هذه القاعدة ان الاوسط. and ends: ملا احمد رحمه الله تعالى بمته.

VII. Foll. 46-58. A Commentary on the passage in question, inscribed: شرح ضابطة تهذيب منطق استاد. العلماء مولانا. . . . قدس سره واصل البنا برة. The author appears to be 'IMÂD AL-DÎN (see no. 588, iv.).

Begins: قال قدس سره وضابطة ..... ذات الاصغر. اقول وبالله التوفيق محصله انه لا بد في كل ضرب الخ.

VIII. Foll. 59-90. Another special Commentary, by ABĪDAD D. SULAIMÂN (probably Gujarâtî, who is quoted in no. 534, fol. 23).

Prefixed is a preface, which begins: يا من جعل الانسان مع كونه اصغر مشتملا على العالم الاكبر. The author states in it that he wrote this Commentary at the request of a friend, Abu'l-sa'âdât Saiyid 'Abd al-'alî. The work concludes with a long epilogue, which begins: وهذا آخر ما قصد احقر الخليفة احمد ابن سليمان. Some additions by the author are on the margin.

Neatly written, of the eleventh century.

[Gaikwar.]

<sup>1</sup> The whole passage commented on.

<sup>2</sup> This MS. has الشيرازى.

<sup>3</sup> Two words, but no name, destroyed by insects.

554.

1351. Size 8½ in. by 5 in.; foll. 65. Seventeen lines in a page.

## آداب باقيه

or, more correctly (fol. 4), آداب الباقية في شرح (ممزوج) by 'Abd AL-BÂḤI b. Ghanth al-Islâm Siddîkî, on the treatise on Dialectics, الرسالة الشريفة الشريفة في علم آداب المناظرة, by Saiyid Sharîf Jurjânî (d. A.H. 816).

The author of this commentary was a pupil of Maḥmūd Fârûkî, of Jaunpûr,<sup>1</sup> of whom he speaks in the following terms (fol. 3): (كنت) مستفيضا لما رب شرذمة منها من جناب النفس القدسية التي ليس كمثلهما احد في الهند والسند بل في التوران واليران. . . . مولانا المحمود (sic) الجونفوري مولدا والقاروقى محددا. He composed his commentary for the use of students, in Ramadân, 1060.

The preface begins: سبحانك يا مجيب دعا; and the epilogue runs as follows: هذا اتمام الكلام بتوفيق الملك المنعم وقد طويت في هذا الشرح ما سنح لي في اثنا تأليفه على الشرح الجديد الجونفوري لبعض افاضل الوقت وان ساعدنى الفرصة فقد افرد له شرحا آخر كما امرنى به استاذى بل استاذ الجل ومولاي بل مولى الكل انشاء الله تع.

The treatise of Jurjânî commences: الحمد لله الذى لا مانع لحكمه. . . . اما بعد فان هذه قواعد البحث الخ. It consists of a مقدمة, nine بحث, a تكملة, and a خاتمة.

Clearly written in Nasta'lik, of the twelfth century. It was transcribed by Muḥammad Fâdil Kānaujî (موحى), by order of Mîr Saiyid Luṭf 'Alî, son of Mîr Saiyid Ibrâhîm. Marginal and (Persian) interlinear notes in the earlier portion.

On the title-page are seventeen Persian distichs, inscribed رسالة منظومة در بحث, and attributed to JÂMÎ.

[Hastings.]

<sup>1</sup> See no. 561.

## 555.

B 180. Size 8½ in. by 5 in.; foll. 48. From seventeen to twenty-two lines in a page.

Another copy of the preceding Commentary, somewhat varying in the preface; where, for instance, the name and the predicates of Maḥmūd are omitted in the text, and added subsequently in a marginal note (منه). It has also a different epilogue, which runs as follows: هذا اتمام الكلام بتوفيق الملك المنعم وقد طويت في هذا الشرح ما منح لي في اثنائه تأليفه على الآداب الرشيدية وافردت له شرحا آخر وسميته بالابحاث الباقية فان اردت العثور عليه فعليك بالرجوع اليه ترى فيه ما لا ترى ممن ترى ويلوح عليك ان الحق كما ترى. From this it would appear that the present copy represents a later edition of the work. The author states in a marginal note that the الآداب الرشيدية, the commentary mentioned also in the epilogue of the preceding no., is the work of 'Abd al-rashid Jaunfūrī—  
الفها مولانا . . . عبد الرشيد الجونفوري مد الله ظله.

Written in Shikastah, with marginal additions by the author (منه).

The last few pages (foll. 46v.-48) are filled with the following texts.

1. A short treatise on Dialectics, by 'Aḥmad AL-DĪN Īrī (d. A.H. 756), beginning: اذا شرعت في مطالعة فانظر في المبحث.

2. An "appendix" (خاتمة) on certain principles of commenting and glossing. Begins: اعلم ان الشارح والمصحح اذا زاد على الاصل. This appendix is derived from Shaikh 'ALĪM ALLAH, a native of قرية انبيثي.

3. (fol. 47) A Persian tract, inscribed عقد ملا شرف الدين.

4. (fol. 48) A short mystical treatise, ascribed to Shaikh ARSLÂN DIMISHQĪ.

Begins: قال الشيخ العارف بالله ارسلان الدمشقي الشريعة لك ايها الضعيف حتى تطلبه تعالى منة لك. Cf. H. Kh. iii. 363.

These four pieces are written in Nasta'liq, across the pages.

Various extracts from philosophical works are written on the title-page.

## 556.

1964. Size 9½ in. by 4½ in.; foll. 93. Thirteen lines in a page.

Another copy of 'ABD AL-BĀKĪ's الآداب الباقية, agreeing with the preceding MS.

Written in Nasta'liq, by Najaf 'Alī, at Aurangābād, in Rabi' II., 1091, or twenty-third year of Aurangzib. Foll. 36-38 are to be placed after fol. 30.

There follow, written by the same hand:—

1. (foll. 82-84v.) The same tracts as nos. 1 and 2 of the preceding MS.

2. (foll. 84v.-93) A logical treatise, by MAḤMŪD N. NĪMAT ALLAH Bukhārī, the same as no. 559.

Begins: حمدا للحكيم . . . وبعد فهذه قاعدة نكات تنور ابصار اصحاب الفصل (الفهم) والبيان وتشهد انظار اعيان اولي الازهار.

It is imperfect at the end. The latter portion of it is written across the pages.

[Johnson.]

## 557.

700. Size 8½ in. by 4½ in.; foll. 110. Thirteen lines in a page.

I. Foll. 2-5. The same tracts by 'Aḥmad AL-DĪN Īrī, and 'ALĪM ALLAH, as in the two preceding nos. Written in Nasta'liq.

II. Foll. 6-16. الآداب الشريفة. The treatise of SAYYID SHARĪF JURJĀNĪ before mentioned.

Plainly written. Dated 11th Sha'bān, 1193.

III. Foll. 13-110. آداب باقية. 'ABD AL-BĀKĪ's Commentary on the preceding treatise, with the epilogue of no. 554. Written in the same hand as I.

Seal of Nuṣrat Jang on the last piece. Cf. Stewart's Catal. 123.

[Tippu.]

## 558.

B 179. Size 8½ in. by 5 in.; foll. 29. Fourteen lines in a page.

Another Commentary (ممزوج) on الآداب الشريفة. الشرح المسمى بالرشيدية. It is styled in the conclusion and is evidently that of 'ABD AL-RASHĪD JAUNFŪRĪ,

of which mention is made in 'Abd al-bâkî's epilogue (see above). Cf. Bibl. Sprenger. 1799.

Begins: الحمد لله بدأ بعد التيمن بالتسمية بحمد الله  
سبحانه اقتداءً باحسن النظام الخ.

Written in Shikastah, about A.H. 1100.

## 559.

B 224. Size 7½ in. by 5 in.; foll. 11. Twenty-three lines in a page.

A treatise on Logical Subtleties, by MAHMUD B. NĪMĀT ALLAH BUKHĀNĪ, the same as no. 556, 2. The author frequently refers to Saiyid Sharif.

The present text is rather incorrect. It begins at the top of the first page, without a *Basmalah*, as follows: 'وحدها للكهيم الكاشف لاسرار الحقائق . . . وبعد' فلهذه عدة نكات تشخذ انظار اعيان اولى الالهان وتنور اصحاب الوهم (الفهم r) والبيان قيدها احقر عباد الله البارى محمود بن نعمة الله البخارى شتر عيوبهما . . . ورتبتها على مقدمة ومقصدين اما المقدمة ففى تعريف المغالطة الخ.

On the last page is added a syllogism by Jalāl al-dīn DAWWĀNĪ (دليل ملا جلال دوانى), in *Persian*.

Written in two hands, of about A.H. 1000.

## 560.

B 166. Size 9 in. by 5½ in.; foll. 15. Twenty-three lines in a page.

A treatise on Theoretic Existence, by ABD'L-ḤASAN N. AḤMAD.

Begins: عز من على اعلام كبريائه . . . وبعد فيقول: احوج العبيد . . . ابو الحسن بن احمد ختم الله له بالحسنى لما تاملت فى مباحث الوجود العلمى والظهور الذهنى الخ.

It consists of an introductory لمعة and two اشراق. In the first of the latter (fol. 3v.) the author mentions nine difficult questions, which had been unsatisfactorily discussed by preceding philosophers; and in the second (fol. 6) he undertakes to ascertain the truth regarding them.

<sup>1</sup> I do not transcribe all the errors of the MS.

<sup>2</sup> The MS. has محمود من تعدة الله

Well written in two Nasta'liq hands. Dated 1st Muḥarram, 1013 (?).<sup>1</sup> Injured by insects.

This MS. was made a وقف, for the use of students, by its owner, Mu'izz al-dīn Muḥammad Tustarī, commonly called ملا حلقى, the famous Malik 'Anbar being witness thereto. This appears from a note on the title-page, which seems to be written by Malik 'Anbar himself.

Erroneously inscribed حاشيه ملا مرزاجان بر شرح  
مطالع; cf. Catal. 230, xiv.

## 561.

201. Size 9½ in. by 5½ in.; foll. 129. Mostly twenty-one lines in a page.

I. Foll. 1-102. An unfinished System of Philosophy, accompanied by a Commentary; both by the celebrated Indian philosopher MAHMUD JAḤFURĪ FĀRŪKĪ, who flourished in the eleventh century. The original text (المش) is entitled الحكمة البالغة, and the commentary الشمس البارغة. Under the latter title the work was printed at Lakhnau, A.H. 1280. See regarding the author Afsos's Āraish-i-mahfil, Calcutta, 1809, p. 9r. Compare no. 554.

The preface begins: احمد الله حمد الشاكرين. The author wrote it during his last illness. He gives in it an account of his work. It was to extend over all the parts of Philosophy, viz., Logic, Physics, and Metaphysics; but only the Physics had been worked out to a certain point, while the other two parts, the third in particular, remained in an unfinished state.

The author disposes at the same time of some materials which he did not use for the present work; namely, discussions regarding the elements (المباحث المتعلقة بمبادئ الاجسام الدوحة المياداة فى حديقة الصورة والمادة).

In accordance with the above statements, we have here only the physical (or second) part of the work, as far as it was finished. The original text as given in portions, introduced by قلت, and the commentary follows it with اقول. Begins: الجملة الثانية. فى العلم الطبيعى وفيها ستة فصول (فنون r) اقول القدر فى اقتصارنا من الحكمة فى كتابنا هذا على النظرية.

<sup>1</sup> The figures are not quite clear.



The first فن is the *auscultatio physica*, السماع الطبعي. It consists of two books (مقالة), the first of which treats of the elements, اجسام, in مبادئ, and the second (fol. 18v.) of the accidents, في اللواحق, in العامة للاجسام. The second فن (which is wrongly described here as the fourth chapter of the first) is مقالة (fol. 87v.), in في السماء والعالم, and forms one مقالة (fol. 98v.), in في الكون والفساد, is unfinished.

Some words from the preface are explained in *Persian*, on the upper margin of fol. 1v. Fol. 79 should be placed after 76, and foll. 82 and 83 should be transposed.

II. Foll. 103-129. A treatise by the same author, رسالة اثبات الهيولى.

Begins: اعلم ان مهد الخوض في نظم البرهان على وجود الهيولى الاولى في الاجسام مقدمات منها ينتظم البرهان.

These two pieces are written alternately in two hands, Nasta'liq and Shikastah, difficult to read. The second has the following postscript: هذه رسالة مضبوطة:

... المعروفة برسالة اثبات الهيولى للعلامة ... المسمى بالمحمود الجونفوري ... وكتبها عزيز الله حنفي ابن شيخ حبيب الله حنفي الردولي برن الله مرقد<sup>1</sup> حين قراءة كتابه الاعظم في الحكمة اليمانية المسمى بالشمس البازغة على ... لحضرة الاستاذ المولى ... الشيخ كمال الدين السهالوي ... باعانة بعض احباء المخلصين اعني محمد مكو دربابادي (sic) .. قد وصل بالاختتام في يوم الجمعة من ستة عشر من الربيع الاول في مقام فتحبور سنة 1129 الهجرة النبوية.

Revised and emended. Slightly injured by insects.

Seal of Hâfiẓ Rahmat Khân (A.H. 1164).

## 562.

1875. Size 7½ in. by 5 in.; foll. 218. Twenty lines in a page.

Glosses on الشمس البازغة, ascribed to Molla AHMAD ALLAH احمد الله; unfinished.

<sup>1</sup> This word has been subsequently altered into مزجعه, i.e. مضجعه.

<sup>2</sup> The next words are illegible.

له الحمد والمنة وعلى رسوله وآله الصلوة: Beginning: والتحية قوله القدر في اقتصارنا آه الظاهر انه كان في قصد المصنف رح ترتيب هذا الكتاب على ثلاثة فنون فن الميزان والطبعي وما بعد الطبيعة وتقديم فن الميزان على الطبعي الخ.

Carelessly written, of the twelfth century.

[Hastings.]

## 563.

1528. Size 11 in. by 6½ in.; foll. 40. From eleven to fourteen lines in a page.

A treatise on Logic, styled سَلَمُ العلوم, by Kâdi MUḤIBB ALLAH b. 'Abd al-shakûr Bahârî (d. A.H. 1119). This treatise and its commentaries have been printed in India. Cf. Bibl. Sprenger., nos. 1787-1791, and also Stewart's Catal. 123, 1.

Begins: سبحانه ما اعظم شأنه لا يحده ولا يتصور. . . . اما بعد فهذه رسالة في صناعة الميزان سميتها بسلم العلوم الخ.

Well written in Nasta'liq, with many notes. Has the following colophon: تمت من تصنيف قاضي محب الله كاتبه شيخ ابراهيم شريف زاده ومالكه فضيلت مآب ملا محمد پاينده سلمه الله تعالى بروز چهار شنبه بتاريخ بيست چهارم محرم الحرام هجري سنة 1148 جلوس والا محمد شاه سنه ۷ (sic).

## 564.

1576. Size 10 in. by 5½ in.; foll. 74. Generally six or seven lines in a page.

Another copy of the preceding treatise.

Written in various hands, mostly Shikastah. The colophon runs as follows: قد (وقع) الفراغ من سلم العلوم مالكة وكاتبه ميروارث على حسيني ابن سيد<sup>1</sup> البهروى سركار كره مضاف لصوبه اله باد.

Numerous notes. Several leaves supplied by different hands. The margin mended with modern paper.

[Hastings.]

<sup>1</sup> The name is destroyed.

565.

B 154. Size 10 in. by 5½ in.; foll. 42. Generally nine lines in a page.

Another copy of the *Sullam*.

Written in Nasta'lik and Shikastah, with numerous notes. The first leaf is wanting. Begins: أما بعد فهذه رسالة الخ.

Cat. 236, ix.

566.

B 155. Size 8½ in. by 6 in.; foll. 47. Eleven lines in a page.

The same work, plainly written, on European paper.

567.

1575. Size 9½ in. by 5 in.; foll. 141. Nineteen lines in a page.

A Commentary on the *Sullam*, by (Kâdi) MUHAMMAD MUBÂRAK b. Muhammad Dâ'im Adhamî Fârûkî الكوفاموى. The first part of it (التصورات) has been printed at Lakhnau, A.H. 1265.

The preface commences: سبحانك اللهم انا نحمدك قوله سبحانه ما أعظم شأنه آة السبحان اما مصدر كغفران الخ.

Well written. Dated A.H. 1182.

[Hastings.]

568.

2069. Size 9½ in. by 6 in.; foll. 201. Fifteen and sixteen lines in a page.

Another copy of the same Commentary.

Written in Nasta'lik. Many additions by the author on the margin. Of the twelfth century.

Seal of Nusrat Jang.

[Tippu.]

569.

B 181 B. Size 9 in. by 6 in.; foll. 46. Nineteen lines in a page.

بحث التصديقات من شرح قاضي مبارك على سلم

The second and concluding part of the same Commentary.

Begins: قوله التصديقات الحكم منه آة توضيحه ان النسبة قد تحصل في الدهن الخ.

Ends: تم الشرح بفضل من الله تبارك وتعالى يوم: الثالثه (sic) وقت الضحى احد وعشرين من شعبان المعظم سنة 1165 هجرية عليه افضل التحية في ايام الذى كنت في بلدة الاورنك آباد في خدمت المرشد الدين حضرت والدى ومرشدى رولى نعمى حضرت سيد عبد السلام صاحب ادام الله شفقتة . . . من يد احقر اضعف فخر الدين احمد غفر الله له الخ.

Written in an inelegant but legible Nasta'lik hand.

Cat. 236, ix. 3 (?).

570.

B 55. Size 10½ in. by 5½ in.; foll. 28. Nineteen lines in a page.

A fragment of the same Commentary, written in Shikastah, of the twelfth century.

It contains the beginning of the work, complete to fol. 22. Foll. 23 and 24 repeat the contents of preceding pages. After them is a lacuna, and the MS. is imperfect at the end.

Cat. 236, ix. 4.

571.

2154. Size 10½ in. by 5½ in.; foll. 82. Thirty lines in a page.

Another Commentary (ممزوج) on the *Sullam*, by محمد عظيم السجدي بن كفاية—Azim 'Azim الله الكوفاموى مولدا الفاروقى والملاوى وطنا.

The preface begins: سبحان سبحان من سبحت تسبيحه الاقوام.

The commentary commences: (sic) سبحانه سبحانه مصدر كغفران هو منصوب على المنعولية الخ.

Plainly written, of the twelfth century, not quite finished. Fol. 17 should stand after 7. The last few leaves are injured.

[College of Fort William, 1825.]

<sup>1</sup> This word is written in red, and the following words are indistinctly written, without diacritical points.

572.

1728. Size 9 in. by  $5\frac{1}{2}$  in.; foll. 215. Nineteen lines in a page.

Another Commentary (ممزوج) on the *Sullam*, by MUHAMMAD 'Alī Mubārakī Muḥammadi Jaunfūrī, who entitled it معراج الفهوم في شرح سلم العلوم.

The preface begins: الله محمد بجميع تجلياته فاعلم ان المص بعد ما تيمن بالبسملة اقتضا لما ورد في الاخبار واقتدا بطريقه الاخبار قال سبحانه اصله سبحانه تسبيحا الخ.

Added to this:—

a. Foll. 213–14. A short tract on the definition of الكلى الطبيعى, by Molla 'Abd AL-BĀKĪ Jaunfūrī (see no. 554). It begins: اعلم ان العقلا اختلفوا في ان الكلى الطبيعى الخ, and is followed immediately by two other notices, the first of which begins: واعلم انه وقع الاختلاف بين السيد صدر الدين محمد والمخدوم جلال الدين رحمهما الله تعالى في ان اللواجب حقيقة. واعلم ان المقيد على وجهين: ام لا

c. Foll. 214v–215. A short treatise, also on الكلى الطبيعى, by McL. باسوجايسى (?).

d. Foll. 215. An argument against the infinitude (الاتناهيّة) of the world, derived from Mīzā JĀN, and two other extracts.

Written in several Nasta'liq and Shikastah hands, of about A.H. 1100. Some marginal notes.

[Hastings.]

573.

72. Size  $8\frac{1}{2}$  in. by 5 in.; foll. 45. Five lines in a page.

A treatise on Logic, entitled ميزان المنطق. The author of it is not known. It was printed at Lakhnau. Cf. Bibl. Sprenger. 1782.

After a short preamble, the text begins: هذه رسالة مترجمة بميزان المنطق مرتبة على فصول.

Well written in a large hand, with occasional vowel-points, but not quite finished. The name of the copyist is erased. Some marginal notes.

574.

1084. Size  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 69. Nine lines in a page.

### بديع الميزان

A Commentary (ممزوج) on the preceding work, by 'Abdallah IBN AL-HADDĀN 'Othmānī Tulanbī الطنبي. See Anmer, Hdss. Münch. 304, and Cat. Mus. Brit. 455. It has been printed at Lakhnau, A.H. 1261.

Ill written, with numerous notes. Somewhat injured, the leaves having stuck together.

[Hastings.]

575.

1199. Size  $8\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 26. Five lines in a page.

A concise treatise on Logic, by an unknown author. It is called الشمة (في الميزان), or more commonly, مختصر الميزان. It was printed at Lakhnau; cf. Bibl. Sprenger. 1781.

Begins: حامدا لله ومصليا ومسلما على رسوله . . . . وبعد فهذا مختصر في الميزان الخ.

Written in a large character, with vowel-points. Numerous glosses. Of the eleventh century. The first leaf has been restored by a later hand.

[Gaikwar.]

576.

2164. Size 9 in. by  $5\frac{1}{2}$  in.; foll. 20. Five lines in a page.

Another copy of the preceding work, well written, and, with the exception of the last portion, furnished with vowel-points.

[College of Fort William, 1825.]

577.

545. Size 7 in. by  $4\frac{1}{2}$  in.; foll. 82. Fifteen and thirteen lines in a page.

### الجزء الاول من الزبدة شرح الشمة في علم الميزان

A Commentary (ممزوج) on the preceding treatise, by

<sup>1</sup> From طلنب (Toolumba) in the Panjāb, according to a note in the Lakhnau edition.

'ALÂ AL-DÎN MANGALÛRÎ. It appears from this MS., that the author wrote this commentary at Asâwul (i.e. Aḥmadâbâd in Gujarât), and dedicated it to Muḥammad Unnar Khân, who was probably a son of Jâm Fath Khân b. Sikandar, ruler of Sindh (A.H. 812-827).<sup>1</sup> If so, the treatise in question would be comparatively ancient.

The preface begins: الحمد لله الذى تقدر من ان يوصف بالجواهر والعرض... وبعد فقد سألنى من لا يسعنى ان اخالف... وهو الملك المعظم ذو العلم والحلم والجد والكرم محمد المعروف بأثر بن فتحخان بن صدر بن طغاجى (fol. 3) بن جام لا زال له من التوفيق قوام... ان اكتب ما يجرى مجرى الشرح للشمة في الميزان لينتفع به من يهتم بشانها من الخلال الخ.

Plainly written. Dated 2nd Sha'bân, 1081. Marginal notes. There is a double beginning to this MS. (foll. 1 and 2). Both title-pages give a table of the abbreviations used in the marginal notes (علامات الحواشى), and the first contains also a prayer, which is to be recited before reading the book. The following statement is to be found at the end: تمت رسالة زبدة شرح شمة تصنيف مولانا علاو الدين منكلورى پسر قاضى منكلور بود وتحصيل در پشن كرده باشد پيش پدر ميان معين الدين نهروارى واندرخان (sic) كه برآى او زبدة نوشته پسر جام جونه (?) بوداست برادر زاده حضرت شاه بهيكن بن شاه كوين قدس سره سكونت اساول كهنه داشت تصنيف زبدة نیز در اساول واقعت شد.

Signature of the owner, 'Abd al-razzâk b. 'Abd al-kerîm, of Cambay, الساكنة (sic) فى البندر المباركة الكنبات, who made this MS. a وقف. "Presented by J. Cotton, Esq., 19th November, 1813."

<sup>1</sup> See Sir H. Elliot, Hist. of India, i. 229 and 224, and Briggs's Ferishtah, iv. 426.

<sup>2</sup> There should probably be read سكندر بن طماجى.

<sup>3</sup> The following words are added by a different hand, and partly written over the original colophon.

<sup>4</sup> The two words are uncertain.

578.

1339. Size 8½ in. by 5 in.; foll. 61. Mostly seventeen lines in a page.

الجزء الاول من كتاب زبدة شرح شمة فى العلم المنطق تصنيف مولانا علاو الدين منكلورى

Another copy of the same Commentary, well written, with many glosses.

Begins: الحمد لله الذى تقدر من ان يوصف بالجواهر والعرض الخ.

A table of abbreviations (علامات حواشى) is on the title-page, as in the preceding MS.

[Johnson.]

579.

2290. Size 9 in. by 5 in.; foll. 119. Thirteen and eleven lines in a page.

Another copy of the same work.

Well written in a large character, by Sa'id b. Saiyid Abu Bakr, A.H. 1150. The main text is not distinguished from the commentary.

[College of Fort William, 1825.]

580.

1321. Size 9½ in. by 5 in.; foll. 331. Nineteen lines in a page.

The first part of a voluminous work on Metaphysics, entitled "the clear horizon" الافق المبين, by Muḥammad b. Muḥammad, commonly called BÂḤITH DÂMÂD Husaint. (الملقب بباقتر الداماد)

The preface begins: سبحانك اللهم جلّ مجدك وعزّ. It is stated in it that this work consists of two صرحة (?), the first of which comprises the "universal" part of the metaphysics (fol. 3), الصرحة الاولى من كتاب الافق المبين وهو فلك العلم وسما. اليقين فى الشطر الكلى من حكمة ما فوق الطبيعة. It is divided into مساقات, each of which is subdivided into sections (عنوانات) and special headings (فصول). Only the first, fifth, and sixth مساقاة of the first صرحة are to be found in this MS., viz.: I. المساقاة الاولى.

<sup>1</sup> From Sûrah 81, 23.

من الصرحة الاولى في مقدمة جملة تجرى تجرى  
المساقاة (fol. 64v.) being introductory, on  
definition, perception, etc.; V. (fol. 64v.)  
الخامسة من الصرحة الاولى من كتاب الافق المبين...  
يستقصى فيها القول في عناصر العقود (الوجود r.) وهي  
on necessity, possibility,  
and impossibility. Ends as follows: في  
المساقاة الخامسة من الصرحة الاولى من كتاب الافق  
المبين وهو اسطرلاب الحق وفرجاء (فرجار r.) اليقين  
وناخذ في المساقاة السادسة حامدين الخ.

المساقاة: (fol. 184v.) The sixth مساقاة begins  
السادسة من الصرحة (sio) الاولى من كتاب الافق المبين  
وهو دستور الحق وميزان اليقين... في احقاق حق  
النظر في اوعية الوجود وسنن الموجودات بحسبها  
(بحسبيتها r.) وضروب التقدم والتأخر والمعية والاحكام  
on accidents, such as time,  
distance, and motion.

This work is written in a bombastic and rather obscure  
style. It compares both the Greek and the Muham-  
madan systems. Ibn Sînâ is frequently quoted.

Well written, of about A.H. 1000. Collated, and fur-  
nished with marginal notes, which are written in a  
minute Shikastah. Originally in two volumes, the  
second of which began with fol. 184. The beginning  
and end of the first volume, and the last leaf of the  
second, have been supplied by a more modern hand.

[Johnson.]

581.

3003. Size 9½ in. by 5 in.; foll. 197. Twenty-  
one and nineteen lines in a page.

A collection of philosophical treatises, mostly by  
BÂKIR DÂMÂN. The leaves have been misplaced in  
binding. It consists of the following pieces:

I. Foll. 172v.-179, 2-35, 38-41, 36, 37, 42-74.  
The beginning of a treatise on the connexion between  
the Infinite and the finite, or God and the world, by  
BÂKIR DÂMÂN. The title, which does not occur here,  
appears to be الصراط المستقيم (see II.).

البقاء دون افق عزك وجلالك اللهم والثنا: Begins:  
وراء سرادق قدسك وكمالك الخ.

The author speaks of the origin and subject of this  
work as follows (fol. 173v.): قد طال اقتراحكم معاشر  
المتعلمين في استكشاف معضلة ارتباط الحادث  
بالقديم... على طريقتي الفلسفة اليونانية والحكمة اليمانية  
meaning by the latter the Muhammadan philo-  
sophy. He dedicates his work to a king, whom he  
does not name, very probably the then ruling Shâh  
of Persia. It is arranged in مساقات, like the pre-  
ceding work. However, only the first portion of the  
introductory مساق (sio) is given here. It is styled  
'الشرعة الاولى في اوعية الوجود واحوال' (fol. 177v.)  
الموجودة (الموجودات r.) بحسبيتها وما يلتصق بذلك.

It is subdivided into sections (فصل), with numerous  
vague and insignificant headings, such as تصحيح  
انصاح, etc. The whole work is written in an obscure style.

This MS. contains the colophon of the author's copy,  
from which it appears to have been transcribed: لقد  
نجز القول في الشرعة الاولى... وكتب مصنفه احوج  
الخلق الخ.

Incorrect. Plainly written in Nasta'lik.

II. Foll. 75-82. The beginning of the second  
الشرعة of the first مساق of the same work, inscribed  
الثانية من المساق الاول من كتاب الصراط المستقيم.  
It treats of beginning after non-existence (الحادث  
الزمانى), and especially of motion and time.

Written in a close and indistinct Nasta'lik, approach-  
ing to Shikastah. Terminates abruptly before the end  
of the first فصل.

III. Foll. 1, 111-165. A theosophic work, by the  
same author, styled in the colophon كتاب التقويم.

It begins without a preface: المرصد الاول وفيه تقويم  
ان في الوجود من هو القيوم الواجب بالذات وانه فاعل

<sup>1</sup> In a gloss, taken from the Şahâh, ترعة, pl. ترع, is said to  
mean a "door" (بواب) and ترع "door-keeper" (باب) —  
or "meadow" (روضة), or "step, grade" (درجة).

عوالم الجواز وصانع نظام التصدير ومبدأ سلسلة الوجود  
وتقويم تقديسه وتمجيده فصل كالمدخل فيه تصحيحات  
كالمبادئ الخ.<sup>1</sup>

It is said in an additional note of the author that this part (فصل) is to the following what the Isagoge is to the other parts of Logio. It contains detached paragraphs with the heading of تصحيح, the first of which begins: تصحيح العلم الاعلى اى العلم الالهى وهو: حكمة ما فوق الطبيعة وعلم الانوار العقلية والمفارات تمت (fol. 119) This part concludes (fol. 119) القديسية الخ التصحيحات بفضل الله العظيم.

The second part (فصل ثان) contains chiefly تقويمات, and treats of the origin of all existence in God.<sup>2</sup> The third part (fol. 124v.) contains تقويمات تقديسية; the fourth (fol. 135) is inscribed فيه استيفاء ما بقى من التقويمات التقديسية; and the fifth (fol. 148v.) في تصحيحات تجريدية وتقويمات تمجيدية.

The MS. concludes: قد تمت الرسالة المسماة بالتقويم من مصنفات خيرة اللاحقين بالهجرة السابقين افضل علماء المتأخرين واجل حكما المتفلسفين المسمى بمحمد باقر الملقب بمير الداماد الحسينى الخ. It cannot be decided whether this conclusion or the above beginning is inaccurate, and whether, accordingly, this MS. contains the complete work, or not.

Written in a loose Nasta'liq hand, approaching to Shikastah. The copyist gives his name as شيخ الاسلام بن محمد فخر الدين. He transcribed this MS. in a few days, from an incorrect copy, "whose very sight would have frightened and sickened others"—لوطعت عليها لوليت. Date, probably ا.ه. 1127.<sup>3</sup> A defect after fol. 131.

IV. Foll. 166-169. A fragment of the preceding work, on red paper. It contains the end of the second and the beginning of the fourth part. Written in Shikastah, mostly across the pages. The headings are

<sup>1</sup> The words next following are indistinct.

<sup>2</sup> The words of the inscription are partly corrupted.

<sup>3</sup> This date is partly destroyed.

omitted. Imperfect at the beginning, and ending abruptly.

Fol. 170. An extract from the same work (من التقويم), written in a similar style, but more hurriedly.

Fol. 171. An extract from MURTEB ALLAH Bahārī's رسالة القطرة الالهية, ill written in a small hand.

V. Foll. 108, 180-181. A short treatise on motion, by the same author.

Begins: اعلم ان الحركة تطلق على معنيين احدهما الحركة بمعنى القطع الخ.

Conclusion: تمت الرسالة الباقية في تحقيق الحركة من مصنفات مير باقر جانشى (sic).

VI. Foll. 181v.-185, 193, 194, 186, 187. A treatise on time, evidently by the same author.

Begins: الحمد لله . . اعلم ان في الزمان مذاهب فمن الناس من نفى وجوده مطلقا عينا وهذا الخ.

Imperfect at the end. Terminates in the fourth discussion (بحث).

VII. Foll. 188-192, and, probably, 196 and 195r. Glosses by BÂKIR DÂMÂN, on a passage of an unknown philosophical work, concerning the simple bodies.

Begins: سبحانه يا من احكمنا بدلائل حكمه . . . محمد باقر المدعو بمير الجانشى (sic) ان هذه كلمات الفتا سرعة وعجلة الخ.

The first gloss begins: (قوله) المقدمة الاولى ان الاتصال الثابت للاجسام المفردة بطلان تألفها من الاجزاء التى لا يتجزى ذاتى لها اقول الجسم المفرد الخ. He quotes (of Tahtânî), and Mirzâ Jân's glosses on them,<sup>2</sup> but the work commented on here is not Ibn Sinâ's الاشارات.

Imperfect after fol. 192. Foll. 196 and 195r., which are stray leaves, probably belong to the same work. The first words of both are effaced. The latter has a conclusion, which would agree with the above beginning. It runs as follows: تم في مجلس واحد قليل من اول الظاهر الى اخرها (sic) وهذه هى الرسالة.<sup>3</sup>

<sup>1</sup> A blank.

<sup>2</sup> See nos. 482 and 483.

<sup>3</sup> The following words are effaced.



VIII. Foll. 196v. and 197. A fragment of Muḥammad b. As'ad Ṣiddīqī's (DAWĀNĪ, d. A.H. 907 or 908) Commentary (ممزوج) on Naṣīr al-dīn Ṭūsī's treatise on the immaterial and self-existing intellect, inscribed: الرسالة التي اخترعها . . الخواجة نصير الملة والدين محمد بن الحسن الطوسي رحمة الله عليه في اثبات الجوهر المفارق المسمى بالعقل الكل (الكلّي). Cf. H. Kh. iii. 387, and Cat. Mus. Brit. 453, xx. and xxi.

The beginning of fol. 197 is effaced.

IX. Foll. 83-107, 109, 110. A treatise on the simple substance الجوهر الفرد, by MUḤIBB ALLAH b. 'Abd al-shakūr Muḥibbābādī Bahārī (d. A.H. 1119). Imperfect at the end.

Begins: سبحان الذي مدّ الظل . . . اما بعد فيقول: المتخير في معرفة نفسه فكيف في معرفة الباري محسب الله بن عبد الشكور المحسب آبادي البهاري ان مسألة الجز الذي لا يتجزى الخ.

The author, who belongs to the purely philosophic school, refutes the scholastic doctrine on indivisible atoms.

This treatise ends abruptly with fol. 110r.

Written in Nasta'liq, approaching to Shikastah.

## 582.

98. Size 7 in. by 4½ in.; foll. 68. Five and seven lines in a page.

I. Foll. 1-19r. Aṭṭār AL-DĪN ABHARĪ's (d. A.H. 663) ميزان المنطق (see no. 497).

II. Foll. 19v.-50. The logical treatise ميزان المنطق (see no. 573).

Transcribed in Dhu'l-hijjah, 1210, in the camp (در مقام كنب) at Fathgarh.

III. Foll. 51-68. TAFTĀZĀNĪ's (d. A.H. 792) تهذيب المنطق (see no. 534).

Copied A.H. 1212, also in the camp at Fathgarh.

Written in a good Nasta'liq hand, with a few notes.

## 583.

B 170. Size 8½ in. by 5½ in.; foll. 72. Mostly nineteen lines in a page.

I. Foll. 1-24. The beginning of MAIBUDHĪ's شرح الهداية (see no. 487).

Plainly written, with marginal notes. Stained, and injured on the margin.

II. Foll. 25-72. A fragment of MĪRĀK's شرح حكمة العين (see no. 498).

It begins soon after the commencement of the work, with the words الشدة والضعف.

Well written. The margin covered with glosses, and in better preservation than that of I.

## 584.

B 146, 167. Size 7 in. by 4 in.; foll. 151. Seventeen lines in a page.

I. Foll. 1-71. SAṬYID SHARĪF's Glosses on Kuṭb al-dīn's Commentary on the *Shamstyah* (see no. 507).

The latter portion wanting. Eight leaves missing after fol. 31.

II. Foll. 72-151. MĪRĀK's Commentary on the *Hidāyah* (see no. 493).

The first leaf missing. Begins: وتفسير عالمًا.

Both pieces are boldly written, by Yūsuf b. Muḥammad b. Yūsuf Zauzani. The second is dated 4th Šafar, 825. Foll. 110 sqq. are worm-eaten, but the text is not injured.

## 585.

B 162, 454, 173, 163. Size 9½ in. by 6 in.; foll. 22. Nineteen and twenty lines in a page.

I. Foll. 1-10:

a. (foll. 1-5.) A treatise on the subdivision of knowledge, by SAṬYID SHARĪF JURĀNĪ. It is termed in the colophon الرسالة الشريفة الشريفة قدس سره في تقسيم العلم. Cf. H. Kh. iii. 382 (?).

Begins: اللهم ارنا الاشياء كما هي اعلم ان في تقسيم العلم مذاهب اربعة. After having explained the four ways in which knowledge has been divided by the different schools, the author proceeds to say (fol. 4): اذا عرفت هذا فنقول تقسيم العلم رحمه الله لا يصح الخ. This is a gloss on the beginning of the introduction (مقدمة) of the *Shamstyah*, which nearly agrees with the latter portion of his gloss on the words of Kuṭb al-dīn's commentary (وما على رأى الحكماء = p. 11 of the Calcutta edition, cf. no. 507). The colophon

bears the double date, 15th Dhu'l-ka'dah, 932,<sup>1</sup> and Jum. I., 980.

b. (foll. 5v.-10.) Glosses on *Kuṭb al-dīn's* Commentary, and on *Jurjānī's* Glosses on the aforesaid passage of the *Shamsiyah*.

Beginning: . . . وبالله التوفيق وبيده ازمة التحقيق قال المش (الشارح r.) المشهور فيما بين القوم الخ.

Conolusion: ثم التاليف (sic) الرسالة يوم الاربعاء الثالث والعشرين من ربيع الآخر سنة تسع وعشرين وتسعمائة تمت الرسالة الحنفية الحنفية (sic) على بحث تقسيم العلم سنة ٩٨٠.

The author is perhaps MUHAMMAD HANAFI Tabrizi (cf. H. Kh. i. 210 and 211).

II. Foll. 11-14. A Gloss on a passage near the beginning of *Jurjānī's* Glosses on *Kuṭb al-dīn's* Commentary on the *Shamsiyah* (p. 3, Calcutta ed.).

Begins: اقول وبالله التوفيق وبيده ازمة التحقيق قوله قيل عليه قيل هذا الاعتراض الخ.

The colophon runs as follows: تمت الرسالة الشريفة الحنفية على بحث تمام المشترك في اواسط شهر جماد الاول سنة ٩٨٠. The author, accordingly, seems to be the aforesaid HANAFI.

III. Foll. 15-17. Glosses on the passage of *Jurjānī*, immediately following the preceding one, probably by the same author.

Colophon: تمت الرسالة الحنفية الحنفية على بحث توقف الشروع في العلم على الشروع في المقدمة شهر جماد الاول سنة ٩٨٠.

The beginning is wanting; the first words are: ان ما هو خارج عنه.

IV. Foll. 18-20. A short treatise on argument, styled in the colophon: (sic) الرسالة الشريفة الحنفية الحنفية على بحث الدلالة.

It begins: واعلم انهم حصروا الدلالة اللفظية الوضعية في المطابقة والتضمن والالتزام.

V. Foll. 21-22. This seems to be another edition of the same treatise, differing, however, entirely in the latter portion.

<sup>1</sup> Probably the date of the original copy.

واعلم انهم قالوا الدلالة الوضعية اللفظية اما وليكن هذا. Conoludes: آخر ما اردنا بهذا المقام تعليقه وقصدت بقدر الوسع تحقيقه تمت الرسالة الشريفة بتاريخ شهر محرم الحرام سنة ٩٨٠.

Well written in Nasta'liq; the last piece in a smaller character.

### 586.

B 156. Size 8½ in. by 5 in.; foll. 157. Mostly twenty-five lines in a page.

I. Foll. 1-99. SA'YID SHAHĪF JURJĀNĪ's Glosses on *Kuṭb al-dīn's* Commentary on the *الانوار* (see no. 525).

The first part written in a small but legible hand, and the rest in a minute and rather illegible character; the beginning of each gloss marked with an asterisk, instead of قوله. Finished on 8th Ramaḍān, 828, by Muḥammad b. al-Ḥasan Ṣādiq Husainī املی.

Various marginal notes. Two leaves missing after fol. 6. Fol. 55 mutilated.

II. Foll. 100-102. 'Abd al-dīn Īrī's ('Abd al-raḥmān b. Aḥmad, d. A.H. 756) short treatise on Dialectics, الرسالة العصرية, or more commonly, الرسالة في الوضعية. H. Kh. mentions this treatise under آداب (iii. 453), but describes it more fully under (i. 210). Cf. Krafft, Hdss. Akad. Wien, 155, and Cat. St. Petersburg, 221.

It begins here, with the omission of the introductory words, as follows: قال المولى عصف الدين خاتم المجتهدين هذه فائدة تشتمل الخ.

Written by the second hand of the preceding piece, but more plainly. Dated Dhu'l-ka'dah, 831.

III. Foll. 102v.-139. Glosses on the second part (مباحث التصديقات) of *Kuṭb al-dīn's* Commentary on the *الانوار*. The author not mentioned.

Beginning: قد تبين لك مما سلف لك من معنى القضية معنى القضية ما يحتمل الصدق والكذب.

This piece is written, as is also the remainder of this volume, in the same style as the second part of I. Dated Samarkand, Sha'bān, 818 (sic!). Some notes.

<sup>1</sup> Words from the commentary (= fol. 16v. of no. 524).

IV. Foll. 140-141. Some Glosses on a dialectic treatise, beginning: قوله فيلوح بإيراد ملخص كلامه بيان هذا موقوف على مقدمتين أحدهما أن الكلمة لا شك أنها موضوعة للنسبة إلى امر معين.

V. Fol. 142. A short treatise on the three grades of existence. It is inscribed by a different hand, رسالة. According to the beginning تقسيم موجودات (مراتب الموجودات الح), it seems to be identical with the treatise mentioned by H. Kh. iii. 452, under رسالة in the second place, and ascribed by him to SA'YID SHARIF; and also with Cat. Lugd. iii. 376, MDLXV., though the latter is ascribed to Molla Lutfi.

VI. Foll. 142v.-143. Another treatise on existence, inscribed by the later hand, رسالة در مبحث وجود. Begins: كل مفهوم مغاير للوجود.

The remainder of fol. 143 is filled with a note, which is written in the opposite direction. It begins: اعلم ان الالهام قد يكون خيرا وقد يكون شرا.

VII. Foll. 143v.-146. KUTB AL-DÎN's تحقيق رسالة, the same as that described in Aumer, Hdss. Münch. 308, no. 5, and Cat. Lugd. iii. 377. Cf. H. Kh. iii. 433.

The colophon gives the name of the copyist as above, and the date, Sha'bân, 828.

VIII. Foll. 146v.-155. A treatise on fenced propositions, author unknown. It is inscribed by the later hand: رسالة تحقيق محصورات.

Begins: الحمد لله مفيض الجود، ومبدع نظام في تحقيق المحصورات (قسم) الأولى. The first part (قسم) الأولى، and the second (fol. 152)، العملية المحصورات، الشرطية.

The colophon gives the name of the copyist as above, and the date, 6th Ramaḍân, 828.

IX. Foll. 155v.-157. The treatise, الرسالة الحرفية، described in Aumer, Hdss. Münch. 308, no. 6. The author appears to be SA'YID SHARIF JURJÂNÎ.

Written in a more legible style. Dated A.H. 831.

The book is injured by damp.

## 587.

1480. Size 6½ in. by 3½ in.; foll. 64. Nineteen and fifteen lines in a page.

I. Foll. 1-7. A treatise on the Definition of Knowledge (العلم), compiled chiefly from works of Sa'iyid Sharif. The author is Mîrzâ JÂN (d. A.H. 994).

It begins with a quotation from the شرح المواقف (near the beginning of that work), as follows: قال في المواقف وشرحه السابع أي من تعريفات العلم وهو المختار من تعريفاته الخ.

Written in Nasta'liq, in narrow columns. Marginal notes, marked س ف. The first two leaves are written in a different style. The colophon runs as follows: تمت

الرسالة المنسوبة إلى العلامة المحقق التحرير المدتي حبيب الله المشتهر من مولانا ميرزا جان الشيرازي في تاريخ شهر رمضان المباركة الميمونية المتبركة سنة ١٠٨١ في بلدة المحفوظة السمرقند على يد احقر العباد محمد صادق ابن ملا صالح الفرغاني اللهم الخ.

II. Foll. 8-64. DAWWÂNÎ's Commentary on the تهذيب المنطق (see no. 539), without the preface.

Written in a hurried Nasta'liq, by مير بزرك، at Shâhjahânâbâd. The first two pages have ornaments in gold and blue, and the others are written within blue lines.

[Hastings.]

## 588.

1618. Size 8½ in. by 4½ in.; foll. 97. Three, five, fourteen, eighteen, and fifteen lines in a page.

I. Foll. 1-50. Sa'd al-dîn TAFTÂZÂNÎ's تهذيب المنطق (see no. 534), with numerous marginal notes.

Well written. A double red line round text and notes. Foll. 18-24 reversed.

II. Foll. 51-70. The logical treatise called الشمة or مختصر الميزان (see no. 575).

Well written in a large hand. Has the following colophon: تمت هذه وقت العشاء من يوم السبت ٣ من ١٠ سنة ١٠٧٨ على يد المصطفى بن عبد القائم عفى عنه.

III. Foll. 71-86. AHMAD b. SULAIMÂN's Commentary on the passage *خاطبة*, from the *Tahdhib*, the same as no. 553, viii.

Plainly written. Dated Ramaḍān, 1106. Injured by insects.

IV. Foll. 87-95. Another Commentary on the same passage, identical with no. 553, vii., ascribed here to 'IMĀD AL-DĪN.

It is followed immediately (foll. 96-97) by the Glosses of MĪN ABU'L-FATḤ on the same passage (see no. 543).

Well written. Injured by insects.

[Gaikwar.]

### 589.

2716. Size 8½ in. by 6 in.; foll. 84. Fifteen and seventeen lines in a page.

I. Foll. 1-60. Molla 'ABDALLAH's Commentary on the *Tahdhib* (see no. 547).

Well written in Nasta'liq. The text of the *Tahdhib* added on the upper margin. Notes.

II. Foll. 61-84. MUḤIBB ALLAN's *سلم العلوم* (see no. 563). Neatly written in Nasta'liq.

[Bibliotheca Leydoniana.]

### 590.

3104. Size 7 in. by 4½ in.; foll. 168. Nineteen and seventeen lines in a page.

I. Foll. 1-110. A *Persian* Commentary (ممزوج) on *Tafsiḍat*'s المنطق (see no. 534).

Begins: الحمد حمد در لغت و صفيست.

Ends: تمت الرسالة الموسومة بشرح الفارسي التهذيب في ليلة الاثنين من شهر محرم الحرام سنة ٩٨٩ من الهجرة. Well written in Nasta'liq.

II. Foll. 113-169. Glosses on the Commentary of Sa'd al-dīn<sup>1</sup> *Mas'ad Rāmī* (Sharwānī, who flourished in the ninth century) on Shams al-dīn *Samarkandī*'s (d. about A.H. 600) treatise on Dialectics *آداب البحث* (see no. 486). Cf. Aumer, Hds. Münch. 298. The author of these glosses is not ascertained.

<sup>1</sup> So in the preface, *alias* Kamāl al-dīn.

The preface begins: الحمد لله مفيض الوجود. The author says subsequently: وهذه رسالة من خواطر... على شرح الرسالة المشهورة فيما بينهم في الآداب الفاضل... مولانا سعد الملة والدين مسعود الرضى تفسده الله بغفرانه... علقها عليه حين اشتغال بجمع من الأذكياء باستكشافه عنى الخ.

He dedicates his work to Jalāl al-dīn Mohabbad.

Clearly written. The colophon runs as follows: تمت الحاشية المسعودية على يد العبد... حسين على الاسى (sic) في يوم الاثنين سابع شهر ربيع الاول سنة احدى وثلاثين وتسعمائة.

III. Foll. 160-163v. The same Glosses as described under no. 585, ii.

Closely written in Nasta'liq. Conclusion: تمت الرواية... تاريخه سنة احدى وثلاثين وتسعمائة.

IV. Foll. 163v.-168. A short logical treatise.

Begins: اعلم ان العلم الذى قسموه الى التصور والتصديق عرفه بعضهم بالصورة الحاصلة من الشئ عند الذات المجردة.

The author of this treatise is not named. There are additional notes of his on the margin, marked with منه سلمه الله. He was, therefore, alive when this MS. was written, i.e. about A.H. 930.

Written like II. The colophon runs as follows: وقد تم في ربيع الاول المنتظم في شهر سنة... ثلاثين وتسعمائة.

Partly injured by insects.

Signature of Chas. Boddam, Calcutta, May 1st, 1787.

### 591.

B 1b. Size 9½ in. by 6 in.; foll. 56. Seventeen lines in a page.

I. Foll. 1-51. A fragment of Glosses on a logical treatise, imperfect at the beginning.

II. Foll. 53-56. A spiritual pedigree, inscribed طريقة مصافحه سعيدية, *Persian*. Dated 13th Jum. II., 959.

<sup>1</sup> According to a gloss of the author's, the authority alluded to is Rāzī, in his *شرح المطالع*.

<sup>2</sup> A blank.

## APPENDIX.

## PHILOSOPHY AND THEOLOGY MIXED.

592.

B 217. Size 9½ in. by 5½ in.; foll. 67. Twenty-nine and twenty-seven lines in a page.

I. Foll. 1-36. TAPTAZÂNÎ's شرح العقائد السلفية (see no. 385).

Written by two hands. The margin covered with notes. Worm-eaten.

Fol. 37. Some prayers and notes in Arabic and Persian.

II. Foll. 38-67. The Commentary of MİRAK JANĪ (Muḥammad b. Mubārak Shāh Bukhārī) on the Physics and Metaphysics of *Athīr al-dīn Abharī's* الهداية (see no. 493).

Neatly written in Nasta'liq. Dated A.H. 982. Marginal notes in the earlier portion.

In very bad condition. Worm-eaten. The paper dark-brown and crumbling.

593.

B 222. Size 7½ in. by 5 in.; foll. 121. Twenty-one, twenty-four, and twenty lines in a page.

I. Two fragments of the Glosses of MİRZĀ JĀN (Ḥabīb Allāh Shīrāzī, d. A.H. 994) to *Mīrak's* Commentary on the حكمة العين (see no. 498), as well as to *Saiyid Sharīf's* Glosses to this commentary. See H. Kh. iii. 103.

a. Foll. 1-55. The first portion, comprising the greater part of the first مقالة; imperfect at the end.

Begins: قال الشارح اى الشاملة للمجرد والمبداى ومقابلاتها اقول يحتمل ان يكون مقابلاتها معطوفا على قوله الشاملة.

Additions by the author on the margin.

b. Foll. 56-81. Another fragment, extending from the end of the first to the commencement of the fourth مقالة of Part I., but defective after foll. 63, 71, 72, and 73.

Begins: الوجود لاضافته الى الشىء.

The text of foll. 64-69 is in a state of confusion.

II. Foll. 82-121. A fragment of the Glosses of MİRZĀ JĀN on *Dawwānī's* الحاشية القديمة (see no. 421).

Begins with بحث الماهية. Some additions by the author on the margin. A defect after fol. 83.

Written in three small Nasta'liq hands.

Cat. 228, xvi. 1.

594.

2310. Size 8 in. by 4½ in.; foll. 108. Seventeen and nineteen lines in a page.

I. Foll. 1-81. Glosses to the beginning of *Dawwānī's* الحاشية القديمة. The author appears to be a younger contemporary of Dawwānī, and of *Mīr Sadr al-dīn* (السيد السند), to whose second *Hāshiyah* he makes frequent reference.

Imperfect at the end. The right corner of fol. 1, with the first words of the text, is torn away. Begins: ... ن سيد المحققين س الشريف لما راى ان المتعارف فى الخطب.

II. Foll. 82-108. The first portion of MİRAK's شرح حكمة العين, ending in the fourth بحث of the first مقالة. Marginal notes.

Written in a minute but clear Nasta'liq. Much injured by insects and by damp.

Both pieces bear the seal of 'Abd al-rahmān b. Muḥammad Akram, dated A.H. 1101 and A.H. 1120 respectively.

[College of Fort William, 1825.]

595.

1289. Size 10½ in. by 6½ in.; foll. 193. Twenty-one and twenty-five lines in a page.

I. Foll. 1-24. Glosses on *Iṣfahānī's* مطالع الانظار (see no. 427), the same as those described in Flügel, Hdss. Wien, ii. 609. The author is SAIIYID SHARIF JUBĀNĪ. Cf. H. Kh. iv. 188.

The last gloss is: قوله لان الحقيقة الجوهرية الخ.

Clearly written in Nasta'liq.

II. Foll. 25-193. JUBĀNĪ's Glosses on *Kuṭb al-dīn's* Commentary on the مطالع الانوار, the same as no. 525.

Carelessly written. Dated 7th Dhū'l-ḥijjah, 872. The last foll. are emended.

[Hastings.]

596.

B 209. Size 8½ in. by 5 in.; foll. 103. Twenty-one lines in a page.

I. Foll. 1-81. Annotations to *Jurjānī's* Glosses on *Kuṭb al-dīn's* Commentary on the *مطالع الأنوار* (see no. 525). It appears from the more modern inscription, حاشية عبد الحكيم, and from the dedication of the work to Shāhjahān, that the author is 'Abd al-ḥakīm b. Shams al-dīn Sīrākūrī (d. soon after A.H. 1060).

The preface, which is written on the title-page, begins: يا من لا يحوم حول سرادقات ذاته الأنظار.

The first annotation is (fol. 1v.): قال شريف زمانه: ... الفياض الوهاب بياناً لما هو المراد من لفظ الفياض. The copy was left unfinished.

II. Foll. 82-103. A fragment of Glosses on *Dawūd's* Commentary on *العقائد العنصرية* (see no. 455). These glosses were also written by Sīrākūrī. Extracts from them are to be found on the margin of no. 466.

Begins: برهان قوله فكونه غير ممكن.

Defects after foll. 90, 91, and 101. Foll. 102 and 103 give the conclusion of the work.

Written in Nasta'liq.

## SUFISM AND ETHICS.

597.

B 396. Size 10 in. by 6 in.; foll. 156. Twenty-eight lines in a page.

A Commentary (by قوله... قلت) on the mystic work, *المواقف* of *Muḥammad b. 'Abd al-jabbār al-nūrī* (d. A.H. 354), evidently by 'Aḥmad al-dīn Tilmānī (d. A.H. 690). See H. Kh. vi. 235, Cat. Bodl. i. 59, 60, and also 97. Cf. Cat. Bodl. ii. 230, and *Nafahāt al-Uns*, ed. Lees, p. 101.

Begins, after the *Hamdalah*: قال الشيخ الفرداني والعارف الرباني محمد بن عبد الجبار النوري رضي الله عتاه وجعلنا وإياه من النور المسمدى في اعز جنابه موقف العز اوقفني في العز قوله اوقفني معناه ايقظ قابليتي لتلقى التجلي قوله في العز قلت اى في شهود العز الخ.

There are seventy-three "stations," a list of which is given on the title-page. The second is inscribed موقف القرب, the third الكبرياء, the fourth انت م أنت معنى الكون, etc.

Clearly written. Transcribed by Zain b. 'Abdallah Muḥaibīl, from a correct copy, which had been taken from that of the author, and had passed through the hands of several learned Shaikhs. Dated Sunday, 14th Jum. I., 1087.

There follows a short treatise by ZARRŪX (Aḥmad Burnusī, d. A.H. 899), which had been added in the original copy by Sālim, one of the Shaikhs aforesaid. It bears chiefly on the meaning of the word وجود.

Begins: وبعد يا سيدى حققنا الله وإياكم بقضية الوجود... فانه قد وصل كتابكم مشتملاً على نطق وجودكم الخ.

To this is added an extract from Ibn 'Arabī's *المشاهد*,<sup>1</sup> inscribed من باب الاشتراك في التقدير للشيخ الأكبر من المشاهد. It begins: وقال يشاهد ذات الحق. Worm-eaten towards the end.

598.

B 93. Size 9½ in. by 5½ in.; foll. 278. Nineteen lines in a page.

An imperfect copy of Abu'l-Kāsim 'Abd al-karīm b. Hawāzin Qushairī's (d. A.H. 465) celebrated treatise

<sup>1</sup> So in this MS. (Nufarī?). The name is differently spelt, viz., *النَّفَرِي* (Al-Noffarī) in Cat. Bodl. i.c., and *النَّفَرِي* (Niffarī) in H. Kh. Regarding the latter form, see Lib. as-Sajūtī de nom. rel., ed. Veth, p. 114, and Yāqūt iv. 498.

<sup>1</sup> See H. Kh. v. 552.



(رسالة) on Sûfism and Sûfism. See Flügel, Hdes. Wien, iii. 320, etc. Printed at Bûlâk, A.H. 1284.

Well written, of the tenth century. Two leaves are wanting at the beginning; the first words are: عليهم احكامه. Single leaves are missing after foll. 6, 11, 60, 138, 264, and at the end. Foll. 27, 59, 60, and 107 are injured by fire.

## 599.

B 411. Size  $7\frac{1}{2}$  in. by 4 in.; foll. 81. Twelve lines in a page.

A treatise on Sûfism, called منازل السائرين, by Abu Ismâ'il 'Abdallâh Harawî (d. A.H. 481). Cf. H. Kh. vi. 129; Flügel, Hdes. Wien, iii. 321; Cat. Bodl. ii. 579, etc. See regarding the author, Nafahât al-Uns, ed. Lees, p. ٣٧١.

This MS. is slightly imperfect both at the beginning and end. The first words are: يسيرا وصلوته (from the preface).

Plainly written in different hands, with numerous extracts from Kâshânî's commentary on the margin.

Wrongly inscribed: اوراق عين المعاني در علم اخلاق.

## 600.

B 399. Size 10 in. by 6 in.; foll. 110. Twenty-eight lines in a page.

كتاب شرح منازل السائرين للامام المقتدى... كمال الملة والدين عبد الرزاق الكاشاني قدس الله سره ورحمه.

A Commentary (متمم) on the preceding work, by Kamâl al-dîn 'Abd al-razzâk Kâshânî (d. A.H. 730). See H. Kh. vi. 129 sq.; Cat. Bodl. ii. 81 sq.; and regarding the author, Cat. Mus. Brit. 400, and Nafahât al-Uns, ed. Lees, p. ٥٥٧.

قال المولى الامام المقتدى الهمام الشيخ: الكامل الواصل العارف المحقق المدقق قدوة المحققين واسوة الموحدين كاشف مشكلات الحقائق واضح معضلات الدقائق شارح رموز العارفين كمال الملة والدين عبد الرزاق الكاشاني قدس الله سره وكساه من جلايب قدسه شارحا لمنازل السائرين الحمد لله الذى خص الخ.

This work is dedicated to Ghiyâth al-dîn Muḥammad, the son of the great Rashid al-dîn, and Wazir of Abu Sa'îd, the Ilkhân (d. A.H. 736), غياث الحق والدين محمد بن صاحب السعيد رشيد الدين فضل الله بن ابي الخير.

ثم ان هذا (fol. 110): The author says at the end (fol. 110): الفقير لما شرع في شرح هذا الكتاب وامعن النظر فيه وشهد لطائف اسراره ودقائق معانيه ازاد اعتقاده في حقه بانكشاف حقائقه وخوافيه لكن النسخ كانت مختلفة والفاظها متباينة يتبين من بعضها محض الخطأ والتحريف ويتم امر بعضها فيورث الشك والحيرة بين التصحيح والتصحيح حتى ساق اليه القدر الكاشف عن عناية القديم في حق الطالب الصادق في قصد الطريق القويم نسخة مصححة مقررة على الشيخ قدس الله روحه موشحة باجازة مكتوبة بخطه الشريف في تاريخ سنة خمس وسبعين واربعمائة فصحت بها المتن وشرحته منشرح الصدر مجموع القلب على يقين من قولى وبينة من ربي ورايتها كرامة من الشيخ واذنا في الشرح الخ.

The original copy had been written by Ahmad b. Muḥammad b. Muḥammad Shīrāzī, in Safar, 738, and collated with the author's own copy. The present copy, which was transcribed by a sailor (رجل من), is legibly written, with vowel-points, and belongs to the end of the eleventh century. It has been revised, and furnished with some notes, by the owner, Zain b. 'Abdallâh Muḥaibil.

Cat. 225, ix.

## 601.

B 399A. Size  $7\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 20. About thirty lines in a page.

كتاب منهج المريدين الى شرح منازل السائرين

An abridgment of the preceding work. As this is evidently the author's own copy, and as it is written

in the same hand as no. 679, the author appears to be 'ALAWI B. 'ABDALLAH بروم, who flourished in the earlier part of the twelfth century.

He says in his preface : الحمد لله الذى مَدَّ ظِلَّ كَرَمِهِ : مَدًّا واسعا على العباد . . . اما بعد فانى لما رايت كتاب منازل السائرين للعارف بالله قدوة اوليا الله عبد الله بن محمد الانصارى الهروى الشافعى قدس الله سره ونور ضريحه مع شرحه للامام العالم الربانى القاشانى (sic) حاويين لمقامات سائرين الى حضرة سيد السادات لكن كان فيهما التطويل الذى لا يناسب حال مريدى هذا الزمان وسالكى طريقى الحبيب المنان اردت ان الخصهما مع وفور المرام لزيادة ما يناسب من الكلام بالطف الالفاظ الخ.

The text and commentary are marked with م and ش respectively. Corrections and additions by the author are on the margin.

The greater part of the MS. is wanting ; it terminates now in باب الرياضة (= fol. 19 of the preceding no.). There is a defect after fol. 18.

## 602.

B 377. Size 10½ in. by 6 in. ; foll. 318. Nineteen lines in a page.

The first part (ربع العبادات) of Abu Hāmid Muhammad b. Muhammad GHAZZĀLĪ's (d. A.H. 505) celebrated work on Ethics, احيا علوم الدين. See H. Kh. i. 180 sqq. ; Hitzig in Zeitschr. d. Deutsch. morgenl. Ges. vii. 172 sqq. ; Gosche in Abh. d. K. Akad. Berlin, 1858, p. 253 sqq., etc. This work has been printed at Cairo, A.H. 1278, and at Lakhnau, A.H. 1281.

Well written, of the eleventh century.

## 603.

B 378. Uniform with the preceding no. ; foll. 385.

The second part (ربع العبادات) of the *Ihyd.*

Clearly writton. In the colophons of the single books, the copyist, who does not give his name, prays invariably for his son, "Shaikh 'Abdallah, who died a martyr." Some marginal notes. Injured by insects towards the end. A list of the contents of the ten books belonging to this part is on the fly-leaf.

## 604.

B 379. Uniform with the preceding nos. ; foll. 417.

The third part (ربع المهلكات) of the same work.

Written like the first part (no. 602). Some corrections on the margin. The first fol. injured.

## 605.

B 380. Uniform with the preceding nos. ; foll. 558.

The fourth part (ربع المنجيات) of the same work.

Mostly written like the preceding MS. Some corrections on the margin. A few leaves missing at the end. Both the beginning and end injured.

These four volumes form one complete copy ; the first three of them bear the same seal, which is, however, now illegible.

Cat. 230, i.

## 606.

B 381. Size 10½ in. by 6½ in. ; foll. 207. At first twenty-three, afterwards mostly twenty-five lines in a page.

The first part (ربع العبادات) of the *Ihyd.*, consisting of two separate volumes. The first, which concludes (fol. 163) with Book viii. (كتاب آداب تلاوة القرآن), is written in a clear steady hand, though without any vowel-points, of the ninth century. Only foll. 1-68 have been supplied at a modern date.

The second volume, which begins (fol. 164v.) with كتاب الاذكار والدعوات, is older than the first, and may belong to the eighth or even the seventh century. It is written in a bold hand, often with vowel-points, and has occasional emendations. The end is slightly injured by insects.

This MS. was once the property of 'Abd al-bāki b. Husain Husaini.

## 607.

2145. Size 11 in. by 6 in. ; foll. 250. Twenty-seven lines in a page.

The first part (ربع العبادات) of the same work.

Well written. Completed on Thursday, 11th Dhu'l-hijjah, 1098, by Molla Abu'l-fath b. Shaikh Yūnus. Ornamented. Worm-eaten, and sometimes injured in mending.

[College of Fort William.]

## 608.

749. Size 11½ in. by 7 in.; foll. 439. Thirty-three lines in a page.

The first half, or the first two parts (ربع), of the *Ihyā*, slightly imperfect at the end.

Plainly written on European paper, with frequent vowel-points. Ornamented. Revised and emended by different hands. Of the twelfth century.

## 609.

2021. Size 12¾ in. by 8 in.; foll. 297. Thirty-one lines in a page.

The second and third parts (ربع) of the same work.

Very neatly written, richly ornamented and gilt. Of the eleventh century. The date, A.H. 952, which is given at the end, evidently belongs to the original copy. Slightly injured by insects. Fol. 295 should be placed after 288.

[College of Fort William, 1825.]

## 610.

2046. Size 10½ in. by 6½ in.; foll. 378. Generally twenty-nine lines in a page.

The third and fourth parts of the same work.

Closely written, by Sa'd Allah, the son of Molla Shnikh Ahmad, a resident of Tattah (تته, in Sindh), who completed the fourth part on Saturday, 23rd Dhu'l-hijjah, 1111. Foll. 1-22 are written in a different hand. The rubrics are omitted in the latter portion of the third part. Coloured lines round the pages. A list of contents on the fly-leaf.

Seal of Nusrat Jang.

[College of Fort William, 1825.]

## 611.

B 455. Size 10 in. by 6 in.; foll. 36. Twenty-five lines in a page.

An anonymous Commentary on select passages of the *Ihyā*, containing explanations of difficult words, and criticisms on traditions quoted in this work. In the latter the author chiefly follows 'Irdkī (d. A.H. 806). He terms Shumamī (d. A.H. 872), whose glosses on the *Shifā* he quotes on fol. 1v., شيخ شيوخنا.

<sup>1</sup> H. Kh. iv. 69.

This MS. comprises only the commentary on the second part. It begins: الربع الثاني كتاب آداب الاكل الماء الفرات هو العذب جدًا اى المحلو جدًا and ends abruptly.

Well written. The upper part of the last fol. is torn away.

Inscribed: هذا كتاب كلمات غزالي در علم وعظ  
of. Cat. 230, ix.

## 612.

B 382. Size 10 in. by 5¾ in.; foll. 15. About twenty lines in a page.

كتاب الرسالة اللدنية للامام حجة الاسلام محمد بن محمد بن محمد الغزالي الطوسي الخ.

A short treatise of GHAZZĀLĪ (d. A.H. 505), in which he claims for Sūfism (العلم الغيبي اللدني) the name of a science (علم). He also gives a general classification of the Muhammadan sciences. Cf. H. Kh. iii. 436, who gives an abstract of the preface.

The author says in conclusion: وشرائط التفكير نحصر في رسالة اخرى . . . . والآن نختم هذه الرسالة فان في هذه الكلمات كفاية لاهلها ومن لم يجعل الله له نوراً فما له من نور والله ولي التوفيق وعليه التكلان.

Written in a large plain hand, by order of Saiyid 'Abdallah b. 'Alawī al-Haddād. Revised.

An unfinished notice of Khalīl b. Ahmad, and some poetry, are on the last page.

The birth-days of two sons of Saiyid 'Omar فقيه are noted on the title-page; viz., 'Aidārūs, born on 29th Ramaḍān, 1067, and Shaikh, born on 3rd Dhu'l-hijjah, 1069.

Cat. 232, xviii.

## 613.

B 228. Size 7¾ in. by 6¾ in.; foll. 40. Fifteen lines in a page.

كتاب مشكاة الانوار ومصفاة الاسرار تاليف الشيخ الامام ابي حامد محمد بن محمد بن محمد بن احمد الغزالي

A treatise on Mystical Theology, by GHAZZĀLĪ. See regarding it, H. Kh. v. 558; Cat. Bodl. ii. 567; Gosche in Abh. d. K. Akad. Berlin, 1858, p. 263.

Inelegantly written, with vowel-points, rather incorrect. It was revised by الشيخ الصالح الصوفي الزين, ابن الصديق المرجاني, on 1st Rabi' I., 1013, and it was collated subsequently with the original copy (الاصل) and another MS. Hence numerous corrections on the margin.

The last page is filled with a rather illegible gloss on a passage of this work. Begins: ملخص كلامه رحمه الله تعالى ان العين اولى باسم النور.

Signature of 'Abd al-rahmân b. al-'Aidârûs Husainî on the title-page.

## 614.

B 393A. Size 8½ in. by 6 in.; foll. 32. Seventeen lines in a page.

Another copy of the preceding work, imperfect at the end.

Plainly written, on European paper, of the twelfth century.

## 615.

2529. Size 11½ in. by 8 in.; foll. 105. Nine lines in a page.

The Arabic version of GHAZZÂLÎ's نصيحة الملوك, or Advice to Kings. See Cat. Bodl. ii. 99, and H. Kh. vi. 352 sq. According to the latter, the work is entitled التبر المسبوك. The name of the translator is not known. The Persian original, which was dedicated to the Saljûk Sultân Muḥammad b. Malikshâh, is lost.

Written in a large hand, with vowel-points. The greater part of the text is accompanied by a Javanese translation, written in the Arabic character.

The rest of the volume contains tracts in Javanese, written in the Arabic character.

## 616.

1365. Size 7½ in. by 5 in.; foll. 94. Fifteen lines in a page.

هذه رسالة ميمونة المسمى بفتوحات الغيب كلام محمى الدين سيد عبد القادر جيلانى الخ.

فتوح 'ABD AL-ḤÂDIR JILÎ's (or JILÂNÎ, d. A.H. 561) الغيب, or Rules of Asceticism, handed down by his

son, Sharaf al-dîn 'Isa. Cf. H. Kh. iv. 386, and Cat. Lugd. iv. 317.

Beginning: قال والذى الامام الاوحد المؤيد امام الائمة محمى الدين سيد الطوائف ابو محمد عبد القادر ابن ابي صالح بن عبد الله الجميلى قدس الله روحه ونور ضروحه الحمد لله رب العالمين اول الخ.

The above title occurs in a passage of the preface, which runs as follows (fol. 3): فمن جملة ما امكن من تعبيرها اللسان واطهارها الكلام وكتبها البنان وتفسيرها البيان كلمات برزت وظهرت لى من فتوح الغيب الخ.

قال رضى الله عنه وارضاه (عنا).<sup>1</sup>

Well written, with marginal and interlinear notes. Ornamented and gilt. Colophon: فقير حقير كاتب الحروف عبد الرحيم بن سيد حسين عماد شرارى (شيرازى) غفر الله له. [Tippu.]

## 617.

1447. Size 10 in. by 6 in.; foll. 358. Eighteen lines in a page.

كتاب غنية الطالبين تصنيف سلطان الاولياء برهان الاصفياء سيد محمى الدين عبد القادر الجيلانى قدس الله تعالى سره العزيز.

A large work on Religious Duties, by 'ABD AL-ḤÂDIR JILÂNÎ.

This work comprises also theological matter, treats at great length of the properties of the single months and days of the week (ذكر فضائل الشهور والايام) and of prayer, and concludes with rules of asceticism, آداب المريدين. It is merely mentioned in H. Kh. iv. 338. Cf. Stewart's Catal. 149.

Begins: الحمد لله الذى بتحميده يستفتح كل كتاب. اما بعد فقد اتى على بعض اصحابى وشدد فى الخطاب فى تصنيف هذا الكتاب لحسن ظنه فى الاصابة للصواب.... فلما رايت

<sup>1</sup> The last word is only added in the earlier instances.

صدق رغبته في معرفة الآداب الشرعية من الفرائض والاركان والسنن والنيات ومعرفة الصانع عز وجل بالآيات والعلامات ثم الاتعاظ بمواعظ القرآن والالفاظ النبوية في مجالس نذكرها (fol. 8) ومعرفة اخلاق الصالحين نستمد بها في اثناء الكتاب ليكون عوناً له على سلوك طريق الله عز وجل وامتنال اوامره وانتهاء نواهيه<sup>1</sup> ووجدت له نية صادقة صدرت من فتوح الغيب في اجابته فاجبته الى ذلك الخ.

Plainly written. Completed on Saturday, 17th Dhu'l-ka'dah, 1169, at Muhammadpur-Arkât (بلدة دار) في النور محمد پور المعروف بركات. Prefixed is a detailed list of contents (foll. 1-6). An interlinear Persian version is added to a few passages.

Seal of 'Abd al-wahhâb Khân (Nusrat Jang). In the original binding of Tippu's library.

[Tippu.]

618.

B 117. Size 9 in. by 5 in.; foll. 347. Twenty-three lines in a page.

Another copy of the preceding work.

Plainly written. The colophon begins as follows (fol. 347r.): فرغ من كتابته بحمد الله وتوفيقه العبد : (sic) محمى الدين القادري بن احمد كروه را جى الى محمى الدين القادري بن احمد كروه كاري في سنة بعد الف من هجرة النبوة.

Cat. 230 (Vaz), xiii.

619.

2050. Size 9½ in. by 6 in.; foll. 374. Fifteen lines in a page.

A collection of Sermons of 'ABD AL-KÂDIR GILÂNÎ.

These sermons were held by him in the years 545 and 546, partly in the Academy (المدرسة), and partly in the dwelling-house of the Sûfis (الرباط), at Baghdâd. They are followed here by other sayings of 'Abd al-kâdir, which conclude with an account of his death. As appears from the latter, this collection was made by a person who was acquainted with the sons of 'Abd al-kâdir. It is called in this and the following MSS., ملفوظ. It

seems to be identical with the *جلا الخاطر* mentioned in H. Kh. ii. 605 sq., though the two dates do not agree. The sermons are here not in the chronological order. Cf. Stewart's Cat. 46.

Begins: نسب سيد اولياء الله عز وجل الشيخ ابي محمد محمى الملة والشرعة والطريقة والحقيقة والدين السيد عبد القادر رضى الله عنه وارضاه ولا حرمنا من بركاته بن ابي صالح موسى جتنكى دوست بن عبد الله الجبلى بن محمى الزاهد بن محمد بن داؤد بن موسى الثانى بن عبد الله الثانى بن موسى الجون بن عبد الله المحض بن الحسن (المثنى بن الحسن) بن على بن ابي طالب كرم الله وجهه رضى الله تعالى عنهم اجمعين قال الشيخ ابو محمد محمى الدين عبد القادر رضى الله عنه... بكرة يوم الاحد بالرباط ثالث شوال (fol. 2) سنة خمس واربعين وخمسمائة الاعتراض على الحق عز وجل عند نزول الاقدار موت الدين موت التوحيد موت التوكل والاخلاص الخ.

The last sermon is dated Friday, the last of Rajab, 546.

The appendix begins (fol. 288v.): بسم الله الرحمن الرحيم من كلام الامام العارف محمى الدين ابي محمد عبد القادر بن ابي صالح الجبلى في مجالس وعظه من غير تثبت بل مما فتحه الله عليه وتلقفه (fol. 289) عنه اصحابه رضى الله عنه وعنه واعاد من بركته وبركتهم لما مات على بن الفضيل بن عياض الخ.

Well written, with all the vowels. Ornamented and gilt. On the margin are numerous notes, amongst them constant indications of the contents of the text, which begin . . . في بيان, and are written in red. An index to these, and also extracts from the *عوارف المعارف*, and from other works, are written on the fly-leaves.

Seal and signature of Faiq 'Alî Khân, dated A.H. 1191. Seal of Muhammad Khîr Khân.

[College of Fort William, 1825.]

<sup>1</sup> This passage gives a fair outline of the contents of the work.

<sup>1</sup> Added on the margin.

## 620.

1631. Size 8½ in. by 4½ in.; foll. 320. Fifteen lines in a page.

Another copy of the preceding work.

Well written, with many vowel-points. The sermons are here inscribed *مجلس*, and numbered (60). Frequent indications of the contents, and notes of striking passages, are on the margin. Numerous passages in the latter portion are marked with red lines. Fol. 317 should stand after 319.

This copy was made for Jamāl 'Alī, who collated it subsequently.

Seal of Naṣīr al-daulah Nuṣrat Jang.

[Tippu.]

## 621.

2243. Size 12 in. by 7½ in.; foll. 365. Twelve lines in a page.

An elegant copy of the same work, well written in a bold hand. Ornamented and gilt.

It is stated in the long colophon, that this copy was made for 'Abd al-ḥamīd Khān Miyānah, son of Nawwāb 'Abd al-nabī Khān, by Saiyid Muḥammad b. Muḥammad Riḍa Bahārī, at Sidhaut (در قلعه سدهوت). Date, Tuesday, 23rd Dhu'l-hijjah, 1183.

[College of Fort William.]

## 622.

B 464. Size 10½ in. by 7½ in.; foll. 45. Twenty-five lines in a page.

A collection of various short Essays on Sūfism, by 'ABD AL-ḤADIR GILĀNĪ, concluding with a biographical notice. The name of the compiler is not mentioned.

Well written, but imperfect both at the beginning and end. The first words are *وقف عليه*. The essays are introduced by the words *وقال رحمه*.

Foll. 43-45. Another fragment, written in the same hand, containing notices of eminent Shaikhs and theologians.

## 623.

B 80. Size 10½ in. by 5½ in.; foll. 288. Twenty-three lines in a page.

A work on Morals, called *خلاصة المحقائق*, by Abu'l-Kāsim MAḤMŪD b. Aḥmad b. Abu'l-Ḥasan FĀRIYĀNĪ (d. A.H. 607). See H. Kh. iii. 128, who, however, calls the author always Fārābī ('Imād al-dīn). Cf. Bibl. Sprenger. 829.

The author states that after two earlier compositions, viz. *خلاصة المقامات* and *مصباح الجنان* and *مفتاح الجنان*, he compiled the present work from more than seventy books, by order of a prince named Bur-hān al-dīn. *ملقطا من نيف وسبعين صحيفة مما صنف في اعلا معالم الدين*, *واسنى مراسم اليقين*, *وذلك لخزانة كتب العالي مجلس مولانا وسيدنا صدر صدر العالم*, *اكرم بنى آدم*, *برهان الملة والدين*, *سيف الاسلام والمسلمين*, *ولد الملوك والسلطين الخ*.

A list of the fifty chapters of the work is inserted after the preface. They treat of faith, religious duties, ethics and Sūfism, and also of death and the resurrection, of the Prophet, the Koran, and the Tradition, etc. As is stated at the end of this list, each section (فصل) of a chapter is arranged so as to contain: 1. Definitions (حدود); 2. Traditions (الآثار); 3. Sentences (مواعظ ونكات واشارات وحكايات).

At the end (fol. 287) the author gives an alphabetical list of the books which he used in compiling his work. They are:²

1. *الاحقاق*, by Nāṣir al-dīn Abu'l-Kāsim b. Yūsuf;
2. Ghazzālī's *احياء علوم الدين*; 3. *الاستقامة*, by Abu'l-Ḥasan b. 'Alī Mu'addib; 4. *الاداب الروحانية*, by al-Ḥusain b. al-Faḍl Sarakha; 5. *الاقتناع*, by Kāḍī Abu'l-Faḍl Muḥammad . . Marwazī; 6. *الانوار*, by Abu Bakr . . . Samarkandī; 7. *ابحاز البيان*, by Abu'l-Kāsim . . Nisābūrī; 8. *بساتين المذكرين*, by Abu Naṣr . . Ḥad-dādī; 9. *البستان*, by Abu'l-Laith Samarkandī; 10.

¹ This MS. has *خلاصة المحقائق*.

² Several errors of the MS., which are not mentioned here, have been corrected according to H. Kh. and the following MS.

المذكرين، بيت مال المذكرين، by Muḥammad b. al-Ḥussain b. 'Anbasah (sic) Būzjānī; 11. Kuabairī's التخبير; 12. الثمار، by Naṣrān b. Naṣr (sic); 13. تاج المذكرين، by Ḥabū Maṣṣūr al-Muṣaffar b. al-Ḥasan Fāriā; 14. ثواب الاخبار، by Rukn al-dīn . . Shabidī (sic); 15. Bukhārī's الجامع الصحيح; 16. جزء الاعمال، by Ibrāhīm . . Harawī; 17. جمل الغرائب، by Bayān al-ḥakīk; 18. Nasafī's الجمل الماثورة; 19. جوامع . . . Nisābūrī; 20. الجواهر، by Abu Isḥāq Ibrāhīm b. Muḥammad Maṣṣūt; 21. الحداثئ، by al-Ḥasan . . Nisābūrī; 22. حسن الحقائق، by Muḥammad b. Zaid Baghdādī; 23. حلية الاوليا، by Abu Nu'aim Isfahānī; 24. خلق الانسان، by Bayān al-ḥakīk (see 17.); 25. The author's own خلاصة المقامات (see above); 26. الدرر، by Abu Ḥamad 'Isa b. al-Ḥusain Nasafī; 27. درجات الدعوات، by Ima'āl b. Ibrāhīm al-qumtadzi; 28. دلائل النبوة، by Mustaghfirī Nasafī; 29. ذكر الصالحين، by 'Abd al-raḥmān . . Bukhārī; 30. ربيع الابرار، by 'Abdallāh b. al-Mubārak Samrawazī; 31. الرسالة، by 'Abdallāh b. al-Mubārak Samrawazī; 32. روضة العلماء، by 'Abdallāh b. al-Mubārak Samrawazī; 33. الرقائق، by 'Abdallāh b. al-Mubārak Samrawazī; 34. روضة العلماء، by 'Abdallāh b. al-Mubārak Samrawazī; 35. زاد المتقين، by Naṣir al-dīn Samarḳandī; 36. زاد الزهاد، by Muḥammad b. Abu Ḥafṣ Bukhārī; 37. كتاب السالكين، by Yūsuf . . al-sunūy; 38. سر السرور، by Mu'īn al-dīn . . Nisābūrī; 39. The author's own سلك الجواهر ونشر; 40. السنن، by Abu Dā'ūd Sajastānī; 41. شرف الفقر، by al-shaykh al-lam'ī al-kāshgīrī; 42. شعار الصالحين، by 'Abd al-malik b. Abu 'Othmān; 43. شمائل النبوة، by 'Abd al-malik b. Abu 'Othmān; 44. شهاب الاخبار، by Kūḍā'ī; 45. الصالحون، by al-Faql b. Salamah; 46. طبقات اهل التصوف، by 'Abd al-rahmān Sulamī; 47. عزة العزلة، by 'Abd al-karīm Sam'ānī; 48. عنوان (عيون) الاخبار، by Ibn Kūtaibah; 49. عيون المجالس، by Tāhir Haddādī; 50. الغاية لاهل، by Tāhir Haddādī; 51. عيون المجالس، by Tāhir Haddādī; 52. الغاية لاهل، by Tāhir Haddādī; 53. عيون المجالس، by Tāhir Haddādī; 54. الغاية لاهل، by Tāhir Haddādī; 55. عيون المجالس، by Tāhir Haddādī; 56. الغاية لاهل، by Tāhir Haddādī; 57. عيون المجالس، by Tāhir Haddādī; 58. الغاية لاهل، by Tāhir Haddādī; 59. عيون المجالس، by Tāhir Haddādī; 60. الغاية لاهل، by Tāhir Haddādī; 61. عيون المجالس، by Tāhir Haddādī; 62. الغاية لاهل، by Tāhir Haddādī; 63. عيون المجالس، by Tāhir Haddādī; 64. الغاية لاهل، by Tāhir Haddādī; 65. عيون المجالس، by Tāhir Haddādī; 66. الغاية لاهل، by Tāhir Haddādī; 67. عيون المجالس، by Tāhir Haddādī; 68. الغاية لاهل، by Tāhir Haddādī; 69. عيون المجالس، by Tāhir Haddādī; 70. الغاية لاهل، by Tāhir Haddādī; 71. عيون المجالس، by Tāhir Haddādī; 72. الغاية لاهل، by Tāhir Haddādī; 73. عيون المجالس، by Tāhir Haddādī; 74. الغاية لاهل، by Tāhir Haddādī; 75. عيون المجالس، by Tāhir Haddādī; 76. الغاية لاهل، by Tāhir Haddādī; 77. عيون المجالس، by Tāhir Haddādī; 78. الغاية لاهل، by Tāhir Haddādī; 79. عيون المجالس، by Tāhir Haddādī; 80. الغاية لاهل، by Tāhir Haddādī; 81. عيون المجالس، by Tāhir Haddādī; 82. الغاية لاهل، by Tāhir Haddādī; 83. عيون المجالس، by Tāhir Haddādī; 84. الغاية لاهل، by Tāhir Haddādī; 85. عيون المجالس، by Tāhir Haddādī; 86. الغاية لاهل، by Tāhir Haddādī; 87. عيون المجالس، by Tāhir Haddādī; 88. الغاية لاهل، by Tāhir Haddādī; 89. عيون المجالس، by Tāhir Haddādī; 90. الغاية لاهل، by Tāhir Haddādī; 91. عيون المجالس، by Tāhir Haddādī; 92. الغاية لاهل، by Tāhir Haddādī; 93. عيون المجالس، by Tāhir Haddādī; 94. الغاية لاهل، by Tāhir Haddādī; 95. عيون المجالس، by Tāhir Haddādī; 96. الغاية لاهل، by Tāhir Haddādī; 97. عيون المجالس، by Tāhir Haddādī; 98. الغاية لاهل، by Tāhir Haddādī; 99. عيون المجالس، by Tāhir Haddādī; 100. الغاية لاهل، by Tāhir Haddādī; 101. عيون المجالس، by Tāhir Haddādī; 102. الغاية لاهل، by Tāhir Haddādī; 103. عيون المجالس، by Tāhir Haddādī; 104. الغاية لاهل، by Tāhir Haddādī; 105. عيون المجالس، by Tāhir Haddādī; 106. الغاية لاهل، by Tāhir Haddādī; 107. عيون المجالس، by Tāhir Haddādī; 108. الغاية لاهل، by Tāhir Haddādī; 109. عيون المجالس، by Tāhir Haddādī; 110. الغاية لاهل، by Tāhir Haddādī; 111. عيون المجالس، by Tāhir Haddādī; 112. الغاية لاهل، by Tāhir Haddādī; 113. عيون المجالس، by Tāhir Haddādī; 114. الغاية لاهل، by Tāhir Haddādī; 115. عيون المجالس، by Tāhir Haddādī; 116. الغاية لاهل، by Tāhir Haddādī; 117. عيون المجالس، by Tāhir Haddādī; 118. الغاية لاهل، by Tāhir Haddādī; 119. عيون المجالس، by Tāhir Haddādī; 120. الغاية لاهل، by Tāhir Haddādī; 121. عيون المجالس، by Tāhir Haddādī; 122. الغاية لاهل، by Tāhir Haddādī; 123. عيون المجالس، by Tāhir Haddādī; 124. الغاية لاهل، by Tāhir Haddādī; 125. عيون المجالس، by Tāhir Haddādī; 126. الغاية لاهل، by Tāhir Haddādī; 127. عيون المجالس، by Tāhir Haddādī; 128. الغاية لاهل، by Tāhir Haddādī; 129. عيون المجالس، by Tāhir Haddādī; 130. الغاية لاهل، by Tāhir Haddādī; 131. عيون المجالس، by Tāhir Haddādī; 132. الغاية لاهل، by Tāhir Haddādī; 133. عيون المجالس، by Tāhir Haddādī; 134. الغاية لاهل، by Tāhir Haddādī; 135. عيون المجالس، by Tāhir Haddādī; 136. الغاية لاهل، by Tāhir Haddādī; 137. عيون المجالس، by Tāhir Haddādī; 138. الغاية لاهل، by Tāhir Haddādī; 139. عيون المجالس، by Tāhir Haddādī; 140. الغاية لاهل، by Tāhir Haddādī; 141. عيون المجالس، by Tāhir Haddādī; 142. الغاية لاهل، by Tāhir Haddādī; 143. عيون المجالس، by Tāhir Haddādī; 144. الغاية لاهل، by Tāhir Haddādī; 145. عيون المجالس، by Tāhir Haddādī; 146. الغاية لاهل، by Tāhir Haddādī; 147. عيون المجالس، by Tāhir Haddādī; 148. الغاية لاهل، by Tāhir Haddādī; 149. عيون المجالس، by Tāhir Haddādī; 150. الغاية لاهل، by Tāhir Haddādī; 151. عيون المجالس، by Tāhir Haddādī; 152. الغاية لاهل، by Tāhir Haddādī; 153. عيون المجالس، by Tāhir Haddādī; 154. الغاية لاهل، by Tāhir Haddādī; 155. عيون المجالس، by Tāhir Haddādī; 156. الغاية لاهل، by Tāhir Haddādī; 157. عيون المجالس، by Tāhir Haddādī; 158. الغاية لاهل، by Tāhir Haddādī; 159. عيون المجالس، by Tāhir Haddādī; 160. الغاية لاهل، by Tāhir Haddādī; 161. عيون المجالس، by Tāhir Haddādī; 162. الغاية لاهل، by Tāhir Haddādī; 163. عيون المجالس، by Tāhir Haddādī; 164. الغاية لاهل، by Tāhir Haddādī; 165. عيون المجالس، by Tāhir Haddādī; 166. الغاية لاهل، by Tāhir Haddādī; 167. عيون المجالس، by Tāhir Haddādī; 168. الغاية لاهل، by Tāhir Haddādī; 169. عيون المجالس، by Tāhir Haddādī; 170. الغاية لاهل، by Tāhir Haddādī; 171. عيون المجالس، by Tāhir Haddādī; 172. الغاية لاهل، by Tāhir Haddādī; 173. عيون المجالس، by Tāhir Haddādī; 174. الغاية لاهل، by Tāhir Haddādī; 175. عيون المجالس، by Tāhir Haddādī; 176. الغاية لاهل، by Tāhir Haddādī; 177. عيون المجالس، by Tāhir Haddādī; 178. الغاية لاهل، by Tāhir Haddādī; 179. عيون المجالس، by Tāhir Haddādī; 180. الغاية لاهل، by Tāhir Haddādī; 181. عيون المجالس، by Tāhir Haddādī; 182. الغاية لاهل، by Tāhir Haddādī; 183. عيون المجالس، by Tāhir Haddādī; 184. الغاية لاهل، by Tāhir Haddādī; 185. عيون المجالس، by Tāhir Haddādī; 186. الغاية لاهل، by Tāhir Haddādī; 187. عيون المجالس، by Tāhir Haddādī; 188. الغاية لاهل، by Tāhir Haddādī; 189. عيون المجالس، by Tāhir Haddādī; 190. الغاية لاهل، by Tāhir Haddādī; 191. عيون المجالس، by Tāhir Haddādī; 192. الغاية لاهل، by Tāhir Haddādī; 193. عيون المجالس، by Tāhir Haddādī; 194. الغاية لاهل، by Tāhir Haddādī; 195. عيون المجالس، by Tāhir Haddādī; 196. الغاية لاهل، by Tāhir Haddādī; 197. عيون المجالس، by Tāhir Haddādī; 198. الغاية لاهل، by Tāhir Haddādī; 199. عيون المجالس، by Tāhir Haddādī; 200. الغاية لاهل، by Tāhir Haddādī; 201. عيون المجالس، by Tāhir Haddādī; 202. الغاية لاهل، by Tāhir Haddādī; 203. عيون المجالس، by Tāhir Haddādī; 204. الغاية لاهل، by Tāhir Haddādī; 205. عيون المجالس، by Tāhir Haddādī; 206. الغاية لاهل، by Tāhir Haddādī; 207. عيون المجالس، by Tāhir Haddādī; 208. الغاية لاهل، by Tāhir Haddādī; 209. عيون المجالس، by Tāhir Haddādī; 210. الغاية لاهل، by Tāhir Haddādī; 211. عيون المجالس، by Tāhir Haddādī; 212. الغاية لاهل، by Tāhir Haddādī; 213. عيون المجالس،

النهاية، by Sahl . . Tustarī; 54. غريب الحديث، by  
 Ibn al-Sallām; 55. كتاب القبرين (الغريبين)، by Abu  
 'Ubad Harawī; 56. فردوس الاخبار، by Shīrīyah b.  
 Shahrūdār Hamadānī; 57. فضائل الاوقات، by 'Abd al-  
 jabbār Baihaqī; 58. القند، by Nasafī; 59. الكشف  
 والبيان، by Aḥmad Tha'ālibī (aic); 60. اللطائف، by  
 Kūshairī; 61. اللؤلؤيات، by Abu Muṭī' Maḥbūl Nasafī;  
 62. اللوامع، by Abu Sa'īd 'Abd al-malik b. Abu 'Oth-  
 mān; 63. مزلق العزلة، by Diyā al-dīn Bisṭāmī; 64.  
 المسند، by al-Ḥaitham b. Kulaib Shāshī; 65. Baghawī's  
 المصابيح، by Ma'rifat al-ṣabāḥ; 66. معرفة الصحابة،  
 مقامات، by Muḥammad . . Farḡhānī; 68. مغتنيه الاقبال،  
 by Abu 'Abd al-rahmān Sulamī; 69. التنف، by  
 Abu Bakr Wāsiṭī; 70. النجاح في شرح الصحاح، by  
 Nasafī; 71. النور، by Abu Yazīd Bisṭāmī; 72. الوسيط  
 في التفسير، by Wāḥidī; 73. هداية الصديق، by Mu-  
 ḥammad . . Farḡhānī; 74. اليواقيت، by Aḥmad . .  
 Sarakhsī.

This list has been used by H. Kh., who occasionally also mentions the صاحب الخلاصة as his authority.

The author concludes with nine verses (rather incorrect in this MS.), in which he gives the date of his work, as mentioned by H. Kh., namely, A.H. 597. They begin :

بحمد الله في عقد العلائق \* نظمنا عقد خالصة الحقائق  
بعام قد منست صاد وزاً وثا من طعن مختار الخلائق.

In the following verses he praises a prince of Samarkand, apparently the same whom he mentioned in the preface. His name was Ibrâhîm (سمى خليل خلاق). (الرايا).

There is added a general *Iḡsah* of the author for the present work.

Nestly written. Dated Sha'bân, 984. An ornament at the beginning. Gold lines round several pages. Injured by insects.

Cat. 230, iii.

**624.**

433. Size  $9\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 423. Twenty-three lines in a page.

Another copy of the preceding work.



Well written by 'Abd al-rahmān, son of Shaikh Nazar Muḥammad. Emendations, and some extracts from other works, are on the margin. The concluding verses are incomplete.

The first two foll. are supplied by a later hand. Foll. 296 and 297 should be transposed.

[(Walker) Guikwar.]

### 625.

B 90. Size 9½ in. by 5½ in.; foll. 232. Twenty-one and twenty-three lines in a page.

كتاب عوارف المعارف لشيخنا سلطان المحققين  
شهاب الحق والدين أبو حفص عمر بن محمد بن عبد  
الله السهروردي الخ.

A system of Sūfism, by Shihāb al-dīn Abu Ḥafṣ 'Omar b. Muḥammad SUHRAWARDĪ (d. A.H. 632). See H. Kh. iv. 275 sq., and Flügel, Hdss. Wien, iii. 329 sqq.

Plainly written. Dated Rabī' II., 1077. Emended. The beginning in a different hand. A defect after fol. 148. Worm-eaten at the end.

At the end is the signature of Saiyid Zain b. 'Abdallāh Muḥaibīl, who also wrote the above title. It is followed by some statements regarding the author of this work. He was born in Rajab, 539, went to Baghdād A.H. 555, adopted the ascetic life A.H. 556, and died on Wednesday, 1st Muḥarram, 632.

Cat. 230 (Vaz), ii.

### 626.

437. Size 9½ in. by 6 in.; foll. 254. Seventeen lines in a page.

ترجمه عوارف المعارف در حقایق للشيخ  
الشيخ شهاب الدين سهروردي

Another copy of the preceding work, well written in Nasta'liq.

Seal of Anwar al-dīn Khān, dated A.H. 1145.

[Tippu.]

### 627.

B 91. Size 9 in. by 4½ in.; foll. 253. Seventeen lines in a page.

An imperfect copy of the same work, plainly written by Fath Muḥammad. Dated 14th Dhu'l-hijjah, sixth year of Muḥammad Shāh (=A.H. 1136).

The beginning is wanting. The first words are : عن الذات (from the preface). Slight defects after foll. 3, 5, 11, 27, 35, 37, and 68, a larger one after fol. 52, and a considerable lacuna after fol. 163.

### 628.

1378. Size 15½ in. by 10 in.; foll. 423. Twenty-three lines in a page.

Two fragments of the great work on Mystical Theology, الفتوحات المكية, by Ibn 'ARABĪ (Muḥyi al-dīn Muḥammad b. 'Alī Andalusī, d. A.H. 638). See, for a full account of this work, Flügel, Hdss. Wien, iii. 361. Cf. Fleischer, Catal. Sen. Lips. 490.

The first fragment (foll. 1-175) gives the beginning of the work as far as chapter 41. A blank at the beginning of fol. 40. A defect after fol. 65. Fol. 31 should be placed after 28.

The second fragment (fol. 176v.) begins with chapter 197, الباب السابع والتسعون ومائة في معرفة الزهاب, and ends in chapter 304.

Well written in a large hand, of the eleventh century. Cf. Stewart's Catal. 139.

[Tippu.]

### 629.

B 385. Size 10 in. by 6 in.; foll. 469. Twenty-nine lines in a page.

الربع الثاني من كتاب الفتوحات المكية  
للشيخ الاكبر محمد بن عربي الخ

The second quarter of the preceding work, from chapter 73 to chapter 275.

It comprises the following parts (جز') of another division of the work. Part VI. (foll. 1-112), or chapter 73. Part VII. (fol. 112), or chapters 74-176. Part VIII. (fol. 232), or chapters 177-197, and part of chapter 198. Part IX. (foll. 352-448), or the remainder of chapter 198, and chapters 199-269. Foll. 449-469 contain the beginning of Part X., or chap. 270.

Plainly written. Dated Thursday, 1st Jum. I., 1091. This copy was transcribed by Zain (b.) 'Abdallāh Muḥaibīl, who also collated it subsequently with a copy superior to that which he had had before him.

Cat. 232, ii.

## 630.

B 386, 387. Size 10 in. by 6 in.; foll. 696. Twenty-nine and thirty lines in a page.

The same work, from chapter 276 to chapter 557.

Written, like the preceding MS., by Zain b. 'Abdallah Muḩnabil. Dated Bijāpūr (من بلد بدجانور المعروفة من) (ارض الدكن), Monday, 10th Rabi' I., 1097. Revised. On foll. 428-430 are drawings, representing Paradise, Hell, etc. A blank on fol. 72 is intended for another drawing.

This volume was subsequently divided into two, which are described as the second and third parts (جزء) of the work. The latter begins with fol. 359. Both of them are injured at the beginning and end.

## 631.

B 388. Size 9½ in. by 5½ in.; foll. 396. Twenty-three lines in a page.

الجزء العاشر من الفتوحات المكية من  
تجزية عشرة اجزا

The concluding portion of the same work, from chapter 558 to chapter 560.

Plainly written by the same hand as the two preceding MSS., but at an earlier period. Chapter 558, which ends on fol. 144, is dated Sunday, 7th Jum. I., 1076, and the remainder was completed on 10th Dhu'l-hijjah, 1077. Revised.

The transcriber intended to add to this MS. an extract from the author's preface, but after writing a few lines relinquished his task.

## 632.

19. Size 11½ in. by 7½ in.; foll. 606. Twenty-nine lines in a page.

The second volume of الفتوحات المكية, from chapter 74 (الباب الرابع والسبعون في التوبة) to chapter 360.

Ends with the inscription of chapter 361: في معرفة منزل الاشتراك.

Plainly written, of the twelfth century. Coloured lines round the pages. Injured by insects.

[Hastings.]

## 633.

B 383. Size 8 in. by 5½ in.; foll. 360. Seventeen lines in a page.

The first portion of the same work, slightly imperfect at the commencement, and incomplete at the end.

Begins: مقيم وقد علم الولي. Ends in the middle of chapter 49.

Clearly written, on European paper, of the middle of the twelfth century.

## 634.

B 393n. Size 8½ in. by 6½ in.; foll. 64. Seventeen lines in a page.

The beginning of another volume of الفتوحات المكية, written like the preceding.

It begins with chapter 53, and ends in the middle of chapter 65. A defect after fol. 56.

## 635.

B 393c, 384. Size 8½ in. by 6½ in.; foll. 341. Seventeen lines in a page.

Two fragments of the same work, written like the two preceding MSS.

I. Foll. 1-79. The concluding portion of the second part, containing the end of chapter 69, on prayer.

Imperfect at the beginning. The first words are: زهد. تم الجزء الثاني من كتاب الفتوحات. في الدنيا (sic) الملكية. Dated Thursday, 13th Jum. II., 1144.

II. Foll. 80v.-341. A separate volume, comprising chapters 70, 71, and 72, which treat of alms, fasting, and pilgrimage. A lacuna on fol. 338.

## 636.

B 389, 390. Size 8½ in. by 6 in.; foll. 366. Twenty-three lines in a page.

Some fragments of the same work.

I. Foll. 1-86. From chapter 206 to the middle of chapter 265. Imperfect at the end.

II. Foll. 87v.-352. A separate volume, comprising from chapter 276 to part of chapter 337. Ends abruptly. Single leaves are missing after fol. 208 and 214.

III. Foll. 353-366. Chapter 178, unfinished.

III written, on European paper, of the middle of the twelfth century.

## 637.

B 393B. Size  $8\frac{1}{2}$  in. by 6 in.; foll. 437. Seventeen and eighteen lines in a page.

Another fragment of الفتوحات المكية, containing from chapter 351 to chapter 383.

Imperfect at the beginning. The first words are: مسئلة قد فشت. Ends (fol. 437r.) in the inscription of chapter 384.

Plainly written. The text of foll. 175-191 is repeated on the leaves next following, as far as fol. 207. It would appear that this copy was transcribed from no. 630.

Foll. 113-127, and also 380-382, are much injured. Defects after foll. 127 and 151.

## 638.

B 395. Size  $8\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 280. Seventeen lines in a page.

Another fragment of the same work, containing from chapter 384 to chapter 512.

Imperfect both at the beginning and end. The first words are: منازل العلوم. Written like the preceding MS.

## 639.

B 456. Size  $8\frac{3}{4}$  in. by  $4\frac{1}{2}$  in.; foll. 40. Twenty-one lines in a page.

(Foll. 1-8) the beginning, and (foll. 9-40) another fragment of chapter 69 of the same work, الباب التاسع والستون في معرفة اسرار الصلوة.

Plainly written, of the twelfth century.

## 640.

B 459. Size  $7\frac{1}{4}$  in. by  $4\frac{1}{2}$  in.; foll. 56. Eighteen, nineteen, and seventeen lines in a page.

Two fragments of the same work.

Foll. 1-48. From the end of chapter 126 to the middle of chapter 148.

Foll. 49-56. The end of chapter 168 and the commencement of chapter 169.

Plainly written, of the twelfth century.

The second fragment is erroneously inscribed رسالة مقامات العارفين.

## 641.

B 392. Size  $8\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 80. Twenty lines in a page.

A fragment of the same work, comprising chapter 177 and part of chapter 178.

Plainly written, with vowel-points.

## 642.

B 394. Size 9 in. by  $4\frac{1}{2}$  in.; foll. 265. Nineteen lines in a page.

I. Foll. 1-32, 33-40, 41-239. Different fragments of the same work, containing from chapter 198 to chapter 210.

Beginning: اذا نزل منزلا.

II. Foll. 266-265. Another fragment, containing chapters 296, 297, and 298.

Plainly written, of about A.H. 1100.

## 643.

B 393. Size 8 in. by  $5\frac{1}{2}$  in.; foll. 153. From fifteen to nineteen lines in a page.

Another fragment of the same work.

It begins near the end of chapter 328, and ends in the middle of chapter 349.

Plainly but inelegantly written, of the twelfth century. Slight defects after foll. 2 and 139.

## 644.

B 391. Size, partly  $7\frac{3}{4}$  in. by 4 in., and partly  $8\frac{3}{4}$  in. by  $4\frac{1}{2}$  in.; foll. 157. Mostly nineteen lines in a page.

Chapter 559 of the same work, imperfect both at the beginning and end.

Plainly written.

## 645.

1583. Size 9 in. by  $5\frac{1}{2}$  in.; foll. 278. Nine lines in a page.

IBN 'ARABI's mystic work, فصوص الحكم, with a Persian Commentary on the margin. See H. Kh. iv. 424, Flügel, Hdss. Wien, iii. 333 sqq., etc.

Begins: قال الشيخ الامام العالم الراشح الفرد المحققين (sio) محبى الملة الخ.

Well written, the text in Nasta'liq, with all the vowel-points added in red ink, and the commentary in Shikastah.

[Johnson.]

#### 646.

B 406. Size 13½ in. by 7 in.; foll. 44. Twenty-five lines in a page.

Another, incompletes, copy of the *فصوص الحكم*.

Well written, with vowel-points. The first fol. is wanting. Begins: *الحق تعالى لما سمع دعائي*. There is a defect after fol. 24, one leaf is missing after fol. 41, and the end is lost. The last few leaves are injured.

#### 647.

B 403. Size 8½ in. by 5½ in.; foll. 294. Nineteen lines in a page.

A Commentary (*ممزوج*) on the *فصوص الحكم*, by 'Abd al-rahmān b. Ahmad Jāmī (d. A.H. 898), the renowned poet, who completed it, according to the epilogue, A.H. 896. Cf. H. Kh. iv. 426.

Well written, the beginning in a different hand from the rest. Marginal notes. The colophon runs as follows: *وقد تشرف باتمام كتابة هذا الشرح الشريف العبد الفقير الحقير عبد الصمد ابن نیاز محمد ثمرقندی (sic) ثبته الله تعالى على منهج الصدق والسداد في العمل والقول والاعتقاد ونقله من نسخة المغفوري المرحومي اعني مولانا محمد شريف الحسيني ونقل كاتب هذه النسخة من الكتاب الذي كان بخط المصنف قدس الله سره وافاض علينا برة في اول شهر ذي الحجة*

*دستم بزير خاك جو خواهد شدن تباہ  
باری بیادکار بماند خطی سیاه.*

Defects after foll. 178, 184, and 262.

There precedes (foll. 1-3r.) the concluding portion of a mystic treatise by Ibn 'ARABī. It contains a table, which is much like that described in Flügel, Hdss. Wien, iii. 357 sq. The author says in conclusion: *فهذا اصل نشئ العالم وسببه الخ تم في اواخر جميد الآخر لسنة ست عشر*

*وتسمائة كتبه الفقير المذنب سعد الله ابن ملا محمد قلی البخاری سنة ۱۱۵۹.*

Fol. 3v. gives, as derived from Jāmī's autograph, the quatrain (*رباعي*) which he made on the birth of his second son, Safī al-dīn Muḥammad, A.H. 880:

*فرزند صفی دین محمد که جهان  
شد زنده باو چنانک تن زنده بجان  
چون شد بوجود او جهان فخر کنان  
شد سال ولادت وی از فخر عیان*

—the numerical value of the word *فخر* being 880. Then follows the chronogram, referring to the subsequent death of the boy, A.H. 881: *بقای حیات شما بادا*. Cf. Von Rosenzweig, Biographische Notizen über Mawlana Abdurrahman Daschani (Wien, 1840), p. 32 (d. 8). Cat. 231, vi. 2.

#### 648.

2049. Size 10 in. by 6 in.; foll. 212. Twenty-one lines in a page.

Another copy of Jāmī's Commentary on the *فصوص الحكم*.

Carelessly written in Nasta'liq, excepting foll. 1-13, which are transcribed in a plain Naaskh. Blue lines round the pages. The two pages 161v. and 162r. have been copied in wrong order. Fol. 138 should be placed after 140. Slightly injured by insects.

Seal of Nusrat Jang. Binding of Tippan's library. Cf. Stewart's Catal. 47.

[College of Fort William, 1825.]

#### 649.

B 414d. Size 13 in. by 8 in.; foll. 224. Twenty-seven lines in a page.

Another Commentary (*ممزوج*) on the *فصوص الحكم*, slightly imperfect at the beginning. The author not ascertained.

Begins: *والله يقول*. Ends: *فهو يستلزم التعريف*. *الحق بلسان الكاملين ويهدى سبيله المتوجهين اليه والطالبين وهو الموفق الى الرشاد ومنه المبدأ واليه المعاد وهذا آخر ما اردنا بيانه والحمد لله على التوفيق والشكر لولي الحقائق والتحقق.*

Plainly written in several hands, with frequent

vowel-points. Corrections on the margin. A slight defect after fol. 54.

The vacant space at the end of the book (foll. 222-224) is filled with a miscellaneous collection of charms, mystic and moral aphorisms, and a *Ghazal* by 'Aṭṭār, which begins:

ای در درون جانم و جان از تو بی خبر

There is also added, by a different hand, a *Persian* poem by Shāh 'ABD AL-RASHĪD of Jaunpūr:

ای خدا یکت لحظه ما را رونما الخ.

### 650.

B 401. Size 9 in. by 6 in.; foll. 300. From seventeen to twenty-five lines in a page.

Another Commentary (ممزوج) on the same work, by an unknown author. It is entitled شرح فصوص النعم فی خصوص النعم.

The preface begins: الحمد لله الذي نور اسرار اصفياه: بانوار فصوص صفاته وجواهر اسمائه.

The author speaks of his predecessors in the following terms: واكثر من سبقنا من شراح الكتاب لم ينتهجا في اكثر المواضع سنن الصواب ولم يميزوا قشرة من اللباب ولم يتكلموا في رفع ما يتوهم عليه من الكفر والبدعة الخ.

A considerable portion is wanting at the end. A defect after fol. 150. The MS. is written by several hands, and the different portions do not always join exactly. The text of foll. 236v.-244 is repeated, with another commentary, on the following foll. (245-252).

Seal of Muḥammad Kūlī Kutb Shāh, dated A.H. 1012.

### 651.

1886. Size 8½ in. by 4½ in.; foll. 59. Seventeen lines in a page.

An anonymous Commentary (ممزوج) on the introductory part of the فصوص الحكم. It is dedicated to Nawwāb Anwar al-dīn Khān (of the Carnatic, who died A.H. 1162).

Begins: الحمد للمحمود في كل مكان... وبعد فهذه نکات عرفانية وكلمات ايقانية بل هي جوامع الکلم في شرح فصوص الحكم حرية بان يهدي بها الى جناب امير الخ.

Well written. Dated A.H. 1177. Ornamented.

The title-page has the following inscription: کتاب هدیه انوریه للامير ذی الشان نواب عبد الوهاب خان بهادر فیاض الزمان.

[Tippu.]

### 652.

B 422. Size 9 in. by 4½ in.; foll. 39. Twenty and nineteen lines in a page.

The commencement of another Commentary (ممزوج) on the فصوص الحكم, by an unknown author.

It begins without a preface, and even without a Basmalah, as follows: بالقليل... الحمد لله منزل الحكم الاقوم قال العبد في خطبة الكتاب ستة عشر (six) كلمة يحوى مثلها على مباحث كلية الخ.

Plainly written, but incorrect. Ends abruptly. The text of the *Fuṣṣ* is not always distinguished. A defect after fol. 10. The margin is injured by insects.

### 653.

676. Size 8½ in. by 5 in.; foll. 256. Thirteen and twenty-one lines in a page.

I. Foll. 1-208. A Commentary (ممزوج) on *Ibn 'Arabi's* Abridgment of his own فصوص الحكم, called نقش النصوص, by 'Abd al-raḥmān Jāmī (d. A.H. 898). It is entitled نقد النصوص, and written alternately in Arabic and *Persian*.

Of. H. Kh. vi. 380; Von Rosenzweig, Biographische Notizen, no. 4. The work is also to be found in Flügel, Hds. Wien, iii. 336, no. 1900, where, however, the introduction is omitted. This introduction is of considerable length (to fol. 45). It begins: الحمد لله الذي جعل صفائح قلوب ذوي الهمم قابلة لنقش فصوص اما: The author says subsequently (fol. 2v.): بعد اين كلمه چند است از نصوص ارباب خصوص بشرح معاني نقش النصوص که شيخ کامل مکمل... ابن العربي.. از کتاب فصوص الحكم که خاتم مصنفات

<sup>1</sup> H. Kh. gives these words erroneously as the beginning of *Ibn 'Arabi's* abridgment.

ويست اختصار فرموده است الخ. He gives his name in the epilogue, which concludes with a *Persian* poem.

Very neatly written in Nasta'liq, in narrow columns. Ornamented and gilt. Emendations and some notes on the broad margin. The first two leaves pasted on modern paper.

II. Foll. 209-248. A Commentary (ممزوج) on *Ibn 'Arabi's* رسالة الغوث، or الغوثية، the same as no. 655.

The beginning is wanting. The first words، باظهار الصدق، are from the preface. The commentary begins with an explanation of the *Basmalah*, as follows: اى ابتداء باسم الله الذى عبارة عن الذات الخ.

Well written in Nasta'liq; the text not accurately distinguished. A defect after fol. 214.

There follow some tracts in *Persian*.

The first piece (I.) was purchased by Muhammad Muhsin, at Shāhjahānābād, and brought to Lakhnau.

[Johnson.]

#### 654.

B 414E. Size 9½ in. by 6 in.; foll. 89. Seventeen lines in a page.

Another copy of Jāmī's نقد النصوص، imperfect at the end.

Neatly written. Additions of the author on the margin. Injured by insects.

Cat. 232, xxxv.

#### 655.

B 420B. Size 8½ in. by 5 in.; foll. 47. Mostly twenty-two lines in a page.

A Commentary (ممزوج) on *Ibn 'Arabi's* رسالة الغوث، or الغوثية، by an unknown author. See no. 653; of H. Kh. iii. 423; Flügel, Hdss. Wien, iii. 498; and Cat. Mus. Brit. 341.

This MS. is imperfect at the beginning. The first words of the text of Ibn 'Arabi are: يا غوث جعلت الانسان مطيبي وجعلت سائر الاكوان مطية له.

In the conclusion the work is wrongly ascribed to 'Abd al-kādir Jilāni, who also wrote a treatise with this title (see H. Kh., l.c.).

Written in Nasta'liq, almost without diacritical

points. Scribe, Jamāl al-dīn b. Muhyi al-dīn b. Ahmad Shāfi'ī Kādiri. Date, Monday, 22nd Jum. II., 1048.

Cat. 232, xix. 2.

#### 656.

B 420c. Size 7½ in. by 4½ in.; foll. 57. Seventeen lines in a page.

A fragment of the preceding work, plainly written.

A few leaves are missing both at the beginning and end. Begins: لانه عبارة عن الفيض. There are defects after foll. 6; 7, 39 (slight), and 53.

Cat. 232, xix. 1, 3.

#### 657.

B 409. Size 9 in. by 4½ in.; foll. 69. Twenty lines in a page.

Various treatises of Ibn 'Arabi, being part of a larger collection.

I. Foll. 1-10. وهذه رسالة اخرى له قدس الله سره. العزيز في كيفية السلوك الى رب العزة تقديس وتعالى. See regarding it Flügel, Hdss. Wien, iii. 353.

II. Foll. 10-17v. ويليها ايضا رسالة الخلوة لخصرة. الشيخ الاكبر محيى الدين الخ. A treatise on retirement for pious meditation. See Catal. Mus. Brit. 402, xxv.

III. Foll. 17v.-23. وهذه رسالة نسبة النخبة للشيخ الاكبر الخ.

"The lineage of his holy mantle," a document, by which Ibn 'Arabi bequeathes this mystic garment, representing and involving his spiritual powers, to his disciple, Kamāl al-dīn Ahmad b. 'Abdallah, a descendant of Imām Husain.<sup>1</sup> He gives, as an authorization, the whole line of his predecessors from whom the mantle descended to himself. He had received several investments of the present kind. That which he mentions first, the "mantle" of his Shaikh, Jamāl al-dīn Yūsuf 'Abbāsī Kaṣṣār, had, among others, passed through the hands of Shiblī and Junaid, and originated with 'Alī; another, which he had received from two Shaikhs, originated with Uwais, and two with al-Khidr.<sup>2</sup>

<sup>1</sup> His pedigree is given in full on fol. 22.

<sup>2</sup> These are mentioned in Jāmī's Nafahāt, ed. Lees, p. 134.

These statements are preceded by a general treatise on the meaning of the investment in question, and the preparation required for it.

Begins: نسبة خرقه العبد الفقير الى الله تعالى محمد: ابن علي بن محمد بن العربي الطائي الاندلسي اقول وانا محمد... الطائي الحمد لله الذي خلع علي عباده الخ.

Ends: والي هنا انتهى خط الشيخ رضى الله عنه: وقرئ هذا الجزء ونسب الخرقه المذكورة على مولفه والوصية فيه الامام محمى الدين ابى عبد الله محمد بن عربى وذلك يوم الاثنين رابع عشرين شوال سنة ثلاث وثلاثين وستمائة انتهى.

IV. Foll. 23v.-34. وهذه رسالة ايام الشأن للشيخ الاكبر الخ.

A treatise on the properties of the seven days of the week, based on the words of the Koran (Sû. 55, 29), *كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ*. It is probably mentioned by H. Kh. (iii. 413) as رسالة الشأن.

Begins: يا مالك يوم الدين اياك نعبد واياك نستعين قال الامام الشيخ العالم الوارث ابو عبد الله... الحمد لله العلى الشأن العظيم السلطان الذى هو كل يوم فى شان... (fol. 24) اما بعد فهذا كتاب سميت كتاب ايام الشأن وهو ما يحدث فى اصغر يوم فى العالم من الآثار الالهية والانفعالات من تركيب وتحليل وتصعيد وتنزيل واجداد واشهاد.

Ends: فمذكور هذا كله فى كتاب الفتوحات المكية فلينظر هناك فان هذه العجالة لا تحتملها لصيق الوقت والله ينفعنا بالعلم الخ.

Next follow two other extracts, viz.:-

V. Foll. 34v.-38v. كتاب الفرق الست الباطلة وذكر. A notice of the six erring sects, viz. الرافضة, والمرجئة, and الجهمية, القدريه, الجبرية, والخارجية.

<sup>1</sup> The last four words are misplaced by the copyist; they should stand thus, والوصية فيه على مولفه.

<sup>2</sup> This date has been crossed out subsequently.

Begins: قال الله تعالى وان هذا صراطي مستقيما الخ.

Ends: نقلت هذه الاسطر من بعض مختصرات الصغية وفيها ما يخالف اعتقاده الشافعية فليعلم ذلك والحمد لله الخ.

VI. Foll. 38v.-39. كتاب التعرف لمذهب التصوف تاليف الشيخ الامام الزاهد ابى بكر بن اسحق بن يعقوب الكلابادى رحمه الله امين. A short system of Sûfiism, by Abu Bakr KALÂBÂDÎ, d. A.H. 380. See H. Kh. ii. 316. The present extract gives merely the beginning of the preface, and ends abruptly. It is preceded by the sayings mentioned by H. Kh. (l.c.), viz.: قال ابو سعيد رحمه الله تعالى لولا التعرف لما عرفت (sio) التصوف وقال غيره لولا التعرف لهلك التصوف.

VII. Foll. 39-63v. رسالة تاج التراجيم للشيخ الاكبر الخ. Mystic Aphorisms by IDN 'ARABÎ.

They are distributed into chapters, according to the subjects. The titles are, however, mostly omitted. The single aphorisms are headed invariably لطيفة or اشاره. The preface begins: قال الشيخ الامام الكامل المحقق المدقق الشيخ محمى الدين.. الحمد لله رب العالمين... اعلمو اخواننا من اصحاب الهمم والترقى فى الدرجات العلى (sio) واياكم اخاطب ومعكم الكلم (تتكلم r) على طريق التذكار والتنبيه لا على طريق التعليم الخ.

VIII. Foll. 63v.-69. رسالة شرح الفاظ التى تداولتها الصوفية للشيخ الاكبر. An explanation of the principal Sûfi terms, by the same.

Begins: الحمد لله رب العالمين... قال الشيخ الامام العالم العلامة ابو عبد الله... الحمد لله وسلام على عباده الذين اصطفى وعليك ايها الولي الحكيم والمصطفى الكريم ورحمة الله وبركاته اما بعد فانك اشرت الينا بشرح الالفاظ التى تداولتها الصوفية المحققون من اهل الله تعالى بينهم الخ.

Plainly written, of the twelfth century.



658.

B 414c. 376. Size  $8\frac{1}{2}$  in. by  $5\frac{3}{4}$  in.; foll. 151.  
Nineteen lines in a page.

A collection of mystic treatises, probably all by IBN 'ARABÎ.

I. Foll. 1-22r. An explanation of the ninety-nine attributes of God (الاسماء الحسنی), ascribed on the title-page to IBN 'ARABÎ. Cf. Bibl. Sprenger. 860. The same treatise is to be found in Cat. Mus. Brit. 627, xviii.

Begins: الحمد لله رب العالمين... قال الله تعالى والله الاسماء الحسنی فادعوه بها فهذا دليل على انه سبحانه قد عيّنہ (sic) لنا في كتابه او على لسان رسوله صلعم وهي تسعة وتسعون الخ.

Each attribute is explained from the threefold point of view of *التخلق*, *التعلق*, and *التعلق*.

II. Foll. 22v.-49. كتاب ماهية القلب. A treatise by IBN 'ARABÎ, on the nature of the human heart and its gradual perfection, probably the same as the رسالة of H. Kh. iii. 429.<sup>1</sup>

Begins: الحمد لله القديم العظيم الكريم الرحيم... ثم اصلى على محمد رايته اصليحت الله متطلعا نحو الاحاطة بماهية القلب على نهج الاستقامة.

The author distributes his matter into about forty questions, termed *حلل*, which he discusses subsequently in a succession of *فصول*.

Plainly written, by two hands. Imperfect at the end. The text is corrupt, especially in the latter portion.

III. Foll. 50-55. A fragment of the كتاب انشاء الدوائر الاحاطية, by the same author. See, regarding this work, H. Kh. i. 461, and Flügel, Hdss. Wien, iii. 357.

Slightly imperfect at the beginning; the first words are: بوصوله من الحق تعالى اليك.

Incomplete at the end. Fol. 56, a stray leaf, seems to belong to the same treatise.

<sup>1</sup> The text of H. Kh. is inaccurate.

<sup>2</sup> There must be a lacuna here. Nothing is to be found in confirmation of the statement of H. Kh. that this work was addressed to Fakhr al-din Râzi.

IV. Foll. 57-63r. The concluding portion of the كتاب الالف, on Unity, by the same author. See, regarding it, H. Kh. v. 50, and Cat. Mus. Brit. 402, xxi.

Begins: قوة الاحدية.

V. Foll. 64v.-132. كتاب التدبيرات الالهية. A treatise on the Microcosm, also by IBN 'ARABÎ. See, for an ample account of it, Catal. Bodl. ii. 212 sqq. Cf. H. Kh. ii. 252.

Begins: قال الفقير الى رحمة الله تعالى محمد بن علي العربي الحاتمي الطائي الحمد لله الذي استخرج الانسان الخ.

VI. Foll. 133-137. مشكاة الانوار. Forty traditions collected by the same author. See H. Kh. v. 557.

Begins: قال العبد الفقير الى الله تعالى محمد... الحمد لله... اما بعد فاني لما وقفت على قوله عليه السلام من حفظ على امتي اربعين حديثا من السنة الخ.

The greater part of the work is wanting in this MS., which terminates with fol. 74, in the sixteenth tradition. The latter portion is injured by fire.

Bound with this is another small collection, which contains:—

VII. Foll. 138-144. A short treatise (مختصر) on the first Sûrah, في تحقيق فاتحة الكتاب. It is entitled: امرأة العارفين في ملتصق امام زين العابدين. The author is not mentioned. He wrote this treatise for his son. A treatise with the same title is ascribed to IBN 'ARABÎ in H. Kh. v. 483.

Begins: الحمد لله الذي اخرج من النور ما ادرج في القلم.

Well written. The diagrams are omitted.

On fol. 138r. ends the *نثر الالهي*, i.e. sentences ascribed to 'Alî (see Von Krafft, Hdss. d. or. Akad. Wien, 183).

VIII. Fol. 145. A praise of God, probably the exordium of a mystic treatise. Begins: الحمد العظيم جلاله الكريم جماله.

IX. Fol. 146, inscribed من الفتوحات المكية, gives a short extract from that work, treating of a mystic circle, which, however, has not been drawn here.



each introduced by *ومما لا بد منه*, and subsequently by *فصل وعليك*...

Ill written, by 'Abdallah b. 'Alī b. Aḥmad b. 'Alī b. 'Abd al-raḥmān Bā 'Alawī. Dated 18th Sha'bān, 1046.

Inscribed *این رساله در بیان قرب النوافل وقرب الفرائض*.

661.

B 449. Size 8 in. by 6 in.; foll. 59. Twenty-five lines in a page.

A fragment of a work on Ethics and Politics, which, according to its subdivisions, seems to be *العقد الفريد*, by MUHAMMAD b. TALḤAḤ KURASHI<sup>1</sup> (d. A.H. 652). Cf. H. Kh. iv. 232; Casiri i. 215; Catal. Mus. Brit. 659.

This fragment begins near the end of the first part (قاعدة), with the words: *فلما رأني قد تقربت منه*. Fol. 5v. begins the second part as follows: *القاعدة الثانية في السطنة والولايات*. A defect after fol. 47. The rest complete.

Written alternately by two hands. Corrections, and the various readings of another MS., are added on the margin.

Signature of 'Abd al-raḥmān b. al-'Aidārūs on the last page.

662.

2311. Size 8½ in. by 5½ in.; foll. 54. Nineteen and twenty lines in a page.

The Technical Terms of the Sūfis, *اصطلاحات الصوفية*, by 'ABD AL-RAZZAK KĀSHĀNĪ (d. A.H. 730). See H. Kh. i. 325, and Flügel, Hdss. Wien, iii. 371. The first part of this work has been edited by Dr. Sprenger, Calcutta, 1845.

Well written, in two different styles. Ends abruptly. Injured by insects.

[College of Fort William, 1825.]

663.

B 235. Size 11½ in. by 7½ in.; foll. 278. Twenty-one lines in a page.

Another, larger, Dictionary of Sūfi Terms, entitled *لطائف الاعلام في اشارات اهل الالهام*. According to

<sup>1</sup> H. Kh. calls him Abu Sālim M. b. T. Kurashī Niṣṭbī, the Wazīr. Casiri gives his name as Shams al-dīn Abu 'Abdallah M. b. T. Miṣrī Shāhī.

H. Kh. (v. 315, no. 11112), the author is also 'ABD AL-RAZZAK KĀSHĀNĪ. The same work is described in Cat. Lngd. i. 86, where it is, however, attributed to Ibn 'Arabī.

The name of the author does not occur in this work, nor is any reference made to the preceding one. Ibn 'Arabī, 'Omar b. al-Fāriḍ, and others are quoted. It is arranged alphabetically, according to the first two consonants of the words. A list of all the terms explained here is inserted in the preface (fol. 2v.), but it is not complete in this MS. The first article is *ابواب*.

Written in a bold Persian hand. Red lines round the pages. Various marginal notes. The end is missing. Fol. 2, which had been placed at the end, by mistake, is much injured; so are also foll. 276 and 277.

The title-page is inscribed as follows: *اسم هذا الكتاب لطائف الاعلام الآن في ملك عبد الحقيق الفقير الى الله الغنى عبد العلى مرید حضرت سلطان الاولياء من سلكت على سنة رسول الله وخاتم الانبياء عليهم السلام والتحية والرضوان*.

Cat. 230, viii.

664.

B 414. 413. Size 8½ in. by 5½ in.; foll. 40. Sixteen and seventeen lines in a page.

I. Foll. 1-24. A mystic treatise, in explanation of the words (spoken by God) *ما وسعني ارضي ولا سمائي ووسعني قلب عبدي المؤمن*. It is entitled *لوامع البرق الموهن*, and formed originally the ninth part (out of forty) of the *الناموس الاعظم* and the *القاموس الاقدم في معرفة قدر النبي صلى الله عليه وسلم*, by (Kutb al-dīn) 'ABD AL-KARīm b. Ibrāhīm b. 'Abd al-karīm GILĀNĪ (or JILĪ) Baghdādī (who lived from A.H. 767 to 811). See H. Kh. v. 342; vi. 292.

This treatise is divided into eight chapters, which are inscribed as follows: I. (foll. 2-15) *في ذكر مجلى*

<sup>1</sup> It is very probably also identical with the preceding no. in H. Kh. (no. 11111).

II. مخاطبات الانس في حضائر القدس من القلب في ذكر مجلى محاضرات الاسماء (مع العبد) (fol. 15v.) في ذكر (fol. 17) III. في المقام الاسنى من القلب مجلى صور التجليات المنزهة عن الهيئات المحسية من في ذكر مجلى ظهور المعاني (fol. 18) IV. القلب في ذكر (fol. 19v) V. وبطون الصور والمعاني من القلب مجلى الارادة الباهرة بظهور حكم القدرة القاهرة من في ذكر مجلى العلم العليم بحال (fol. 20v) VI. القلب في (fol. 22v) VII. المحدث وشان القديم من القلب في ذكر مجلى الوجود السارى وتعين البديع البارى من في ذكر مجلى الكمال المطلق (fol. 23) VIII. القلب الوجود الحق من القلب.

It concludes with the inscription of the tenth part of the same work, as follows: كتاب قاب قوسين وملئى الناموسين وانه هو الجزر العاشر من تجزئة اربعين من كتاب الناموس . . . تصنيف الشيخ الامام العارف بالله المحقق الربانى عبد الكريم بن ابراهيم بن عبد الكريم الكيلانى الصوفى رضى الله عنه وارضاء.

II. Foll. 25-40. The concluding portion of another part (جزء) of the great work before mentioned, as appears from the following words on fol. 25v: كما مضى بيانه في الجزؤ الثانى هو قبل هذا الجزؤ من كتاب الناموس الاعظم والقاموس الاقدم في معرفة قدر النبى صلعم. It is, however, termed رسالة by the author himself, whose name is introduced in the following passage (fol. 36): يقول مسنون هذه الرسالة العبد الفقير الى الله تعالى عبد الكريم بن ابراهيم بن عبد الكريم بن خليفة ابن احمد بن محمود الكيلانى نسبا البغدادى اصلاً الربعى (sic) عربا الصوفى حسباً انى اشهد الله تعالى وملائكته والنبياء ورسله وجميع خلقه انى احب محمداً الخ. Probably it is the tenth part mentioned at the end of no. I.

It consists of seven chapters; and this fragment begins in the third, with the words: يقول قال رسول الله .

The remaining chapters are: IV. (fol. 29) في تمييز قابليته صلعم من قابلية كل موجود سواءً وبيان نسبة في سرتسميته (fol. 31v) V. قطران الوجود من بحر علاه في كيفية التعلق (fol. 33v) VI. بالحبيب الخ في ثمرة ملازمة تلك (fol. 38v) VII. بجانبه الخ الحضرة الشريفة الخ.

Badly written, on European paper, by the hand of Saiyid 'Abd al-hakim. Of the twelfth century.

The two parts bear separate, but erroneous, inscriptions, viz., مرتت العارفين في ملتسم امام زين وروايع الامم العابدين. Cf. Catal. 233, xli, and xlix.

### 665.

B 419. Size 8½ in. by 6 in.; foll. 13. From nineteen to twenty-four lines in a page.

A treatise on the forty principal grades of existence from the Divine to the human nature. The author appears to be 'ABD AL-KARIM JIL. No title found. It is called مراتب الوجود by H. Kh. v. 486, and inscribed كتاب اربعين مراتب in this MS.

الحمد لله الذى اعطى مراتب الوجود حقها الخ.

The author, in the introduction, treats of the means of acquiring divine knowledge, and especially of the use of books for this purpose. He proceeds to say (fol. 3v): ثم اعلم ان معرفة الله تعالى منوطة بمعرفة هذا الوجود فمن لا يعرف الوجود لا يعرف الموجود . . . ثم ان هذا الوجود يجمع امورا حقية وامورا خلقية (r). فمنها امور كلية ومنها امور جزئية . . . فتفرع الى ذلك الاقسام والانواع . . . ولكن جميعها محصور تحت اربعين مرتبة من مراتب الوجود . . . وبين كل مرتبة من هذه المراتب المذكورة وبين الاخرى مراتب كثيرة لكنها تدخل تحت احكامها فلجل ذلك اقتصرنا على ذكر هذه الاربعين لانها اصول المراتب وها انا اذكرها

<sup>1</sup> This work is to be found in no. 668, vii.

لک فی هذا الكتاب کل مرتبة فی محلها ان شاء الله  
لتعرف الوجود بمعرفة هذه المراتب وتعرف الله  
سبحانه وتعالى بمعرفة الوجود الخ.

The gradation begins with the absolute essence, passes from the superlunar world to the elements, and thence ascends again through the natural creation to man. As to the latter, the author refers to what he has said in earlier treatises, viz. الانسان الكامل - الحكم الربانية - قطب العجائب وفلك الغرائب - کمالات الہیة فی الصفات - المودعة فی النشأة الانسانية - انسان عین الوجود فی وجود عین الانسان - المحمدية - الرمز المرقوم فی سر التوحید المجهول المعلوم - الموجود - حقيقة الحقائق.

Plainly written, on European paper; of the twelfth century.

Cat. 232, xlv.

666.

B 424, 408. Size 8 in. by 6 in.; foll. 61. Twenty lines in a page.

I. Foll. 1-22. The preface and introductory part of 'Abd al-karīm Jilī's work on the divine mysteries of the letters of the alphabet, which is entitled (fol. 2):

حقيقة الحقائق، التي هي للحق من وجه ومن وجه للخلائق.

The preface begins: الحمد لله منزل الحروف العاليات من محيط الاجمال الى مركز التفصيل . . . . . اما بعد فانه لما اشهدني الحق حقائق الحروف والكلمات الخ. The author says in it (fol. 4) that he was inspired with the present work, on one of the last days of Rabi' II., 805, during the morning prayer, in the mosque of Sikandar (?) at Zabīd (in Yaman), when he was in the company of his Shaikh, Sharaf al-dīn Ismā'īl b. Ibrāhīm b. 'Abd al-ṣamad Jabartī, who was then in his eighty-fourth year. He then speaks of the knowledge of the absolute essence (الوجود المطلق), which is also the chief object of the present work.

<sup>1</sup> Cf. H. Kh. v. 267, and below (II.).

This work consists of thirty books or parts, each of which refers to one of the letters of the alphabet (ء and لا included). The introduction, مقدمة (which begins on fol. 10v.), treats of the mysteries of the diacritical point, and forms also a separate book, كتاب النقطة. It is subdivided into ten chapters, viz. 1. في حقيقة النقطة. 2. في التجلي الالهي من. 3. في مراتب النقطة. 4. في بطون. 5. في ظهور النقطة ومقتضياتها. 6. في توحيد النقطة. 7. في النقطة البيضاء والنقطة السوداء في منافع النقطة وكيف تزيد قوة. 8. في ثنائياتها وتثلاثياتها (fol. 16). 9. في الاسماء المختصة بالنقطة واولاها تلك الاسماء. 10. في الوثائق المختصة بالنقطة.

The contents of the thirty books into which the work itself is divided, are expounded in general on fol. 9v. The appendix (خاتمة) consists of ten chapters, on vowels, words, etc. A list of these is given on fol. 10.

The introduction concludes as follows: تمت المقدمة من كتاب حقيقة الحقائق وهو جزؤ من ثلاثين جزءاً (sic) والحمد لله الخ.

Well written and emended.

A list of the works of 'Abd al-karīm Jilī has been added at the end, by a different hand. It runs as follows: شرح مشكلات الفتوحات المكية - قطب العجائب وفلك الغرائب - المملكة الربانية المودعة في النشأة الانسانية - الانسان الكامل - الكمالات الالهية في الصفات المحمدية في شرح اسماء الله الحسنى (sic) - كتاب انسان عین الوجود في وجود عین الانسان الموجود - كتاب حقيقة الخ - كتاب الالف وهو جزؤ من ثلاثين جزؤ من كتاب حقيقة الحقائق - الكهف والرقیم في شرح بسم الله الرحمن الرحيم - الكتاب المرقوم في سر التوحید المجهول المعلوم - الوجود المطلق المعروف بالواحد الحق - مراتب الوجود - المناظر الالهية - غنية ارباب السماع في كشف

<sup>1</sup> The present work.



القناع عن وجوه الاستماع - كتاب النقطة - بحر الحدوث  
والقدم وموج الوجود والعدم - الخصم الزاخر والكنز  
الفاخر - الناموس الاعظم والناموس الاقدم - شمس  
ظبرت لبدر زهرت وهو الجزء الرابع من تجزئة اربعين  
من كتاب القاموس الاعظم.

Then follows, written in the same hand,—

II. Foll. 23v.-33. A mystic explanation of the *Basmalah*, entitled *شرح بسم الله* الكهف والرقيم في شرح بسم الله الرحمن الرحيم, by the same author. See the above list, and H. Kh. v. 267, where the author is called 'Abd al-karīm Ḥanbalī,<sup>1</sup> a descendant of 'Abd al-kādir Jilānī.<sup>2</sup>

This MS. is imperfect at the end;<sup>3</sup> the portion which remains treats only of the word *بسم*, and explains the meaning of each letter, from the very dot of the *ب*, separately.

III. Foll. 34-61. Another mystic treatise, which appears to be *المناظر الالهية*, by the same author. See the above list.

الحمد لله ذي المناظر العلية، والمحاضر  
السنية . . . . اما بعد فان المناظر الالهية محاضر اجمال  
العلوم الدنية.

The work gives an account of a hundred and one "Divine aspects," or manifestations of the Deity unto men, each followed by an exposition of the "bane" (آفة) necessarily attached to it, on account of the frailty of the human nature. A list of these "aspects" is given at the beginning of the work:

1. منظر المراقبة; 2. منظر اعباد الله كانتك تراه;
3. منظر المراقبة; 4. منظر الشهود; 5. منظر التجلى على الاطلاق;
- and so forth. The principles of the author are those of orthodox Sūfism.

Ends: تمت المناظر الالهية بعون الله الخ.

<sup>1</sup> جيلي is a mere error instead of حنبلي.

<sup>2</sup> Nothing is to be found in this MS. regarding the Sheikh Jabartī. See, however, above (I.). The passage in H. Kh. is corrupt (cf. Add. vii. 364).

<sup>3</sup> According to a recent note on fol. 11v., only three leaves would be wanting.

Written by the same hand as I. and II. Slightly injured near the end.

A note on the meaning which *الوسع* has with the *Sūfis*, fills the title-page of this volume.

شرح مشكلات فتوحات مكية  
Of. Cat. 231, ii. 4.

667.

B 400. Size 10 in. by 6 in.; foll. 50. Twenty-three lines in a page.

هذه اجابة الاخ الفاضل الكامل بحل الابواب  
الاربعة (sic) من كتاب الانسان الكامل للفقير الى عفو  
سيده الغنى القدير احمد بن محمد بن عبد النبي المدني  
الانصارى القرشى لطف الله به الخ.

A Commentary on five chapters (from 50 to 54) of 'Abd al-karīm Jilī's mystic work *الانسان الكامل*, by AHMAD b. MUHAMMAD b. 'Abd al-nabi Madani (d. A.H. 1071). The author wrote it at the request of Jamāl al-dīn Muḥammad 'Alī b. 'Allān' Siddīqī, of Makkah, and completed it on 21st Ramaḍān, 1056, at Madīnah. See, for a full account of Jilī's work, Flügel, Hdss. Wien, iii. 376 sq., where also the titles of the chapters here commented on are given (p. 877). Cf. H. Kh. i. 459.

الحمد لله موضع الشرائع لاتباع  
وبعد يقول: The author says subsequently: الطرائق  
الفقير الى ربه الغنى احمد بن محمد المدني انه ورد  
الى كتاب من بلد الله الحرام من بقية الفضل ونخبة  
النبل علامة الوقت جمال الدين الاخ محمد على بن  
علان الصديقي . . مضمونه انه يسأل بعد التحية . . هل  
تعلمون احدا من الخواص رفع الستور عن بعض  
مجتبات عرائس الانسان الكامل بحاشية او شرح فان  
كان فتكتبه لنا وان لم تتقفوا على شئ من ذلك  
فلعلكم تتقيدون لنا في شئ من ذلك يكون تذليلا لبعض  
صعابه . . من الباب الموفى خمسين في روح القدس  
الى الباب الرابع والخمسين في الوهم الى آخر الباب  
ولو في نحو كراسين والجمال انى لم اقف للكتاب على  
حاشية ولا شرح فرجوت الله بكرمه تيسير ملتصقة الخ.

<sup>1</sup> Or, Muḥammad b. 'Alī 'Allān, so fol. 49v.

Chapter 50 begins on fol. 2, chap. 51 on fol. 8v., chap. 52 on fol. 23v., chap. 53 on fol. 36v., and chap. 54 on fol. 40.

Plainly written, of the end of the eleventh century. Emended.

A note at the end, in the handwriting of Zain b. 'Abdallah Mukaibil, gives the date of the work as written above, and it also states that the present copy was taken from one which had been revised by the author, in Shawwâl, 1056. He also wrote the above title, with the addition of some notes and an extract from Surûfî's *البدور السافرة*, which had been written in the author's own copy.

668.

1529. Size 9½ in. by 5½ in.; foll. 21. Thirteen lines in a page.

### رسالة خضر

An account of al-Khiḍr, the patron saint of the Sûfis; the author is not named.

Begins: الحمد لله الذى خص من اصطفاة للحضرة القدسية الخ.

This treatise is a mere compilation. It is divided into five chapters, as follows: I. (fol. 2) في ذكر نسبه الخ; II. (fol. 5v.) في اثبات حيوته الخ; III. (fol. 11v.) في الاحاديث التى رواها عن نبينا الخ (twenty traditions); IV. (fol. 14) فيما روى عنه ولم يرفعه الى النبى الخ (also twenty); V. (fol. 19) في ذكر اسباب بقاءه الخ.

According to a statement on fol. 4, this treatise was written in A.H. 860; therefore, it is probably that of IMÂM AL-KÂMLIYAH (Kamâl al-dîn Muḥammad Shâfi', d. A.H. 874), mentioned in H. Kh. iii. 393.

Well written in Nasta'liq, of the eleventh century. Marginal notes. Slightly injured by insects.

669.

B 416. Size 10 in. by 6 in.; foll. 10. Twenty-one lines in a page.

سلاح الوفاية بغير الاسكندرية وسماء بعضهم رسالة الاولياء للشيخ الامام الاستاذ الولى الكبير... صفى الدين

محمد بن احمد بن محمد التونسي الشاذلى المعروف بابى المواهب رضى الله عنه.

A Guide on the Mystio Path, by Ṣafî al-dîn ABU'L-MAWÂHIB Muḥammad b. Aḥmad Tûnisî Shâdhilî, of the Wafâ'iyah branch of the Shâdhilî sect' (d. A.H. 882). Cf. Cat. Mus. Brit. 464, and H. Kh. iii. 83.

Begins: يقول العبد الفقير المعترف بالتقصير محمد ابن احمد بن محمد التونسي الشاذلى الوفاي المدعو بابى المواهب عفى الله (عنه) آمين الحمد لله الذى من والاه تولاه ومن اصطفاه صفاء الخ.

Ill written, of about A.H. 1100. Notes and corrections by a different hand. A few sayings of the author and of Shaikh Dâ'ûd Shâdhilî are added at the end, and a notice of the author, taken from SHARÂNÎ's *الطبقات*, is written on the title-page, all in the latter hand.

670.

2177. Size 9½ in. by 5½ in. Seventeen lines in a page.

Foll. 1-15. A theosophic treatise on the Divine Essence, in which are reviewed the opinions of the Sûfis, theologians, and philosophers. No title occurs in the work, but it has a recent inscription, *درة فاخرة*, which proves to be correct. The author is the celebrated 'ABD AL-RAḤMÂN JÂMÎ (d. A.H. 898), who entitled this treatise *الدرة الفاخرة*. See H. Kh. iii. 207; Flügel, Hdss. Wien, iii. 409; Stewart's Catal. 141, xxix.

Well written. Additions of the author on the margin. Rubrics omitted.

Seal of Nuṣrat Jang.

[College of Fort William.]

671.

B 428. Size 6½ in. by 4½ in.; foll. 325. Thirteen lines in a page.

A treatise on Sûfism, in five books, entitled *الجواهر الخمسة*, by Abu'l-mu'ayyad Muḥammad b. Khaṭîr al-dîn, commonly called AL-GHAUTH, a celebrated saint, who was born A.H. 906, and died probably A.H. 970, and was buried at Gwalior. See H. Kh. ii. 643; iii. 52, and Herklots' *Qanoon-e-Islam*, p. 305 sqq. The

<sup>1</sup> Follower of 'Alî Wafâ, on whom see Von Haneberg in *Zeitschr. d. Deutsch. morgenl. Ges.* vii. 24.



Persian version of this work is mentioned in Stewart's Catal. 38. See regarding the author, Garcin de Tassy, *Mém. sur la relig. musulm.* 46 (according to the *Ārā'ish-i-Mahfil*).

The author was a descendant of Khwājah Farid al-dīn 'Aṭṭār. He gives his name in the preface as محمد بن خطير الدين . . بايزيد (fol. 3v.): but it is given more accurately in the Persian version of this work (no. B 426), thus: محمد بن خطير الدين بن لطف بن معين الدين قتال ابن خطير الدين بايزيد پارسا ابن خواجه فرید عطار.

The preface begins: "الحمد لله الاحب الفرح الذي لم يلد ولم يولد. The author relates in it that he was for a long time the pupil of the great Shaikh Zuhūr (al-dīn) Ḥājjī Ḥuḍūr, and subsequently retired for more than thirteen years (?) to the mountains of قلعة الجبار, where he compiled the present work. At an ensuing meeting with his Shaikh, he offered it to him, and met with his highest approbation. He was then only twenty years of age (1). He went afterwards to Gujarāt, where his work gained great popularity. At the request of many students, he made a new and better arranged edition of it,—the present one. He completed this A.H. 956, being then fifty years old.

The five parts (جوهر) of this work, which represent the gradual progress of the Sūfī, are enumerated in H. Kh. They are inscribed here, more fully, as follows: I. (fol. 5) في عبادة العابدين وطريقته; II. (fol. 44v.) في عمل (fol. 68v.) في زهد الزاهدين وطريقته; III. (fol. 68v.) دعوة الاسماء العظام وشرائطها. This is the chief part of the work; it is frequently referred to in the twenty-ninth chapter of the Qanoon-e-Islam. It consists of a مقدمة and fifteen فصل, a list of which is given on fol. 75v. IV. (fol. 234) في اذكار الذاكرين واشغال

<sup>1</sup> Here follows an unintelligible character (ل?), which is not to be found in the following MS. It certainly marks a lacuna.

<sup>2</sup> The commencement given by H. Kh. is that of the Persian version.

العارفين من مشرب الشطار وطريقتها, on the spiritual exercises and practices of the order of the Shuṭṭāriyah,<sup>2</sup> to which the author belonged. The "pedigree" (سلسلة) of this order is given at the beginning of this part (fol. 234v.): it originates with 'Alī and his immediate descendants, down to Ja'far Ṣādiq. From 'Abdallah al-shaṭṭārī, the real founder, it descends at last to the aforesaid Zuhūr, and to the author, who is called here الشيخ الكامل الفاضل وحيد زمانه ابو المؤيد محمد وهو لقن الشيخ العارف بالله, and from him it is further continued as follows: تعالى سلطان الصوفية صاحب الشريعة والطريقة والحقيقة والمعرفة والدين استاذ علماء الانام المفتخرين سراج الملة والدين الشيخ وجيه الدين وهو لقن الفقير الحقير من ليس بشئ غريب الله في ارضه وسمائه. See, regarding these two persons, no. 684. It would appear that Sibghat Allah wrote the copy from which this and the following one were taken. V. (fol. 310v.) في بيان اشغال ورثة الحق (وعمل المحققين وطريقته), on esoteric tenets. This is the last and highest stage.

An indifferent copy, of about A.H. 1100, with tables and diagrams. Imperfect at the end. Slightly injured by insects.

Cat. 233 (Dnawut), I.

## 672.

B 427. Size 10½ in. by 6 in.; foll. 209. Twenty-three lines in a page.

Foll. 1-171. Another copy of الجواهر الخمسة, which was probably transcribed from the same copy as the preceding, but more carefully. It is written in a hurried small Nasta'liq. Date, A.H. 1082. Slightly imperfect at the beginning. The first words are: الزاكيات على الروح المقدس. There are slight defects

<sup>1</sup> This title is taken from the list of contents on fol. 5.

<sup>2</sup> "Shootarees, descendants of Shah Abdollah Shootar-e-Nak"—Qanoon-e-Islam, p. 289.

<sup>3</sup> The words in brackets are taken from the list on fol. 5.

after foll. 22, 30, 118 (here a blank), and 168. The same diagrams as in the preceding no.

II. Foll. 172-209. A fragment of another copy of the same work, written in the same hand as I. It contains from the end of Part III. to the middle of Part IV. (=foll. 119-155), and begins with the passage for which the blank on fol. 118 is left.

The first and several other leaves are injured.

### 673.

1815. Size 9½ in. by 5½ in.; foll. 214. Twenty-one lines in a page.

A Collection of Moral Sentences, entitled *جوامع* *الحكم* *في المواعظ والحكم*, by ('Alâ al-dîn, or Nûr al-dîn) 'Alî b. Husâm al-dîn (Hindî Makki), commonly called MUTTAQL, a Hanafite (of Burhân-pûr, d. A.H. 975, at Makkah). Cf. Cat. Mus. Brit. 756 n.; H. Kh. ii. 553, etc.

The preface begins: الحمد لله الذي نور قلوب العارفين فاقتبسوا من لوامع كلامه ولام رسوله غرر وجوه المعاني والاشارات.

The author states that this collection consists of about 3000 sentences (حكم), viz. 500 اقتباسات, or sentences mixed with quotations from the Koran; 500 تضمينات, or traditions which, on account of their conciseness, are preceded by an introductory and explanatory phrase, rhymed with them; 300 sentences of Ibn 'Aṭṭa (see below, no. 696), and 100 of his "disciple" (تلميذه), i.e. according to a marginal note, (داود بن باخلا (من كلام السلف).

These materials, which follow invariably in the order just mentioned, are distributed under some eighty heads, which are arranged alphabetically, as باب في الاحسان, باب في الايمان (مقدمة), and so forth. A list of them is inserted after the introduction (مقدمة).

<sup>1</sup> Cf. Sprenger's Dictionary of Technical Terms, p. 118v.

<sup>2</sup> They are defined, in a marginal note, as الاحاديث التي ذكرت قبلها توطئتها وتمهيدها.

which treats of the definition of حكمة. As to the general character of the work, the author remarks (fol. 2): كمال لذة هذا التأليف موقوف على ان يكون الشخص حافظاً مفسراً محدثاً وان يكون له ذوق من علوم الصوفية.

اتممت الكتاب حامداً مصلياً... Conclusion: وانا الفقير على المتقى الراجي من الله العطايا والهبات وهو الذي يقبل التوبة من عباده ويغفو عن السيئات.

Well written, of the eleventh century. Emended. Numerous marginal notes, some of which are derived from the author. An omission has been supplied by a different hand (foll. 16-17). Foll. 150-152 and 148-149 should be transposed. Slightly injured by insects.

### 674.

B 116. Size 8 in. by 4½ in.; foll. 271. Seventeen lines in a page.

Another copy of the preceding work.

Well written, of the eleventh century. The author's conclusion is wanting.

Cat. 230, vi.

### 675.

2051. Size 9½ in. by 6½ in.; foll. 360. Nineteen lines in a page.

'Abd al-wahhâb b. Ahmad SHA'NÂNÎ's (d. A.H. 976) *اليواقيت والجواهر في بيان عقائد الاكابر*, or System of Mystical Theology, which he composed A.H. 955. It has been fully analysed by Flügel in Zeitschr. d. Deutsch. morgenl. Gesellsch. xx. 1 sqq.; see also Hdss. Wien, iii. 391, and Cat. Mus. Brit. 106. The work was printed at Cairo, A.H. 1277.

This copy is preceded by an index. It is written in Nasta'liq. Date, Sha'bân, 1097. The paper is flimsy and injured in several places.

Some leaves are misplaced in binding: foll. 102-7 should be placed after fol. 83, and fol. 101 between foll. 138 and 139; foll. 337 and 342 should be transposed.

[College of Fort William, 1825.]

676.

B 119. Size 10½ in. by 6 in.; foll. 215. Twenty-five lines in a page.

Two works of 'Abd al-wahhâb SHA'RÂNÎ.

I. Foll. 1-180. كتاب البحر المورود في الموائيق والعهود تصنيف الشيخ الكبير المحقق الرباني العارف بالله عز وجل عبد الوهاب الشعراني Rules of Asceticism, gathered from his various teachers, and composed A.H. 941. See H. Kh. ii. 22; Cat. Mus. Brit. 343; and A. von Kremer, Notice sur Sha'rânî, Journ. Asiat. 1868, p. 258 sqq. Printed at Cairo A.H. 1278.

The prefaco begins: الحمد لله الذي خلع علي أوليائه خلع انعامه فهم بذلك له حامدون . . . وبعد فهذه عهود وموائيق الخ.

The Shaikhs from whom these rules are derived are about 150 in number. Their lives are related in the author's طبقات العلماء والصوفية. Ten are mentioned as the most prominent, at the end of this work (fol. 178), viz. محمد بن عنان; عبد القادر الدشوطي; محمد السروي; محمد العدل الطناحي; محمد النير; ابو بكر; محمد بن داود; محمد الشناوي الاجمدي; علي; عبد الحكيم بن مصلح المنزلاوي; والحديدي الخواص البولسي. The last mentioned is the author's principal Shaikh.

The rules are of two kinds, either such as are contained explicitly in the religious law (الشريعة), and general, or such as are derived from the law indirectly, and peculiar to the author and his school. The author asserts the orthodoxy of his writings, and especially of the present work. He also mentions the incident, in consequence of which it had been suspected of heresy. He further states that he had already composed two works on the same subject, viz. كتاب (لطائف) المنن والاخلاق في وجوب التحدث بنعمة الله على الاطلاق, which was appreciated by his followers, and مسجع الصدق والتحقق في تفليس غالب المدعين للطريق, which was found rather too austere.

<sup>1</sup> See H. Kh., l.c., and Zeitschr. d. Deutsch. morgenl. Ges. xx. 2.

This work is divided into five chapters, each of which is inscribed في جملة (اخرى) من العهود. Each rule is introduced by the words علينا العهود.

The author's conclusion runs as follows (fol. 178v.): قال ذلك وكتبه اضعف عبيد الله تعالى واقلهم استعدادا ليوم المعاد عبد الوهاب بن احمد بن علي الشعراني حامدا مصليا مسلما في ثاني شوال سنة احدى واربعين وتسعمائة بمصر المحروسة والله حسبي الخ.

It is followed by four testimonies of approval, which had been written in the original copy: one by Shihâb al-dîn Aḥmad b. 'Abd al-'azîz Futûḥî Ḥanbalî, commonly called Ibn al-Najjâr; another by Nâsir al-dîn b. Ḥasan Lakânî Mâlîkî; the third by Shihâb al-dîn Aḥmad b. Yûnus Ḥanafî, commonly called Ibn al-Shilbî; and the fourth by Shihâb al-dîn Aḥmad b. Aḥmad b. Ḥamzah Ramlî Anṣârî Shâfi'î. These testimonies are alluded to in another work of the author, quoted by Flügel in Zeitschr., l.c.

Plainly written in a large hand, by Muḥammad b. al-Junaid b. 'Omar Bâ Hârûn. Dated Mouday, 24th Jum. II., 1080. Collated in the same year. The birthdays of two sons of the copyist (A.H. 1087 and 1088) are noted at the end.

II. Foll. 181-215. كتاب درر الغواص على فتاوى سيدى على الخواص جمع سيدنا ومولانا . . . الشيخ عبد الوهاب بن احمد بن علي الشعراني الانصاري سبط السيد محمد بن الحنفية ابن الامام علي بن ابي طالب الخ.

Decisions of 'Alî Khawwâṣ, the principal Shaikh of Sha'rânî, given in answer to questions of the latter, and collected by him.—Another work of Sha'rânî concerning the same Shaikh, الجواهر والدرر, is mentioned by H. Kh. iii. 650. Cf. Zeitschr. d. Deutsch. morgenl. Ges. xx. 1.

Begins: الحمد لله رب العالمين . . . وبعد فهذه نبذة . . . سالحة من فتاوى شيخنا وقدوتنا الى الله تعالى الكامل الراسخ الامى المحمدي سيدى على الخواص . . . التي سالت عنها مدة صحبتي له مترجما عن معنى بعضها

لكونه رضى الله عنه اميًّا لا يقرأ ولا يكتب فلسانه يشبه لسان السرياني تارة والعربي تارة فاذا علمت ان الجواب لا يدرك الا ذوقا ذكرت جوابه بلفظه من غير شرح لمعناه نظير الحروف اول سور القرآن العظيم الخ.

The author, being conscious that this collection is not complete, asks any one of his brethren who might recollect other sayings of this Shaikh, to add them to this book. It has no special subdivisions. Each decision is introduced by رضى الله عنه.

Written like no. I. Imperfect and injured at the end.

Seal of Kâsim, a servant of 'Ālamgir.

Cat. 231, vii.

677.

B 238. Size 10½ in. by 5½ in.; foll. 119. Thirteen lines in a page.

Tenets of the Sūfis, collected from sayings of celebrated Shaikhs, such as Abu'l-Kâsim b. Kussî, author of كتاب خلع النعيلين; Ibn 'Arahi; Šafi al-dīn b. Maṣṣūr; 'Abd al-karīm Jilī; and the two masters of the author, Saiyid Muḥammad Wafā and Saiyid 'Alī Wafā.<sup>2</sup> The work is entitled (see fol. 3v.) الموازين الدورية المبينة لعقائد الفرق العديدة. The author is not named; but from citations of other works of his, he appears to be 'Abd al-wahhāb Šaḥrānī, and this work is probably identical with the قواعد الصوفية, mentioned in Zeitschr. d. Deutsch. morgenl. Ges. xxi. 272.

Begins: الحمد لله... وبعد فهذه عقيدة شريفة انقרכת (sic) لى من تصفح عبارات الاوليا المحققين اصحاب الدوائر الكبرى الخ. The author undertakes to prove that the Sūfi tenets do not really depart from the orthodox faith, as is often suspected. The work is divided into sections (فصل), the first of which contains, as an introduction, the principles of the علم التوحيد; and it concludes with a خاتمة, on the unlawfulness of accusing any one of infidelity (التكفير).

An indifferent copy. Several blanks.

Fol. 65 has been erroneously inscribed اين اجزا تكميل الاعراف در علم حقايق.

Cat. 232, xl.

<sup>1</sup> See Flügel, Hds. Wien, iii. 401.

<sup>2</sup> Both of them are of the Shādhilī order; see Von Haneberg in Zeitschr. d. Deutsch. morgenl. Ges. vii. 24.

678.

B 239. Size 9½ in. by 5 in.; foll. 48. Seventeen lines in a page.

Another copy of the preceding work, which seems to have been transcribed from the same MS. as the preceding no., but is more carefully executed.

The latter portion is wanting. A defect after fol. 24.

679.

B 103D. Size 8½ in. by 6 in.; foll. 31. About thirty lines in a page.

## كتاب تنقيح تنبيه المغتربين لآعمال السالكين

An abridgment of Šaḥrānī's parenetical work تنبيه المغتربين, by 'ALAWI B. 'ABDALLAH B. BRUM, who completed it in Ramaḍān, 1133. See regarding the work of Šaḥrānī, H. Kh. ii. 429; Flügel in Zeitschr. d. Deutsch. morg. Ges. xxi. 274. It was printed at Cairo, A.H. 1278. The present abridgment is not mentioned anywhere; this MS. is the author's own copy.

Begins: الحمد لله المتفضل على عباده بالزام طاعته... اما بعد فاني لما رايت تنبيه المغتربين للعارف بالله الشيخ عبد الوهاب بن احمد الشعراوى تغمد الله برحمته كثير القوائد والمواعظ جمعها من اخلاق القوم من الزهد والورع والخوف وغير ذلك اردت ان اختصره مع ما ازيد فيه من غيره من القوائد بحيث لا يزيد حجمه على الاصل بل يكون مع ذلك في غاية الاختصار ونهاية الاجاز (منه) مع عدم فوات مطالب الشيخ تسهila لحفظ الطلاب واستحضارا لمعانيه لذوى الالباب وسميته بتنقيح تنبيه المغتربين لآعمال السالكين واسأل الله الخ.

This is a collection of moral examples, each introduced by the words اخلاقتهم. The author concludes (fol. 31): قال مولفه وجامعه علوى بن السيد: عبد الله بروم عامله الله بكرمه وفضله فهذا آخر ما قصدته من املاء هذه الرسالة ونجازى عنها يوم الاحد واحد وعشرين خلت من شهر رمضان المبارك سنة

ثلاث وثلاثين ومائة بعد الالف من هجرته صلى الله عليه وسلم فنسال الله تعالى الكريم ان لا يجعلها وبالا وحجة علينا الخ.

Closely and irregularly written, with corrections and alterations.

Cat. 226, xxxiv.

### 680.

794. Size 9½ in. by 6½ in.; foll. 210. Nine lines in a page.

A compendious work on Asceticism, called عين العلم. It is not an abridgment of Ghazzālī's *Iḥyā*, as is stated by Stewart (Catal. 139), who followed a notice on the margin of this MS. (fol. 1v.).<sup>1</sup> The author is not named,<sup>2</sup> but it would appear that he was an Indian scholar. Cf. H. Kh. iv. 282.

The work is introduced by an elaborate preface, which begins: يا رب يا ربنا باسمك ابتدئ بك. The author, imitating the old poets, complains of the 'departure' of knowledge and sciences, etc. He dedicates his work to a Saiyid of the Husaini branch, named Ibrāhīm. It is divided into an introduction and twenty chapters, which are entitled as follows: المقدمة في العلم (fol. 4v.); Chap. I. الباب الاول في الورد (fol. 10v.); II. في الصوم وكسر الشهوة (fol. 29v.); III. في الانفاق والقناعة (fol. 35v.); IV. في السفر (fol. 40); V. في التزويج (fol. 55v.); VI. في الكسب والورع (fol. 60v.); VII. في الصلوة (fol. 81); VIII. في الصمت وآفات اللسان (fol. 102v.); IX. في الانابة والحلم والعفو والنصيحة (fol. 118); X. في العزلة والخمولة وحب الدم وبغض المدح (fol. 122v.); XI. في التواضع وذكر العنة (fol. 129); XII. في الاخلاص والنية والصدق (fol. 134v.); XIV. في التفويض.

ان بعض علماء الهند اختصر الاحياء اختصارا بليغا  
سماء عين العلم الخ. This notice is ascribed to Ibn Hajar.

<sup>2</sup> Only by Stewart, i.e., he is called Yahya b. 'Abd al-rahmān.

في نفى الخواطر والرياضة. XV. (fol. 150) وقصر الامل (fol. 163v.); XVI. في التوبة والمراطة والتقوى (fol. 154); XVII. في الصبر والرضا والشكر (fol. 175v.); XVIII. في الفقر والزهد (fol. 184); XIX. في التوحيد والتوكل واليقين (fol. 198); XX. الخاتمة في المحبة والسلوك (fol. 206).

Well written in a large hand. Dated Ramaḍān, 1037. The titles are in gold, and the formula which introduces the traditions quoted by the author (ورد ح and the like) is always in blue. Frequent explanations, extracted from a commentary and from other works, are added on the margin; others are written between the lines. Many ornaments. Foll. 144, 169, and 170 are injured.

Seal of 'Abd al-ṣamad Khān Bahādur Dīlīr Jang, dated A.H. 1189.

[Tippu.]

### 681.

B 410. Size 6½ in. by 3½ in.; foll. 84. Seventeen lines in a page.

الجزء الاول من عين العلم في علم السلوك

Another copy of the preceding work, with numerous extracts from commentaries on the margin. The greater part of these are marked شرح جديد، ش ج.

Neatly written. Dated 16 Muḥarram, 1028. Col- lated. A list of contents is added on the title-page. The margin is injured by insects.

Cat. 230, v.

### 682.

1672. Size 9½ in. by 5½ in.; foll. 183. Eleven lines in a page.

Another copy of the same work, well written in a large Nasta'liq.

This copy was made by Muḥammad Najīb Khān, for his own use, at سيكاكول, near Haidarābād. Date, 1 Jum. I., 1149.

[Tippu.]



683.

B 75. Size 9½ in. by 6½ in.; foll. 572. Twenty-three lines in a page.

A large Commentary on a letter on mystic subjects, which Saiyid Ḥatīm b. Aḥmad al-Aḥdal Ḥusainī of Mokhs (d. in Muḥarram, 1013) wrote, A.H. 1004, to the author of this Commentary, who was his pupil. The name of the latter occurs on fol. 45v, viz., 'ABD AL-KĀDIR B. SHAIKH AL-'AIDARŪS. He belonged to the 'Alawī family, was born A.H. 978, and died A.H. 1038, at Aḥmadābād.' He wrote this commentary after the death of Ḥatīm, A.H. 1016, and entitled it (fol. 2v.) الزهر الباسم من روض الاستاذ حاتم. Cf. regarding Ḥatīm, Catal. Mus. Brit. 309a.

The preface begins: أفتتح الرقيم ربنا تقبل منا انك انت السميع العليم..... الحمد لله الذى فتح [لوجوه] بنبيه الخاتم وختم الاوليا بصفية حاتم... وبعد فان الاستاذ الاعظم والشيخ الذى هو الاخ وابن العم.... حاتم بن احمد الاهدل الحسينى اليمنى صاحب المخا اخو الحاتمى وسمى حليف السخا قدس الله روحه.... كان ارسل فى سنة اربع بعد الف الى العبد مكتوبا يشتمل على اشياء فى السلوك والطريق هدانى اليها ومعان فى التصوف وعلم التحقيق اطلعنى ولله الحمد عليها جوابا لكتاب جاءه منى الخ.

The commentary is preceded by a long memoir of Ḥatīm, which contains numerous extracts from his writings and poems; also another short letter of his, addressed to Shaikh 'Abd al-wahhāb Hindī, with ample comments; and (fol. 41v.) a full account of his correspondence with the author, which was miraculously continued after his death. It concludes on fol. 50, as follows: فهذه نبذة من احوال شيخنا واستاذنا ذكرتها استطرادا وما ذكرته من احواله ومقاماته

<sup>1</sup> These statements are derived from المشرح المروى, a biographical history of the 'Alawī family, which will be described under no. 717. There the name of the author is given in full, as follows: 'Abd al-kādir b. Shaikh b. 'Abdallah b. Shaikh b. 'Abdallah al-'Aidarūs (fol. 121).

دون ما تركته بكثير ولنشرع الآن فى المقصود من حل النقشات وشرح الاشارات قال الاستاذ الخ.

The commentary begins with the *Basmalah*. The first words of the letter are (fol. 53): هذا لك يا من عم الخلق احسانه. The commentary, which is much swelled by extracts from other works and long quotations of poetry, ends, after discussing (from fol. 435) the very signature of the letter, on fol. 466, as follows: هذا آخر الشرح واول الفتح قلت وانما خصصت هذه الرسالة من بين الرسائل لكثرة ما اشتملت عليه من الفوائد والفضائل وقد احتوت على جملة من مسائل الصوفية ولعمري انها جمعت التصوف كله الخ.

In the remaining part of the work the author treats in a very prolix manner of Sūfism and Saints in general; he also gives an account of his Shaikhs and his spiritual pedigree. In the appendix (خاتمة الكتاب) (fol. 558v.) he speaks of the asking of forgiveness (الاستغفار), and winds up with a long *Kaṣidah*, each verse of which begins: أستغفر الله. The date of the work (fol. 572) runs as follows: انتهى ما تيسر من الكلام على هذه الاشارات اللطيفة والكلمات الشريفة فى ساعة من الثلث الاخير من ليلة الثلاثاء حادى عشرى شهر ربيع الاول سنة ست عشرة بعد الف ختمها الله بخير الخ.

Well written by two hands. On the margin are numerous corrections and additions, which are apparently due to a collation with a revised edition of the work. Worm-eaten towards the end.

Cat. 231, iii.

684.

1180. Size 9 in. by 5 in.; foll. 59. Seventeen lines in a page.

An anonymous Commentary (ممزوج) on the theosophic treatise, التحفة المرسلة الى النبى, by MUHAMMAD B. FAḌL ALLAH Hindī Burhānpūrī (d. A.H. 1029). The latter was a disciple of Shaikh Wajḥ al-dīn b. Kāḍi Naṣr Allah 'Alawī Hindī Aḥmadābādī, who lived from A.H. 910 to 998, and was the pupil of Shaikh Muḥammad b. Khaṭir al-dīn Ḥusainī, commonly

called al-Ghauth, the author of الجواهر الخمسة (see above, no. 671). A co-disciple of the author's, Shaikh Sibghat Allah b. Rûḥ Allah b. Jamāl Allah Ḥusainī Hindī Barḡī, who died at Madīnah, was the Shaikh of Abu'l-mawāhib Aḥmad b. 'Alī b. 'Abd al-kuddūs Kurashī 'Abbāsī Shinnāwī Madanī, and a pupil of the latter was شيخنا الامام ثم الهدلى الانصارى المعروف بالقشاش طيفى (!) الدين احمد بن يونس بن احمد المقدسى الرجالى ثم المدنى الانصارى المعروف بالقشاشى (sic) who was born A.H. 991, and died A.H. 1071, at Madīnah, and was the Shaikh of the author of the present commentary. The latter, therefore, lived in the eleventh century, probably at Madīnah. His name is not mentioned. His commentary is entitled اتحاف الزكى بشرح التحفة المرسلة الى النبى. He wrote it for the instruction of the Muḥammadans of Java, whose notions of orthodoxy had recently been troubled by the introduction of Sūfī writings, which their divines were not able to interpret. He, therefore, selected the present treatise, which was very popular with them, in order to show its entire accordance with the doctrines of the Koran and the Sunnah.

The preface begins: الحمد لله الاول الذى ليس قبله. The commentary refers only to the commencement of the treatise, and its chief subject is the absolute essence (الوجود).

The treatise begins: الحمد لله رب العالمين اما بعد فيقول العبد. هذه نبذة من الكلمات فى علم الحقائق الخ.

Well written, of about A.H. 1100. The text of the treatise has been added at the end, by a different hand; the greater part of it is, however, lost.

Cf. Stewart's Catal. 47.

[Tippu.]

685.

B 120. Size 8½ in. by 4½ in.; foll. 58. Seventeen lines in a page.

A mystic treatise, by KALĪM ALLAH b. Nūr Allah. It is entitled العشرة الكاملة, because the author wrote it during the last ten days of Ramaḍān, 1092.

<sup>1</sup> These names are given more correctly in no. 686, II.

<sup>2</sup> Here follows the name of the author, as given above.

Each of those days was devoted to a special subject, and the work is arranged accordingly, as follows: اليوم الثانى فى توحيد ذاته تعالى—(fol. 2) الاول فى المعرفة (fol. 3) الثالث فى اسمائه وصفاته تع—(fol. 4) وتقدس الخامس فى الحب—(fol. 24) الرابع فى الروح—(fol. 9v) السادس فى الاركان الخمسة—(fol. 30v) الثامن فى—(fol. 35v) السابع فى التخلّى عن الرذائل (fol. 41) التاسع فى السماع—(fol. 41) التجلى بالفضائل (fol. 51v) العاشر فى بيان السبق بالخير—(fol. 46v).

The author says in conclusion that he was prevented from entering more fully into the last subject, though it was the most important, since the time was much advanced, and evening prayer near at hand.

Plainly written, but incorrect.

Cat. 232, xi.

686.

B 92. Size 8½ in. by 5 in.; foll. 263. Thirteen lines in a page.

A collection of letters on various mystic subjects, addressed to friends and pupils, most of whom were resident in Hindustan, by Saiyid 'Abd al-Ḥamīd b. Saiyid Muḥammad Khwājah Khidr Kanaujī الرسولدار.

This MS. is imperfect at the commencement. It begins with what seems to be the end of a general introduction—والله اعلم به وسائر—المسترشدین.

The first letter commences as follows: فى مجاورة: العارف ذى كشف القلوب المعروف بسيد ايوب المكي بسم الله الرحمن الرحيم حمدا لمن شرف اوليائه بمعرفة الحق وتعريفه... اما بعد فقد وصل الى مكتوب محبوب القلوب الخ.

This collection is followed by an "appendix," which fills the greater part of the volume (from fol. 89v.), خاتمة فى بيان... من احوال قطب العارفين قدوة العلماء الراستخمين الذى هذه المكاتيب منه وهو الامام الهمام سند اهل الكشف والوجدان السيد عبد الرحمن

<sup>1</sup> Not marked in the text.

<sup>2</sup> One word corrupt.



واسلافه عليهم الرحمة والغفران. It gives an account of the author and his ancestors, who are traced through many generations, and appear to have been all distinguished divines and Sâfis. The single articles regarding them consist chiefly of extracts from their writings, many of which are in *Persian*; to these are prefixed short and rather monotonous eulogies, and they are frequently followed by lists of their pupils. The article on the author contains extracts from a work of his, entitled *الانيس النيس*.

Plainly written. Imperfect at the end. A defect after fol. 83.

Inscribed خلاصة مجاورات, to which another hand has added اوليا.

## 687.

B 118. Size 12½ in. by 8½ in.; foll. 60. Thirty-three lines in a page.

'Aṭī KURDĪ's Rules of Asceticism, for the use of novices, with a Commentary by his kinsman YŪSUF b. IBRĀHĪM Shāfi'. No title found.

The preface of the commentator runs as follows: الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله اما بعد فهذا شرح ما نطق به روحانية العبد الموله، صاحب القلب المدله، على الكردي على لسان من علم ما لديه، فاستند اليه، يوسف بن ابراهيم الشافعي قسمه في النسب، والجاري معه في السبب، والمادة شامية دمشقية ما تعداها، كما اخذها اذها، وهى بين ذوق والقا، ما فيها كناية ولا لقا، كذا ذكر لى صاحب اللسان، فاول ذلك ان قال فابان.

The text begins: اول ما يجب على المريد ان يسلب اختياره الخ. It is given in portions, and accompanied by rather long comments.

Plainly written by different hands, but left unfinished.

Inscribed كتاب شرح اداب المريدين; cf. Cat. 232, xxxix.

## 688.

B 421. Size 8½ in. by 6½ in.; foll. 24. Seventeen lines in a page.

Mystic Aphorisms, termed (fol. 2v.) رسالة قوانين حكم، الاشراق الى كل الصوفية بجميع الافاق, and probably identical with the work Bibl. Sprenger. 808, which is ascribed to Jamāl al-dīn b. Muḥammad Shādhill.

Begins: .... الحمد لله الحكيم العليم الرؤف الرحيم. اما بعد فهذه حكم على طريق القوم، طرق خاطرها خاطرى في اليقظة والنوم، اردت اثباتها في هذه الاوراق، لانها اشتملت على ما رق وراق الخ.

The work consists of fourteen قانون, preceded by a مقدمة on the definition of الحكمة. The "canons" are inscribed as follows: I. (fol. 3) قانون التابيد; II. (fol. 6) قة التوبة بمعاني الربة; III. (fol. 7v.) قة الاخلاص; IV. (fol. 8v.) قة الصدق; V. (fol. 9) قة المراقبة; VI. (fol. 9v.) قة المحبة; VII. (fol. 12) قة الرضاء; VIII. (fol. 13) قة الفقر; IX. (fol. 14) قة الفناء; X. (fol. 17) قة المعرفة; XI. (fol. 20) قة البقاء; XII. (fol. 21v.) قة الولاية العامة; XIII. (fol. 22) قة الولاية الخاصة (fol. 23).

Plainly written, on European paper, of the twelfth century. Imperfect at the end.

Erroneously inscribed مقناطيس الارواح, which are words from the preface. Cf. Cat. 233, xlviii.

## 689.

B 131. Size 8½ in. by 6 in.; foll. 104. Twenty-one lines in a page.

Eulogies of Prophets, Saints, and mystic Shaikhs, written in a poetic style, without any subdivision. Title and author unknown. The beginning is wanting. The first words are: بل اعملوا في التقوى.

Indifferently written, on European paper. Of the twelfth century. Frequent emendations and indications of the contents are on the margin.

A defect after fol. 8. The last leaf is lost.

Inscribed اجزا اذكاء الانبيا .... در علم معاني وبيان; of. Catal. 237, xi.

<sup>1</sup> According to a note on the first page, only one leaf is wanting.

## 690.

2106. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 78. From eleven to thirteen lines in a page.

An obscure tract, in which strange ideas are developed regarding the creation, the angels, the resurrection, and kindred subjects. It is inscribed on the title-page *دقائق الحقائق*. Cf. Stewart's Catal. 162, xxviii.

Begins: الحمد لله رب العالمين... قد جاء في الخبر: ان الله تعالى خلق شجرة ولها اربعة اغصان فسمّاها شجرة اليقين ثم خلق نور محمد صلعم في حجاب من درة بيضا، مثله كمثل الطّاءوس ووضعه على تلك الشجرة فسبح عليها مقدار سبعين الف سنة ثم خلق مرات الحيا الح.

Written in a large hand, with all the vowel-points, and frequent *Persian* interlineations. Of the twelfth century.

[College of Fort William.]

## 691.

B 129. Size  $8\frac{1}{2}$  in. by 6 in.; foll. 69. Twenty-three lines in a page.

A Commentary (by قوله) on a mystic *Kāṣidab*, the beginning, rhyme, and author of which have not been ascertained.

Plainly written, on European paper, of the twelfth century. The words of the poem to be explained are often omitted.

Begins: .. اى اغنيت من حاجتى الى السكر من وراء. The next paragraph begins: جهة الافاقه الخ وبعنى فوق والسكينة الطمانينة الخ مشهدى من الاشهاد الخ

The last gloss is: التذكار بمعنى الذكر الخ; and the book concludes: هذا آخر ما ايراده اردناه في هذا المختصر من شرح القصيدة بعون الله الخ.

## 692.

B 458. Size 9 in. by  $4\frac{1}{2}$  in.; foll. 175. Seventeen lines in a page.

A fragment of a Commentary on a theosophic work, imperfect both at the beginning and end.

The text is introduced by قال الشيخ رضى، and the commentary by قال العبد. The former, which was to be written in red, has, however, never been filled in.

Begins, after a blank, رضى ليس شان تسوية الحق. Plainly written, of the twelfth century.

## 693.

B 397. 444. 418. Size 8 in. by 6 in.; foll. 83. Seventeen and twenty-one lines in a page.

I. Foll. 1-51. هذا كتاب شرح مشكلات الفتوحات المكية وفتح الابواب المغلقات من العلوم الدنية للشيخ الادام العالم العلامة سيدى عبد الكريم الجبلى نفعا الله به آمين.

A Commentary (ممزوج) on Chapter 559 of *Ibn 'Arabi's* *المكية*, ascribed to 'ABD AL-KANIM Jilī (d. A.H. 811).

The author's preface begins: اما بعد فانه لما كان العلم بالله اعظم العلوم قدراً في معرفة اسرار وحقائق من منازل مختلفة، because it comprises the leading ideas of the whole book, expressed in abstruse language (fol. 2v.): لكنه رضى الله عنه صرح بأنه جمع معانى العلوم المبسطة في ذلك الكتاب وجعلها مرموزة في الباب التاسع والخمسين بعد الخمسمائة من الابواب.

This is only the beginning of the work, the MS. being imperfect at the end.

Plainly written in a large hand; only the last few foll. are in a smaller and more elegant handwriting. The text of Ibn 'Arabi is written in red, and occasionally in green.

II. Foll. 52-83. كتاب العظمة وبتلوه رسالة النقطة ويتلوهما كتاب الحجب نفع الله بهم المسلمين آمين والعظمة والحجب لسيدى العارف محبى الدين بن العربى غفر الله له.

a. The first of these treatises, the *كتاب العظمة* of *Ibn 'Arabi* (foll. 52-61), is mentioned in H. Kh. v. 118. It treats of the first Sūrah of the Koran, which is considered to be the perfect expression of the Divine "greatness." It is divided into seven chapters, each of

which refers to a section of the Sûrah, including the *Basmalah*.

Begins: الحمد لله مبدع الثاني في المثنائي. Ends: هذه المنزل مكي والمحمل فولوى يوناني.

b. Foll. 62v.-73. A theosophic treatise on the mysteries of the diacritical point, styled at the end, الرسالة القدسية في اسرار النقطة المحسية المشيرة الى اسرار الهوية الغيبية. The author is, according to H. Kh. iii. 427 and i. 283, Saiyid 'Alî b. Shihân (al-dîn) Hamadânî (d. A.H. 786). Cf. *Nafahât al-Uns*, ed Lees, p. 510, and also Cat. Mus. Brit. 406.

Begins: الحمد لله الذي ظهر بما شاء لمن شاء. بمشيئته الازلية، واستتر عمن شاء باستار عزته السرمديّة. ... وبعد فلما شاع بين اهل العلم ان ارفع العلوم واشرفها علم التوحيد الخ.

The author proceeds to say (fol. 63): ولما كان معرفة اسرار الحروف مرتبطة باسرار هذا العلم الشريف وحقائق اسرار النقطة احدى المدارات التي تدور عليها دقائق علم التوحيد اردت ان اعلق بعض ما ورد على من اسرارها وخصائصها وبروزاتها بصور الاعيان الحروفية وتصاريفها المشيرة الى شئون التجليات الالهية فشرعت في تسويد هذه الاوراق بلسان الذوق والاشارات لا ما جرت عليه عادة ارباب العلوم الرسمية في العبارة في تصوير المسائل بانبات الدلائل فان جناب اسرار الجليل ارفع من ان يصل اليه البصائر الكلية بالدليل الخ.

c. Foll. 74v.-83. This is, according to the above inscription, the كتاب الحجب of IBN 'ARABî. See on it H. Kh. iii. 390.

Begins: الحمد لله الذي حجبنا به عن غيره.

After a preliminary discourse on love, which begins: داعية اعلم انه لولا المحبة ما صح طلب الشئ ابدا ولا وجود الشئ، an account is given of the various "veils" separating the lover from his beloved (الحجب) (التي بينك وبين محبوبك) which, however, are not real, but only in the lover's mind. Each of these "veils" is discussed in a special section. They

are described as حجاب العلم، حجب الحب، حجاب الخلوة، حجب الستر، etc.

The last three pieces are well written, in the same style. Each forms a separate fascicle.

Seal and signature of Hâfiz 'Inâyat Allah b. Hâfiz 'Alî b. Hâfiz Bahâ al-dîn on the two title-pages.

Cat. 231, ii. 4 (?).

#### 694.

B 452. Size 9½ in. by 5½ in.; foll. 60. Nineteen lines in a page.

I. Foll. 1-6. كتاب الثالث في الحجج. A letter addressed to a person who has the intention of leaving Makkah, and who is strongly advised to stay there. The author is not named.

Begins: حفظك الله يا اخي بحفظ الايمان.... اما بعد فاتى كنبك اليك وانا ومن قبلي من الاقارب والاخوان على افضل حال وربنا محمود لا شريك له وصلى الله على سيدنا محمد واله وسلم اما بعد فقد انتهى الى اقبالك الله اذك على الشخصوس من حرم الله تعالى والتحول منه الى غيره واتى كرهت والله ذلك الخ.

The author in the course of this letter frequently quotes the Koran and the Tradition. He says in conclusion: واياك يا اخي ثم اياك ان تخرج من مكة فلو لم يدخل عليك الا فلسان من حلال لكان خيرا لك من ان يدخل عليك في غيرها فان الخ.

Carefully written in a good hand, probably by Ibrâhîm b. Maḥmûd b. Ibrâhîm, whose seal (A.H. 1037) is at the end.

II. Foll. 6v.-11. كتاب الرابع الخ. A tract on Asceticism, by IBN 'ARABî, entitled حلية الابدال وما يظهر منها من المعارف والاحوال. See H. Kh. iii. 108, for an abstract of the preface.

It treats of the four "columns" of the ascetic life: silence, solitude, hunger, and watching (الصمت، العزلة، الجوع، العزلة).

Written in a hurried hand.

<sup>1</sup> See end of article.

III. Foll. 11v.-14. كتاب الخامس الخ. A Persian treatise on the recitation of the words لا اله الا الله. It is entitled *بداية الذاكرين*.

Begins: الحمد لله رب العالمين كما هو اهله. The author, whose name does not occur, mentions at the beginning his son Darwish 'Atâ Allah.

Clearly written. Imperfect at the end.

IV. Foll. 15-45. A fragment of a concise work on Ethics and Asceticism, founded upon alleged sayings of the Imâm JA'FAR SÂDÎQ, whose name occurs at the beginning of each chapter.

Imperfect at the beginning. Defects after foll. 20 and 28. The first heading is *باب الاحكام*.

V. Foll. 45v.-60. كتاب الثانى المسمى بالتجريد في كلمة التوحيد. A mystic treatise in explanation of the words لا اله الا الله, by AHMAD b. MUHAMMAD GHAZZÂLÎ (d. A.H. 520), the brother of the great Imâm. See H. Kh. ii. 204, and Goeche in Abh. Akad. Berlin, 1858, p. 250 and 296.

Begins: قال الشيخ الامام جمال الاسلام احمد بن محمد بن محمد بن محمد (sic) الغزالي رضى الله عنه في الحديث الصحيح والنقل الوارد الصحيح عن سيد البشر محمد المصطفى الخ.

It is divided into numerous sections (فصل).

The last two tracts are written in the same hand as no. I. They stood originally at the beginning of the volumes.

#### 695.

B 414A. Size 8½ in. by 6 in.; foll. 16. About twenty lines in a page.

I. Foll. 1-3v. Sayings of inspired men, collected by Ibn 'ARÂBÎ.

Begins: قال الشيخ الامام المحقق المتبحر ابو عبد الله محمد بن علي بن محمد بن العربي الطائى الحائى رضى الله عنه هذا كتاب الاعلام باشارات اهل الالهام سالتى في تقييده بعض من يكرم على من الاخوان فامتثلت رسومه على وفق ما تمنى الخ.

These sayings amount to about 260, and are divided into chapters, according to the subjects, as follows:

في المعرنة; في التوحيد; في الكلام; في السماع; في الرؤية; في انواع شتى.

II. Foll. 3v.-4. A fragment of a cabbalistic treatise, beginning: كتاب القوانين كان ثلاثة احرف والخاء حرفان الخ.

Written in a different hand from the rest, terminating abruptly with fol. 4.

III. Foll. 5-16. A mystic discourse, by an unknown author.

Begins: الحمد لله الذى بسط مهاد الدين للعالمين... وبعد فهذا خطاب للموقنين بنفحة من نفحات اليقين.

Written, like no. I., by Husain b. 'Abdallah b. 'Alawî al-'Aidarûs. Dated Sunday, 12th Rajab, 1143. Slightly injured.

Cat. 232, xliii. (?) and xlii.

#### 696.

B 200. Size 9½ in. by 6 in.; foll. 349. Seventeen and nineteen lines in a page.

I. Foll. 1-242. كتاب شرح الحكم العطائية تأليف الشيخ الامام العالم العامل العارف بالله الفقيه المحقق الخطيب البليغ شيخ وقته ومقدم من اتى من بعده ابي عبد الله محمد بن ابراهيم بن مالك بن ابراهيم بن محمد بن مالك بن ابراهيم بن يحيى بن عباد النفري نسباً المالكي مذهبا قدس الله سره الخ.

A Commentary on (Abu'l-Faql Tâj al-dîn Ahmad b. Muhammad b. 'Abd al-karîm) Ibn 'Atâ Allah Iskan-darî's (d. A.H. 709) Aphorisms, by Muhammad b. Ibrâhîm Narzî (of Ronda, in Spain, d. A.H. 796). See Cat. Mus. Brit. 406, 404; Anmer, Hdss. Münch. 36; and also (regarding 'Atâ Allah) Flügel, Hdss. Wien, iii. 276; Casiri, i. 222; H. Kh. iii. 82 sq. The work was printed at Bûlâk, A.H. 1285.

It can only be regarded as a mistake when, in this MS., the following has subsequently been inserted after the Basmalah: ... قال الفقير الى الله: ... على بن الحسين بن عبد الله بن ابراهيم بن عباد النصرى لطف الله به الخ. It would appear that the



author is confounded here with another commentator, who is mentioned immediately after him in H. Kh., i.e., 83.

The preface begins: الحمد لله المتفرد (sic) بالعظمة الخ.

Well written. Dated Thursday, 22nd Shawwâl, 1092.

Various notes and extracts are on the margin, as well as on the fly-leaf and the title-page.

II. Foll. 243-244. A short tract on the classification of man, by 'Alî n. ḤUSÂM AL-DÎN MUTTAQÎ (d. A.H. 975).

Begins: الحمد لله... أما بعد فيقول الفقير إلى الله تعالى على ابن حسام الدين الشهير بالمتقى هذه رسالة ستميتها نعم المعيار والمقياس لمعرفة مراتب الناس الناس على أربعة أقسام عامى فاستق وعامى صالح وخاص واخص الخواص الخ.

It is followed by some definitions.

Written like no. I. Various notes and extracts are on the margin, and on the following fol. (245).

III. Foll. 246-349. كتاب سمط المجيد الجامع لسلاسل اهل التوحيد تصنيف سيدنا ومولانا وشيخنا الامام الهمام استاذ مشايخ الاسلام شيخ الطريقة ومحبى رسوم الحقيقة وخاتم الولاية الخاصة بالمحمدية قطب دهره وعارف عصره نائب الحضرة النبوية والحائز لاسرارها المصطفوية شهاب الدين احمد بن محمد المدنى بن شيخ يونس الشخير بعبد النبى بن الولي الربانى احمد الدجاني المقدسى الشهير بالقشاشى المدنى نفعا الله به الخ.

A diffuse treatise on the spiritual pedigrees of the Sôfi orders, by Shihâb al-dîn AHMAD b. MUHAMMAD MADANÎ (who, according to no. 684,<sup>1</sup> was born A.H. 991, and died A.H. 1071, at Madinah. Cf. no. 667).

Begins: الحمد لله رافع منشور ولايته على مفارق عباده الذاكرين بذكره.

The author treats first at great length of the initiation of the novice (الذكر, تلقين, البيعة, etc.). He then gives a full account of his own pedigrees, professing

<sup>1</sup> See above. The full name of the author is also given there, but with some strange variants, or rather inaccuracies.

to be the heir of the spiritual powers (الحرقة) of Shaikh Shujâ' al-dîn 'Omar b. Ahmad Jabrâ'il (fol. 278), and of Ahmad b. 'Alî b. 'Abd al-kuddûs... 'Abbâs, of the Shinnâwî order (see no. 684). He styles the latter (fol. 282v.) جامع السلاسل الاحمدية والشاذلية والرفاعية والقادرية والوفائية والقشيرية والنقشبندية وسائر الخرق الجنيدية والخضرية والاياسية والاريسية والمجشدية والفردوسية باسانيده الى جده الشيخ محمد الشناوى الكبير.

Ends: تم الكتاب المسمى بالسمط المجيد مع ما زيد فيه والحق في اواسطه واواخره من اواسط سنة ثمان وستين والف الى اخرها (والله اعلم).

فرغ من زبر الكتاب المذكور لسيدنا وشيخنا الامام المحقق العلامة الصوفى العارف بالله الملقن لنا الذكر ابتداء منه سنة حجتنا حجة الاسلام سنة اربع وستين والف ببينه بالمدينة الشريفة نظمنا الله في سلوكهم وجعلنا من محبتهم فالمر مع من احب احمد بن محمد المدنى الدجاني الانصارى نفع الله به الفقير الى الله والغنى بربه الكبير اسير دينه ورهين كسبه محمد بن احمد باجبير الدوعانى ثم البرعى عفا الله عنه وختم له بالخير آمين.

Plainly written.

Some rules for novices are added on the vacant space at the end, and a few extracts from the رسالة أبى الفتوح are written on the title-page.

697.

B 84. Size 10 in. by 6 in.; foll. 485. Twenty-two, nineteen, and ten lines in a page.

I. Foll. 1-443. 'Omar b. 'Abd al-Wahhâb's (Kâdiri 'Urî Ḥalabî Makki, d. A.H. 1024) Commentary on his own mystic Kaşîdah, لامية الشرف. It is entitled (fol. 2v.) نهج السعادة ونسج الافادة. See H. Kh. v. 291 sq., who, however, gives the title somewhat differently.

The name of the author does not occur in this MS. It begins: الحمد لله الذى انزل على عبده الكتاب

<sup>1</sup> Added on the margin.

<sup>2</sup> Here a blank.

المبين، واصطفى آدم ونوحا وآل ابراهيم وآل عمران على العالمين.

The whole *Kaṣīdah* is inserted after the preface. The commentary is very copious; numerous other verses are quoted in it. It concludes with a *Kaṣīdah* by the author, each verse of which is devoted to one letter of the alphabet. It begins:

الف الالهة اول الاجداد وقيامها للجوامع الافراد

It is also accompanied by a commentary.

II. Foll. 443-466v. مواقف الحق على بساط الخلق. This appears to be a fragment of MUHAMMAD b. 'ABD AL-JANNÂN's *المواقف* (see no. 597).

Begins: موقوف العلى بسم الله الرحمن الرحيم وما توفيقي الا بالله القادر العليم اوقفني الله العلى الاعلى في مقام العلا وقال لي افنح بصيرة نظرك الخ. The last "station" which occurs here is موقوف اسماء الروح.

III. Foll. 466v.-485. Forty sayings of the Prophet, each illustrated by a hemistich; entitled *الترياق لاهل الترياق*. According to H. Kh. ii, 286, this collection was made by Jānif.

The preface begins: الحمد لله منزل الكتاب، ومعلم الصواب... وبعد فان فضل الانسان بنطق اللسان.

Imperfect at the end.

This MS. is written in a bold hand, which becomes very large in the latter portion. After fol. 21 is a defect, and the following leaves are injured. The last fol. is torn.

The first twenty-one leaves, which bear the correct title, had been separated from the rest, and the latter erroneously inscribed *انفاس الخواص*. Cf. Cat. 230, xii. and 232, xvii.

### 698.

B 393x. Size 8 in. by 5½ in.; foll. 37. Seventeen lines in a page.

I. Foll. 1-22v. A mystic treatise, entitled (fol. 2v.) *مشكاة البيان في حقيقة وجود الانسان وجوهر الايمان*. الذى يتعلق بالقلب واللسان. Author unknown.

This treatise is divided into seven *فصل*, as follows: 2. في معنى وجود حقيقة الادمى في عالم التعريف.

في علم اليقين وعين. 3, 4, 5; وجوده في عالم التكليف في تفصيل الادمى على 6 and 7; اليقين وحق اليقين كثير من المخلوقات في ظاهرة وباطنه. It is written as a sort of commentary on five mystic verses<sup>1</sup> composed by the author in allusion to another verse (الكشف) the meaning of the first word of which he was asked to explain by a friend.

The preface begins: الحمد لله الذى ليس لوليته. The author quotes Ghazzālī, Ibn 'Arabi, and his Shniikh, Muḥammad b. 'Alī b. Muḥammad b. 'Alī b. 'Alawī, a Sharīf of the Husainī line.

II. Foll. 22v.-32v. A Commentary on an obscure passage of *Ibn 'Arabi's* *المحكم المربوط*; on which see Flügel, Hdss. Wien, iii, 350 sqq. The passage commented on, which belongs to the concluding portion, is quoted there, p. 352. It begins: فلنذكر منازلهم الالهية. The author of the commentary is AHMAD b. 'ADD AL-KĀDĪN.

Begins: هذه الكلمات المشكلات المذكورة في كتاب الشيخ الفاضل المستمى الامر المحكم المربوط محمى الدين الخ. Then follows the passage in question, after which a poem by the author is inserted. The commentary is introduced by a preface, which begins (fol. 23v.) الحمد لله الذى انزل اولياته نزلا في حضرة ذاته.

III. Foll. 32v.-37. A mystic treatise on Eternity. No title found.

Begins: الحمد لله رب العالمين... اما بعد فان الحقيقة للذات الالهية من حيث هي هي امتدادها اعنى مدة بقائها غير مضبوطة الخ.

This treatise ends with fol. 36. It is followed by a postscript and a poem by the author, on fol. 37.

An indifferent copy. Of the middle of the twelfth century.

Inscribed شرح ابيات خمسة. Cf. Cat. 233, xlvii.

<sup>1</sup> Hence the inscription of this MS.; see below.

<sup>2</sup> These verses are rather corrupt.



699.

B 128. Size  $9\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 172. Twenty-five lines in a page.

A defective MS., misplaced in binding. It contains:

I. Foll. 1-35. A Commentary on 'Omar b. al-Fārid's (d. A.H. 632) التائية; preceded by an introduction, which begins: الحمد لله الذى نظم عقود اجمال جماله، فى منشورات درر تفاسيل جلاله.

The author is not named, but it is stated at the end that he wrote this commentary in the course of A.H. 814.

Transcribed by Hājji Hasan b. Muẓaffar b. Hājji Hasan. Dated 2nd Muḥarram, 871.

On the margin of this and the following text is written a Persian commentary on the *Ta'iyah*; imperfect at the beginning.

II. Foll. 36-38, 39-54, 81. The beginning and two other fragments of a Commentary on a treatise (رسالة) on Mystical Theology (التوحيد), by Abu Hāmid Muḥammad. This commentary was written by a grandson of his, whose name is not mentioned. It is entitled كتاب التمهيد فى شرح قواعد التوحيد.

In the preface the author polemizes against the philosophers. It begins: الحمد لله الذى جعل مكامن ظلال جلاله، مجالى انوار جماله، .... اما بعد فان مسئلة التوحيد حسب ما حققه المشاهدون الخ.

This is a commentary by اقول... قال.

III. Foll. 67v.-79, 90-172. A rather obscure theosophic treatise, founded upon the allegorical meaning of the letters and numbers. The author, who is not named, completed it at the beginning of Sha'bān, 823. He relates (fol. 68) that, in pursuit of mystic knowledge, he and his friend Sharaf al-din 'Alī Yazdī (d. A.H. 850) repaired to مصر الولاية والهداية اعنى، السدة السنية السيدية، etc.

It is divided into a succession of paragraphs, termed كتاب المفاحص; hence the inscription فحص، which is added by another hand on the first page. Each of these paragraphs has a special attribute, as فحص احصائى، فحص اذوقى، فحص حكيمى، etc.

Begins: الحمد لله الذى اعد عديد عباد، لفهم كمال مراده، بانزال اعداد بينات الكتاب الخ.

Dated Ramaḍān, 870.

This piece is preceded (foll. 80, 82-89, 55-67r.), and accompanied on the margin, by fragments of several Persian treatises on similar subjects, and also the beginning of a Persian commentary on *Ibn al-Fārid's* التائية, probably the same as that mentioned under no. I.

Neatly written, but injured by damp, and frequently mutilated on the margin.

Inscribed ابن كتاب شرح قصيدة تاييه وشرح محفوظات Cf. Catal. 237, xii. xiii. (2).

## BIOGRAPHY AND HISTORY.

700.

2554. Size  $10\frac{1}{2}$  in. by 7 in.; foll. 222. Twenty-five lines in a page.

الجزء الثانى من كتاب مروج الذهب الخ

The Second Part of Abu'l-Ḥasan 'Alī b. al-Ḥusain Mas'ūdī's (d. A.H. 345) Historical Encyclopædia.

It begins with the heading ذكر جوامع من الاخبار

ووصف الارض والبلدان وحنين النفوس الى الاوطان، and the first words of the text are: ذكر فروع الرواية ان (= vol. iii. p. 123 of the edition of Barbier de Meynard and Pavet de Courteille).

It concludes with the reign of Abu'l-'Abbās al-Saffāh, as follows: ولابى العباس اخبار حسان اتينا عليها فى كتابنا اخبار الزمان (cf. vol. vi. p. 156 of the Paris edition).

Well written; the titles very large and often in red. Dated Wednesday, the last of Šafar, 824.<sup>1</sup>

The beginning is injured by damp. A defect after fol. 219. The last fol. has been reversed in binding.

[Bibl. Leydeniana.]

### 701.

3066. Size 9 in. by 5 in.; foll. 210. Nineteen lines in a page.

### تاريخ يميني

The History of the first two Ghaznavidea, Subuktigin and Mahmūd, by Abu Naṣr Muḥammad b. 'Abd al-jabbār 'Uṭmī (d. about A.H. 427).

This work was published by Maulawī Mamlūk al-'Alī and Dr. Sprenger, at Dehli, 1847. Cf. Sir H. Elliot, Hist. of India, ed. Dowson, ii. 14 sqq.; Cat. Mus. Brit. 152, 551, etc.

A valuable copy, beautifully written, with vowel-points. Both the beginning and end have been supplied by a more modern hand. Injured by insects.

Fol. 23 should be placed after 18, fol. 134 after 138, and fol. 204 after 198.

Seals of H. Vansittart and C. Boddam; signature of the latter, Calcutta, 1787.

### 702.

B 73. Size 9½ in. by 7½ in.; foll. 156. From nineteen to twenty-three lines in a page.

An Abridgment of the Biography of the celebrated Saint, 'Abd al-kādir Gīlānī (d. A.H. 561), which originally formed the first part of the *Beḡḡat al-Asrār wa-Ma'adīn* of Nūr al-dīn Abū'l-Ḥasan 'Alī b. Yūsuf Lakhmī (who wrote about A.H. 660). Cf. H. Kh. ii. 71.

The author of the present abridgment, whose name is not found in it, seems to know no other contents of the *Beḡḡat al-Asrār* than the biography of 'Abd al-kādir. After the introduction, which begins: الحمد لله نحمده ونستعينه ونعون بالله من شرور انفسنا وسيئات اما بعد فهذه جمل من: he proceeds to say:

<sup>1</sup> The colophon is injured by insects.

كتاب مناقب الشيخ العارف العالم العامل الرباني عبد القادر الكيلاني ..... اختصرتها من كتاب الشيخ الفقيه الامام العالم المقرئ نور الدين ابي الحسن علي بن يوسف بن جرير بن معضاد بن فضل الشافعي اللخمي عرف بالشطونوني الذي سماه بجمعة الاسرار ومعدن الانوار في مناقب الشيخ عبد القادر رضي الله عنه محذوفة الاسانيد ليسهل النظر فيها والوقوف في الزمن اليسير عليها الخ.

تمت تمام شد كتاب بجمعة الاسرار الخ: Conolusion:

Fol. 156 contains two verses of RANĪ'AH 'Adawīyah (d. A.H. 135), and the beginning of a Kašīdah of 'ABD AL-KĀDIR. Another poem is written on the margin, alternately in red and blue.

Written in a bold hand, which varies in size. Red lines round the pages. Injured at the end.

Seals of several servants of Shāhshāh.

Cat. 230 (Suyur), ii.

### 703.

1800. Size 10½ in. by 6½ in.; foll. 599. Twenty-seven lines in a page.

### وفيات الاعيان

The Biographical Dictionary of Shams al-dīn Aḥmad b. Muḥammad, commonly called IBN KHALLIKĀN (who died on Saturday, 26th Rajab, 681, at Damascus<sup>1</sup>). Cf. the editions of Wüstenfeld and De Slane, and the translation by the latter.

Neatly written. Dated Wednesday, 29th Sha'bān, 1104. The copy was made for Mīr Muḥammad b. Ḥājjī 'Alā al-dīn.

An ornament on the first page. Coloured lines round the others. Some notes.

A biographical notice of the author (foll. 11-13), and a list of the names occurring in the present work (foll. 2-10), have been subsequently prefixed by different hands.

[Johnson.]

<sup>1</sup> This is stated by his son; see no. 705, fol. 333.

## 704.

1056. Size 9 in. by 6 in.; foll. 161. Twenty-three lines in a page.

The first part of the same work.

Plainly written. Imperfect at the end. It extends to the beginning of the article of Abu'l-yumn (no. 248, ed. Wüstenfeld). The last leaf is fol. 152, which has been misplaced, as has already been remarked by a reader. Fol. 161, which contains a list of names beginning with عبد, does not belong to this volume.

Worm-eaten.

[Gaikwar.]

## 705.

2151. Size 10 in. by 7½ in.; foll. 333. Twenty-one lines in a page.

### المختار من وفيات الاعيان الخ

An Abridgment of *Ibn Khallikān's* Biographical Dictionary, made by his son Mūsā, for his private use, during the years 701 and 702 A.H.

This is the author's rough copy, consisting originally of two volumes. The earlier portion of the first volume, however, is lost. It begins now with the eighteenth quire (كراسة), which has been inscribed الجز' الثاني. The first article is 'Alī b. Aflah (no. 487, ed. Wüstenfeld). It ends with the thirty-second quire, in the notice of Zamakhsharī (ed. Wüstenfeld, no. 721), the last portion being also lost. The second volume (fol. 151), المجلد الثاني, has a particular title, written by the author himself. It begins with the fourth fascicle of the original work (al-Mu'izz = no. 737, ed. Wüstenf.), and contains the rest of the book. It consists of twenty-three quires, but it has now several defects, especially in the twelfth and thirteenth quires; some leaves of the latter are also misplaced in binding.

The author states at the beginning of the second volume, that he began it on Sunday, 2nd Dhu'l-hijjah, 701, at Balbec, and he adds in the postscript (fol. 331v. قلت اعنى كاتبها موسى بن احمد لطف الله به الخ), that he continued his work at Damascus, where he arrived from Balbec on Sunday, 20th Rabī' I., 702, and completed it on Sunday, 3rd Rabī' II. of the same year. At the end is written the epilogue of Ibn Khallikān, to

which the author added, in a second postscript, a short memoir of his father and an account of his own work.

This rough copy is written in a hurried hand, without diacritical points, and is often difficult to read.

On the title-page are the signatures of several recent owners and readers. One of these, 'Abd al-rahmān Ḥalabī, whose seal is also added, wrote the title to the first volume.

[College of Fort William, 1825.]

## 706.

572. Size 11½ in. by 7 in.; foll. 558. Twenty-four lines in a page.

Annals of Islam, as far as A.H. 750, by (Abu'l-sa'adāt 'Afīf al-dīn) Abu Muḥammad 'Abdallāh b. As'ad b. 'Alī Yāfirī (a native of al-Yaman, of the Himyaritic tribe of Yāfir, who resided, from A.H. 718, alternately at Makkah and Madīnah, and died at the former place, on Sunday, 20th Jum. II., 768).<sup>1</sup> He entitled his work مرآة الجنان وعبرة اليقظان في معرفة حوادث الزمان وتقلب احوال الانسان وتاريخ موت بعض المشهورين الاعيان.

See regarding this work H. Kh. v. 481, and Flügel, Hdss. Wien, ii. 43. Cf. Stewart's Catal. 32. The valuable part of it are the biographies, especially those of learned men and Sūfis. Besides Ibn Khallikān, the author used, for matters relating to his native country, the طبقات فقها' اليمن of Ibn Samurah ('Omar b. 'Alī Ja'dī Yamani, d. A.H. 586).<sup>2</sup> A supplement to the latter work is given in an appendix (تنبيه, fol. 555 sqq.).

Plainly written by two hands. A few leaves are missing at the end. The original foll. 248-255 have been misplaced, and stand now as foll. 49-56.

[Tippu.]

## 707.

1399. Size 11½ in. by 6½ in.; foll. 520. Twenty-seven lines in a page.

Another copy of the preceding work.

Well written, by 'Abd al-razzāk b. Ḥasan Muḥam-

<sup>1</sup> The statements in parentheses are taken from Jamāl al-dīn's طبقات الشافعية (see no. 709, fol. 154), and from Jāmī's نفحات الانس, as quoted on the first page of no. 707.

<sup>2</sup> See H. Kh. iv. 150.

mad قُربسى (sio), at Ahmadâbâd. Dated 24th Šafar, 1034. The original copy appears to have had several defects, for which blanks were left. All of these have been subsequently filled up in a bad hand.

On the fly-leaves of this MS. (fol. 44-46) are added, by different hands, the commencement of an alphabetical list of all the persons whose deaths are mentioned in the present work; and a notice of Taftâzânî, and the dates of his various works, said to be the inscription of his tomb. A later owner, Muḥammad Riḍa b. Ghulâm Muḥammad, who bought the MS. A.H. 1146, prefixed to it a list of the events and persons mentioned under each year (fol. 2-43).

Fol. 1 gives the two notices of the author mentioned already under the preceding no. (note 1).

Fol. 76, 77, and 398 are misplaced in binding, as may be seen from the original pagination.

[Hastings.]

### 708.

629. Size 9½ in. by 5½ in.; fol. 455. Nineteen lines in a page.

Two works of 'Afif al-din 'Abdallāh b. As'ad Yâfirî Yamani (d. A.H. 768), viz.—

I. Fol. 1-328. *روض الرياحين في حكايات الصالحين*, also called by the author, *نزهة العيون النواظر وتحفة القلوب المحواضر في حكايات الصالحين والاولياء الاكابر*. It contains notices of five hundred saints. See H. Kh. iii. 488, and v. 329; Cat. Lugd. ii. 299; Stewart's Catal. 31.

Begins: الحمد لله المعروف بالمعروف الموصوف بالكمال في الازال والاباد. The ten authors from whom this work is chiefly compiled, are: Ghazzâlî, Kūshairî, Suhrawardî, Abu 'Abdallāh Muḥammad b. Ibrāhîm al-ḫayrî, Ibn 'Atâ Allah, Kāstalānî, Ibn al-Jauzî, Ibn Qudāmāh Muḥaddasî, Abu'l-Laiḥ Samerkandî, and Abu'l-'Abbās Aḥmad b. 'Alî, commonly called *ابن الاطرباي* (?). The appendix (*خاتمة*) consists of two sections: 1. (fol. 292)

<sup>1</sup> In the latter place the second title is erroneously given to an abstract of the present work.

في الجواب عن انكار وقع من بعض الفقهاء المصنفين الخ;  
2. (fol. 303) في بيان عقيدة المشايخ العارفين الخ;  
في توحيد الخ (fol. 316) ختام الرحمن.

Plainly written by Ḥasan b. 'Abd al-latif. Dated Monday, 20th Muḥarram, 1155. Red lines round the pages.

II. Fol. 329-455. A supplement to the preceding work, containing two hundred stories, which mostly refer to 'Abd al-kādir Jilānî. The author terms it خلاصة المفاهيم في اختصار مناقب الشيخ عبد القادر وجماعة ممن عظمه من الشيوخ الاكابر. It is mentioned, under a similar title, in H. Kh. iii. 166 sq.; and it seems to be also contained in Bibl. Sprenger. 357.

قال الشيخ الامام القدوة العالم العلامة العارف بالله عفيف الدين عبد الله بن اسعد اليافعي اليمنى الشافعي نزيل الحرمين الشريفين غفر الله له .... اما بعد حمد الله الذي خضع لسلطان عظمته كل شئ الخ. The author dwells subsequently on the approbation with which his earlier work had met from several Shaikhs, and speaks as follows of the present one (fol. 330v.): ثم اني رايت ان اردف الكتاب المذكور بمائتين من الحكايات عربيات (الغريبات r) المشتملات على الايات العجيبات .... فانتيقت ذلك من نفيس الجواهر المودعة في مناقب تاج المفاهيم ... محمى الدين عبد القادر الخ.

Each story is preceded by the name of the Shaikh on whose authority it is related (عن الشيخ ..). The work concludes with a succession of sayings and traits of 'Abd al-kādir (from fol. 438v. to end).

Plainly written by a different hand from no. I, and at a later date. Red lines round the pages.

Seal of 'Abd al-wahhāb Khān Nuṣrat Jang, dated A.H. 1174.

[Tippu.]

709.

755. Size 10½ in. by 7 in.; foll. 155. Twenty-seven lines in a page.

### كتاب طبقات الفقهاء الشافعية

Biographies of Shâfi'î Divines, by JAMÂL AL-DÎN Abu Muhammad 'ABD AL-RAḤMÂN b. al-ḤASAN b. 'Alî KURASHÎ Umawî Isnâ'î Shâfi'î (d. A.H. 772), who finished the first copy on 21st Shawwâl, 769, after he had begun his work already a little before A.H. 750. Cf. H. Kh. iv. 143.

A circumstantial account of the work is given in the author's preface, which begins: الحمد لله مميت الاحياء ومحيي الاموات. It was after composing his *المهمات في شرح الرافعي والروضة*, i.e. a commentary on the two standard works on the Shâfi'ite Law, that he undertook his present task. He collected his materials from numerous kindred works, and especially from the *Tabaḥḥut* of Ibn al-Salâḥ (d. A.H. 643) and Tiflîsî ('Omar b. Bundâr, d. A.H. 672). The latter he incorporated wholly in his own work. Although he also terms it *Tabaḥḥut*, it is not arranged chronologically (or rather according to the generations, على الاعصار), but alphabetically, each man being placed under the initial of the name by which he is commonly known—(fol. 3) على حروف المعجم معتبرا اول حرف من اللفظ الذي يحصل عنده التعريف والشهرة اسما كان او كنية او لقبا او نسبة او صفة.

Each chapter (or letter) is divided into two sections as stated by H. Kh., and the single articles of each section follow in chronological order, according to the dates of death. The last chapter (ي) concludes with a succession of Yamani, who are mentioned in this place, according to the initial of their native country, although their common names are different. The last of them is Yâmi'î.

<sup>1</sup> His pedigree is carried up to the mythical ancestor of the house of Umayyah as follows: b. 'Omar b. 'Alî b. Ibrâhîm b. 'Alî b. Ja'far b. Sulaimân b. al-ḤASAN b. al-ḤUSAIN b. 'Omar b. al-ḤAKAM b. 'ABD AL-RAḤMÂN b. 'ABDALLAH b. MUHAMMAD b. 'ABD AL-RAḤMÂN b. al-ḤAKAM b. 'ABD AL-MALIK b. MARWÂN b. al-ḤAKAM b. Abu'l-ʿÂṣi b. Umayyah b. 'Abd-shams b. 'Abd-manâf.

The whole is preceded by special notices of Shâfi'î and his immediate followers and disciples (اصحابه المعاصرون الآخذون منه).

This MS. begins: اخبرنا غير واحد مشافهة ومكانة عن العلامة جمال الدين الخ العبد الفقير به عمن سواه محمد المدعو عمدي (sic) محمد بن محمد بن ابي الخير محمد بن فهد الهاشمي العلوي المكي الاثرى.

Hurriedly written, often without diacritical points. The beginning of each article is written in red, and repeated on the margin, also in red.

Signature of 'Abd al-rahmân b. 'Abdallah b. Fahd Hâshimî 'Alawî, who also wrote the above title.

710.

1311. Size 10½ in. by 6½ in.; foll. 367. Seventeen and twenty-one lines in a page.

### العقود اللؤلؤية في اخبار الدولة الرسولية

Annals of al-Yaman under the Rasûlî Dynasty, by 'Alî b. AL-ḤASAN KHAZRAJÎ (d. A.H. 812).

See regarding the dynasty in question, Johannaes, Hist. Jemanae, p. 156. No other copy of the present history is known. The author is not named at the beginning, but often in the course of the work. Cf. on him and his other works, H. Kh. ii. 159, and Catal. Lugd. ii. 173, 196.

Begins: الحمد لله الذي اذا اراد شيا قدرة تقديرا. In eight chapters. The first is introductory, في ذكر انساب الملوك بني الرسول وكيف كان السبب في دخولهم اليمن واستقلالهم فيها, and treats of the ancient kings of al-Yaman, and of the Ghassânides of Syria, from whom the founder of the Rasûlî dynasty traced his descent. Each of the following chapters comprises the reign (دولة) of one of the Rasûlî kings; viz., II. (fol. 24) al-Manṣûr; III. (fol. 48) al-Muẓaffar; IV. (fol. 155) al-Ashraf I. (الدولة الاشرفية الصغرى), in opposition to the longer reign of the second al-Ashraf; V. (fol. 161) al-Mu'ayyad; VI. (fol. 226) al-Mujâhid; VII. (fol. 282) al-Afdal; VIII. (fol. 298) al-Ashraf II. (الدولة الاشرفية الكبرى). The account of the last reign, with



which the author was contemporary, is said to be only partial (في بعض أيامه). He, however, relates the death of al-Ashraf, which happened on 19th Rabi' I., 803, and concludes with an elegy on that prince.

An elegant and accurate copy, with vowel-points. Headings in larger characters, and often in red. Red dots mark stops. Ornaments have been added on the title-page and over the last lines, which latter have thereby become illegible. Slightly injured by damp and insects, especially in the latter portion. The end seems to be wanting.

This MS. was once in the possession of Mu'tamad Khān 'Ālam-gīrī, and passed from him to Kāmar al-dīn Khān, Wazīr to Muḥammad Shāh.

[Hastings.]

711.

2326. Size 8 in. by 6 in.; foll. 99. Twenty-one lines in a page.

### عجائب المقدور من اخبار تيمور

The famous History of Timūr, by Shihāb al-dīn Aḥmad n. 'ARABSHĀH (d. A.H. 854). This work was edited and translated into Latin by Manger, 1767, and a more correct edition of it was printed at Calcutta, 1818.

Clearly written in Nasta'liq, of about the tenth century. Some leaves have been supplied by a different hand. Single leaves are missing after foll. 6 and 45.

[College of Fort William, 1825.]

712.

3016. Size 9½ in. by 6 in.; foll. 250. Fourteen lines in a page.

Another copy of the preceding work.

Well written in Nasta'liq, of the end of the twelfth century. The copy from which this was made, was finished on the last of Shawwāl, 856. On fol. 236 is a table of the Uigur alphabet. Some notes are added in the earlier portion.

713.

B 83. Size 10¼ in. by 6½ in.; foll. 300. Seventeen lines in a page.

The second part of الطبقات الاولى (i.e. الطبقات), properly entitled الانوار في طبقات السادة الاخيار (لواقح الانوار في طبقات السادة الاخيار).

by (Abu'l-mawāhib) 'Abd al-wahhāb b. Aḥmad b. 'Alī Sha'rāwī Anṣārī (d. A.H. 973), who completed his work on 15th Rajab, 952, at Cairo. See H. Kh. v. 339 sqq.; Zeitschr. d. Deutsch. morgenl. Ges. xxi. 273; Aumer, Hds. Münch. 184; Cat. Mus. Brit. 179. This part begins with Abu'l-'Abbās Aḥmad Badawī (sixth century). The last name is that of 'Alī العياشي (tenth century).

To these طبقات the author added a list of Shaikhs of his own (the Shāfi'ite) sect, each of whom he characterizes in a few words. This list is confined to the less known names, as is stated at the end: فكل هؤلاء علماء عاملين غير مشهورين بالعبادة والزهد والورع فذكرناهم لئلا ينسى فضلهم رجاء الخير والترحيم عليهم والاعتدال بهم وأما من اشتهر بالعبادة والزهد والورع كالشيخ ابي اسحق الشيرازي والامام الغزالي والامام الرافعي والامام النووي فاكثفنا بشهرتهم.

The original of this MS. was finished by 'Alī Ḥamawī, a disciple of Sha'rāwī, on 26th Sha'bān, 954. The present copy is dated Sunday, 17th Rabi' II., 1109. The first portion of it is written in a plain Naskh, and the rest in Nasta'liq.

On the first two pages are some extracts from the طبقات الفقهاء الشافعيين of Tāj al-dīn Subkī.

The last leaves are injured.

Cat. 231, iv.

714.

2799. Size 7½ in. by 5 in. Thirteen lines in a page.

Foll. 1-36. An Account of the Muḥammadans of Malabar, entitled تحفة المجاهدين, by Shaikh Zayn al-dīn, who dedicated it to 'Alī 'Ādil Shāh of Bijāpūr. It has been translated by Lieut. Rowlandson (Oriental Translation Fund, 1833). Cf. Morley, Catal. of hist. MSS. 13, and Cat. Mus. Brit. 434.

The preface and the introductory chapter are omitted. The MS. begins: فصل في بدأ ظهور الاسلام في مليبار. It is also imperfect at the end.

Well written in Nasta'liq. Of the twelfth century.

Inscribed: احوال ملك مليبار.

[Bibl. Leydeniana.]

<sup>1</sup> This form of the name is now usual (instead of Sha'rānī); see Zeitschr. d. Deutsch. morgenl. Ges. xx. 26; of no. 679.



715.

B 76. Size 9½ in. by 5½ in.; foll. 284. Nineteen lines in a page.

### قصص الانبياء

A fabulous History of the Prophets who preceded Muhammad, by Abu'l-Hasan Muhammad b. 'Abdallah Kisā'i. Cf. H. Kh. iii. 174; Cat. Bodl. ii. 113; Aumer, Hdss. Münch. 182; etc.

The author, who has sometimes been confounded with the celebrated grammarian 'Alī b. Ḥamzah Kisā'i, is modern. His history comprises the following "Prophets": Ādam (fol. 11), Idrīs (fol. 42), Nūḥ (fol. 44), Hūd (fol. 54), Šālīḥ (fol. 62), Ibrāhīm (fol. 79), Ya'qūb and Yūsuf (fol. 101), Aiyūb (fol. 125), Shu'aib (fol. 136), Mūsā (fol. 143), Yūsha' (fol. 180), Ilyās (fol. 182), al-Yasa' (fol. 188), Dā'ūd (fol. 190), Sulaimān (fol. 215), Yūnus (fol. 256), Zakariyā, Maryam, and 'Īsa (fol. 265). This work is of frequent occurrence. The text of it appears to vary much in different MSS. Several titles are also given to it. H. Kh. mentions it under *خلق الدنيا* apparently derived from the account of the creation, which precedes the history of Adam (cf. H. Kh. ii. 50, under *بدء الدنيا*).

The exordium runs in this copy as elsewhere; but the words which immediately follow it vary here slightly from the Bodleian and Munich MSS. They are as follows (fol. 2): هذا كتاب جمعت فيه المبتدات في خلق الارضين والسموات وخلق الانس والجن واولاد احوال النبيين على قدر ما وقع الى من اخبارهم ووصل الى من انبائهم بعد ان اجتهدت فتخيرت ما قرب منها والغيت ما بعد منها فما وافق منها الحق فهو الذي قصدناه وما كان منها اختلافًا فائمه على من وضعه ووزره على من ابتدعه وما توفيقى الا بالله عليه توكلت وهو حسبي ونعم الوكيل.

<sup>1</sup> This title is given in the note of an owner (Mas'ūd Khān) on the last leaf; it is also written inside the cover; but on the first leaf is written by a later hand: كتاب بدو الخلق للشيخ الخ.

<sup>2</sup> The MS. has فسأكران (sic).

<sup>3</sup> MS. الغيب.

The history of Jesus includes eschatological matters, relating to his imminent return. Then follows an account of the events which happened after his ascension. It ends abruptly on fol. 281, where there is a lacuna. The rest of the MS. gives the history of St. George (جرجيس), and concludes as follows: وهذا ما كان من حديثهم والله اعلم بذلك.

Plainly written. It was copied between 5th Dhu'l-ka'dah and 14th Dhu'l-hijjah, 1049, by Ḥasan . . . b. 'Alī. Cat. 230 (Seeyur), i.

716.

591. Size 10½ in. by 6 in.; foll. 282. Twenty-one lines in a page.

### تلخيص المقال في تحقيق احوال الرجال

A Dictionary of the Authorities of the Shī'ah Tradition, compiled from the standard works on this subject, by Tūsī (d. A.H. 460), Najāshī (d. A.H. 450), Shahrāshūb (d. A.H. 588), Hillī (d. A.H. 726),<sup>2</sup> and others. The author does not give his name. He is called Mīrzā Muhammad Astarābādī in the inscription on the title-page, which runs as follows: كتاب رجال اوسط (!) از تصانيف مرزا محمد استرابادى. He mentions, indeed, his larger work, كتابنا الكبير. As he states at the end, his shortest "way" to Hillī is through six Shaikhs. He begins with an account of the arrangement of the book, and of the abbreviations which he used in it. This passage has been given in full in a letter of M. de Chanykov, printed in the Zeitschrift der Deutschen morgenl. Gesellsch. x. 817. See regarding the MS. of M. de Chanykov, Bulletin de l'Acad. Impér. de St.-Petersbourg, xii. 121.

اما بعد فهذا تلخيص المقال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب حروف المعجم الخ.

Most of the articles in this dictionary are short: they give the full name and genealogy, the Shaikhs,

<sup>1</sup> The following word is indistinct.

<sup>2</sup> See regarding these works, Sprenger's preface to his edition of the *Fihrist* of Tūsī.

<sup>3</sup> This word is wanting in the MS. of M. de Chanykov.

and sometimes dates. At the end of each stand the abbreviations for the books from which it is taken. The work concludes with a خاتمة, in ten paragraphs (فائدة), concerning some old authorities, and especially Tūst and Hīll, and their Isnads, etc.

Neatly written. Collated with the original copy in Rabi' II., 1093. Numerous marginal notes. The vacant leaves at the beginning and end are filled with extracts from the كتاب التنقيح, and various notes.

[Gaikwar.]

717.

2033. Size 10 in. by 5 in.; foll. 282. From twenty to twenty-three lines in a page.

Biographies of learned and holy men of the 'Alawī race, resident in Ḥaḍramaut and India; by Jamāl al-dīn Muḥammad b. Abu Bakr Bā 'Alawī Shūlī (الشلي), who was a member of the family, and died at Makkah, at the end of A.H. 1093. He entitled his work المشرح المروى في مناقب بنى علوى. See regarding him and other works of his, Cat. Mus. Brit. 429 sq., 431, 741 sq. The present work was used by Muḥibbī (d. A.H. 1111), who also has a notice of the author (ib. 601). Cf. Zeitschrift der Deutschen morgenl. Gesellsch. ix. 225, 227, and also Stewart, Catal. 33.

Nothing—excepting a hint at the title, on the fly-leaf—is contributed to the above statements by the present MS. It begins with the article on the author's brother, Aḥmad b. Abu Bakr b. Aḥmad b. Abu Bakr b. 'Abdallāh b. Abu Bakr b. 'Alawī b. 'Abdallāh b. 'Alī b. 'Abdallāh b. 'Alawī, the last mentioned being the son of the "Great Master" (الاستاذ الاعظم والفقير), i.e. Muḥammad b. 'Alī, the common ancestor of the family, who traced his lineage back to the Khalīf 'Alī. The biographies are arranged alphabetically. The rubric Muḥammad is, however, wanting in its proper place, whence it is evident that the book began with it, and that this MS. is incomplete.

The work concludes (fol. 271): ولينسكت من هذا الباب عنان القلم والله سبحانه اعلم وها انا اطلعت من نجومهم النواقب الخ.

It is followed by an appendix (خاتمة, fol. 272), which treats of the "holy mantle," i.e. the spiritual

pedigrees of the 'Alawīs (وما فيها) (من الاسرار اللطيفة). Most of these pedigrees begin with the aforesaid "Great Master," who was the spiritual heir of the Shaikh Abu Madyan Shu'aib b. al-Ḥasan Maghribī Andalusī. This appendix concludes: وقد انتهى الكلام على الوجه الذى شرطناه والامر الذى التزمناه الخ.

Written in a large inelegant hand, of the twelfth century. Carefully revised and emended. The beginning and some other leaves are supplied by a different hand. Several leaves are misplaced in binding. Foll. 92-94 should be placed after 101, foll. 128 and 129 before 122, fol. 134 before 131, foll. 152 and 153 after 162, fol. 275 before 268, and fol. 281 before 279. A defect after fol. 181.

[College of Fort William (1809), 1825.]

718.

2504. Size 7½ in. by 5 in.; foll. 77. Thirteen lines in a page.

الفضائل الباهرة في محاسن مصر والقاهرة

A succession of paragraphs (فصل) relating to the history and topography of Egypt and Cairo, preceded by an introduction (مقدمة) on patriotism in general. The name of the author is not mentioned. In his preface he alludes to the old rivalry between Cairo and Damascus, and represents himself as belonging, as it were, to both places, being a native of a country near to both of them. The work seems to be the same as Cod. Goth. 346, Möller. If so, the author would be AḤMAD n. ZUHAYRAN, a native of Makkah.

Begins: الحمد لله الذى فارقت بين البلاد فى فصلها وصفاتها.

A survey of the Egyptian dynasties ends with Sultan Kānṣūh Ghūrī (fol. 28); after this there is a blank, which was also in the original copy. On the margin, however, the list of sovereigns has been continued as far as (Murād) the son of Salīm II., as in the Gotha MS. This MS. ends abruptly in the appendix (الخاتمة).

Written in a clear Nasta'liq; modern.

On the last fol. begins a Persian poem.

[Bibl. Leydeniana.]

719.

26A. Size 8½ in. by 6½ in.; foll. 139. Eighteen lines in a page.

Personal narrative of the travels of ʿILYÂS B. HANNA MAUSILÎ, a Chaldean priest, in various parts of western Europe, and in Peru (البيرو) and Mexico (ميكسيكو), during A.D. 1668-1683; followed by a historical account of Peru, which was compiled during a prolonged stay in that country.

After the prologue (ديباجة), which begins: الحمد لله الذي خلق البرايا بحكمته كتاب سياحة الخوري ايلياس ابن تسييس حنا الموصلي من عيلة بيت عمون الكلداني. The author set out from Baghdâd, A.D. 1668, on a pilgrimage to Jerusalem, and afterwards went to Europe by Iskenderûn and Venice. In A.D. 1675 he started for South America, whence he returned to Spain in 1683. He appears to have been still resident in Spain when he completed the present work.

The account of Peru (foll. 61 sqq.) refers to the conquest and the early history of that country, and was compiled from Spanish books. It is divided into seventeen sections (فصل). The last of these contains a report presented by Padre Francisco Romero (روميرو), of the order of St. Augustine, a missionary in the West Indies, to Charles II., King of Spain, A.D. 1693.

Well written. This copy was transcribed in the East, and is dated 20th Kânûn I., 1751. The original copy was finished at Puerto de Santa Maria in Spain, A.D. 1699. This appears from the colophon, which runs as follows (fol. 138): قد تكمل هذا الكتاب بعون الله: الروهاب في بورط صانتا مارتيا التي هي مقابل لمينة كادس على يد الحقير الكوالير اندراوس ابن مقدسى عبد الله الكلداني في اول يوم شهر اذار المبارك سنة الف وستمائة وتسعة وتسعين مسيحية في اول نساخته.

ونساخته الثانية في شهر كانون الاول عشرين يوم في سنة ١٧٥١ مسيحية والمجد لله دائماً.

The last three pages give a list of the contents.

At the end of the book is a note in the handwriting of شماس مقدسى شماس حنا, for copying this volume, twenty-nine بغدادية, or three and a half per

quire. On the title-page is a note of purchase, dated A.D. 1786. There are also written on it the following words, in the Estrangêlâ character: بسم الله تيمناً وتبارك بذكره القديم.

720.

1280. Size 11 in. by 6 in.; foll. 667. Twenty and nineteen lines in a page.

The Historical Books of the Old Testament and the Apocrypha.

In two parts, the first of which comprises the Pentateuch, Joshua, Judges, Ruth, Kings I.-IV., and Chronicles I. and II.; and the second (fol. 538), Tobit, Judith, Esther, and Maccabees I. and II.

Well written, by 'Izzat Allah Kâbulî. Both parts are dated A.H. 1185.

From Lakhnau.

[Johnson.]

721.

2855. Size 12 in. by 8½ in.; foll. 294. Twenty, twenty-four, and eighteen lines in a page.

A historical collection, comprising:—

I. Foll. 1-138. GREGORIUS ABU'L-FARAJ'S (d. A.H. 685) History of Dynasties, مختصر الدول. Edited by Pococke, Oxon., 1663.

Plainly written. At the end is a short notice of the author.

Inscribed: تاريخ الملوك.

II. Foll. 139-144. Lives of the Timûrides and various other princes. Mostly written in Nasta'îk. Imperfect at the end.

III. Foll. 145-222. Part of the Apocrypha, viz. Wisdom of Solomon, Jesus son of Sirach, Baruch, Epistle of Jeremy, Susanna, Song of the Three Holy Children, Bel and the Dragon.

Plainly written, with vowel-points.

On the last page is a list of the Circassian Sultans.

IV. Foll. 223-268. كتاب المتقابين وهو الثاني. The fifth book of Maccabees.

Plainly written in Nasta'îk.

V. Foll. 269-294. Lives of various Sultans of Turkey, Egypt, Arabia, Gujarât, etc. Written like no. I. Of the twelfth and thirteenth centuries.

Injured by white-ants.

This collection belonged once to Hidâyat 'Alî.

[Bibl. Leydeniana.]



long and poetical account of his native place, Hamadân, and of its environs, with several digressions, one of which is (fol. 77) *في حب الوطن*. Then follow (fol. 85) *Nahâwand*; (fol. 85v.) *Işbahân*; (fol. 88) *al-Raiy* and the *Dunbâwand*; (fol. 92) *Kazwin*, *Abhar*, and *Zanjân*; (fol. 92v.) *Adharbaijân*; (fol. 93v.) *Armenia* and the *Caucasus*; (fol. 99v.) *Tabaristân*; (fol. 104) *Khurâsân* and the *Turks*.

Conclusion (fol. 109): *تم الاختصار والحمد لله رب العالمين وصلواته على نبيه محمد وآله اجمعين*.

Written in a bold hand, with only occasional vowel-points, and decidedly inferior to the British Museum copy. Dated A.H. 725. The colophon runs as follows: *كتبه حسين بن عبد الرحيم بن عبد الغنى في العشر الاوسط من شهر جمادى الاولى سنة خمس وعشرين وسبع مائة*.

Corrections by the original hand. Occasional marginal notes, and indications of the contents, by different hands.

To this are added (foll. 109v.-118) extracts from the concluding portion of the *افان* or the *Geography of Sharîf Inâsî* (Abu 'Abdallah Muhammad b. Muhammad b. 'Abdallah b. Idris, who wrote this work in Sicily, A.H. 548; cf. *Cat. Bodl.* i. 192; ii. 535; and *Reinaud, Aboulféda, Introd. oxiij*).

The first of these extracts is inscribed *حديث ردم* فهو قد نطق بالكتب به *يا جوج وما جوج*, and begins: *وتوالت الاخبار عنه الخ*. This is the famous account by *Sallâm al-trjman* of his visit to the *Caucasus*, under *al-Wâthik billah*. It is to be found in the ninth section of the sixth climate (=Part II. 416-418 of *Jaubert's translation*).

Then follows (fol. 111) the whole of the seventh climate, with the exception of the first section, i.e. the account of *England*, *Scandinavia*, *Poland*, *Russia*, and the regions further east, to the end of the work (=II. 425-440, *Jaubert*). It begins: *ان في هذا الجزر مضمنا*: *قطعة من البحر المظلم فيها جزيرة لتقطر*.

It is immediately followed (fol. 115v.) by the eighth section of the sixth climate (II. 410, *Jaubert*).

The title of the book, which is given above, is followed by four lines in the same hand, written alternately in black and red, as follows: *انشا هذا الكتاب المبارك العبد الفقير الى رحمة ربه الراجي عفو وغفرانه مختار المجدى الملكى الناصرى مقدم المماليك السلطانية كرمهم الله تعالى والخازندار بقلعة الكرك المحروس اثنائه الله على انشائه وجعل الملائكة المقربين جنده واعوانه بمحمد وآله الطيبين الطاهرين*.

This note must have been transcribed, as well as the title, from the MS. from which this copy was made. When the chief *Mamlûk* and *Khâzindâr*, *Mukhtâr*, who appears to have written the latter, lived, and which of the several *al-Malik al-Nâsirs* he served, I have not been able to ascertain.

Notes of several later owners, one of which is dated A.H. 953.

[Hastings.]

### 723.

845. Size 14½ in. by 10½ in.; foll. 256. Twenty-two lines in a page.

*Zakariyâ b. Muhammad b. Mahmûd Kâzwinî's* (d. A.H. 682) *Natural History*, *عجائب المخلوقات*; being the first part of his *Cosmography*, which was edited by *Wüstenfeld*, *Göttingen*, 1848-49, and partly translated into German by *Dr. Ethé*, *Leipzig*, 1868. Cf. *H. Kh.* iv. 188; *Flügel*, *Hdss.* *Wien*, ii. 505; *Aumer*, *Hdss. Münch.* 192; etc.

An elegant copy, with numerous illustrations.

Beautifully written, but without vowel-points. Colophon: *وقد تم هذا الكتاب المسمى بعجائب .... على يدى اضعف عباد الله الملك الكونين ابن كمال الدين حسين عفى عنها وغفر ذنوبها في منتصف شهر الله الاصب رجب المرجب ..... سنة تسع وسبعين وتسعمائة الهجرية الخ*.

Two splendid ornaments inclose the text of the first

<sup>1</sup> It might also be حسن. This and the following words are very indistinct.

<sup>1</sup> The MS. gives كرمهم (sic).

<sup>2</sup> Compare the following no.



two pages; gold and coloured lines are round the others. Worm-eaten.

The leaves of the first portion have been misplaced in binding; they should stand in the following order: 1-40, 47-70, 45-46, 41-44, 71, etc.

Seals of 'Alī Mardān, a "slave" of Shāh 'Ālam, and Muḥammad Kāẓim Ḥusainī Māẓandarānī.

[Johnson.]

### 724.

1377. Size 14½ in. by 10½ in.; foll. 226. Twenty-two lines in a page.

KAZWINI's عجائب المخلوقات.

This is a twin copy of the preceding MS., written by the same hand, and with the identical colophon. It is also ornamented in a similar style, and has almost the same illustrations. The latter are, however, not quite finished.

Seals of Ishāk Mu'azzamshāhī (that is a servant of Prince Mu'azzam, afterwards Shāh 'Ālam I.), and Kābil Khān, a servant of 'Ālamgr. In the original binding.

[Johnson.]

### 725.

2683. Size 11½ in. by 8 in.; foll. 288. Twenty-three lines in a page.

هذا كتاب عجائب المخلوقات وغرائب الموجودات  
تأليف سيدنا... محمد ابن عبد الله القزويني (sic) نفعا  
الله به الخ.

Another copy of the same work.

Written in a plain but inelegant hand, by Hājjī 'Alī, the manumitted slave of one 'Abd al-ḥayy (الحاجي علي من عتقاء المرحوم عبد الحق), who completed it on 17th Šafar, 1176. With numerous spaces for illustrations, which, however, have not been added.

Foll. 275-282 should be placed between foll. 11 and 12. The recto of fol. 283 is occupied by a letter of Sulṭān b. Saif b. Mālik b. Abu'l-'Arab Ya'rubi, Imām of 'Omān (d. A.H. 1059),<sup>1</sup> addressed to al-Mutawakkil b. Abu'l-Kāsim Qurashī Zaidī Yamani (Imām of Šan'ā), in a large and inelegant handwriting.

[Bibl. Leydeniana.]

<sup>1</sup> Cf. Badger's Imāms and Sayyids of 'Omān, p. 78.

### 726.

1734. Size 8½ in. by 5½ in.; foll. 272. Seventeen lines in a page.

Sirāj al-dīn 'Omar IBN AL-WARDI's Cosmography, خريدة العجائب, composed A.H. 822. See Cat. Mus. Brit. 183, 611; Aumer, Hdss. Münch. 461; etc. Part of this work was edited by Tornberg, under the title, Fragmentum libri Margarita mirabilium, etc., Upsala, 1835-39.

This MS. has the same appendix as the Munich and Upsala copies, and of the drawings, the table of the earth and the sketch of the Ka'bah. A good copy, written in a clear hand. Both the beginning and the end are wanting. A defect after fol. 167. On fol. 1, which is more modern, is a notice in Persian of Khāudēsh خاندیس.

Seal of Muḥammad Hādī Ḥusainī, a servant of 'Ālamgr, who bought the book A.H. 1103.

[Johnson.]

### 727.

2660. Size 11 in. by 7½ in.; foll. 137. Twenty-five lines in a page.

Another copy of the preceding work.

It also has the appendix, with the exception of the last piece, the poem on chess; and it gives only the picture of the Ka'bah.

Written in a large plain hand. Dated Thursday, the last of Jumāda I., 1030. Stained by damp. Two leaves are missing after fol. 1.

"Hen. Geo. Keene, Jan. 1803—the gift of Wm. Oliver."

[Bibl. Leydeniana.]

### 728.

2440. Size 13 in. by 9 in.; foll. 309. Seventeen lines in a page.

I. Foll. 1-208. The Geography of MUHAMMAD b. ARĀS, entitled نشئ الازهار في عجائب الاقطار, and composed A.H. 922.

Cf. H. Kh. vi. 344; Cat. Mus. Brit. 185; Cat. Lugd. ii. 134. A full account of the work, with extracts, has been given by Langlois, in Notices et Extraits, viii. 1 sqq.

Begins: الحمد لله رب العالمين والعاقبة للمتقين.



Well written in Nasta'lik. Colophon (fol. 180): چون اصل این کتاب مخطوش زیاده از حد بود ازین باعث مخطوشات درین نسخه زیاده از حد خواهد بود اما هرچه از نقل نویسی نوشته آمد بحسب طاقت بشری در مطابقت آن قصوری نرفته و این نسخه نقل کرده شد در سفر جزایر جواسمی و بیطای که از کتابت این نسخه فراغ حاصل شد بوقت دو پاس و سه ساعت نجومی بساحل جزیره که نامش رنلم وو است و این نام او نو است والا نه نام او هیچ معلوم نیست و برین جزیره قریب یکصد جهاز جمع شده بود تحریر فی التاريخ بیست و ششم ماه جمادی الثانی سنه ۱۲۲۶ هجری قدسی.

Foll. 131-208 should be placed between 88 and 89.

II. Foll. 209-309. *IBN AL-WARDI's* خریده العجائب.

Imperfect at the beginning. The appendix is less complete than in the other MSS. Written in different Nasta'lik hands, about the same time as no. I. At the end is written: جبهه کاپی و طبع این کتاب نوشته شد.

A defect after fol. 274. Worm-eaten and mended.

On the title-page is written: "Nushrool Ashar. Copied from an ancient Arabic MS. of Col. McKenzie."

[Bibl. Leydeniana.]

## 729.

2449. Size  $8\frac{1}{2}$  in. by 6 in.; foll. 89. Nineteen and more lines in a page.

A popular account of Modern Russia, composed, as it seems, by a Greek priest, A.D. 1758, during the reign of the Empress Elizabeth.<sup>1</sup>

It begins with a list of contents, فهرس ما قد احتوی، عليه هذا الكتاب من اخبار اقليم المسكوف (مقدمة). The account of Russia consists of fifteen chapters (راس)،

six of which are geographical, whilst the rest treat briefly of the physique and manners of the people, of the government, civil and military organization, religion, emperors and patriarchs, schools, etc., of Russia.

Plainly written, in several hands. The following note is at the end: بلغ مقابلته بتحریر فی اليوم الثالث عشر فی اشباط سنه ۱۷۹۹ مسیحیة.

## 730.

29A. Size  $12\frac{1}{2}$  in. by  $8\frac{1}{2}$  in.; foll. 169. Twenty-five lines in a page.

A Christian work, partly theological and partly descriptive, on the creation, man, and the world. It was translated from the Syriac by 'ABD AL-NUR AMRÎ, a Syrian monk, راهب سریانی.

It seems to be identical with the Karshunic MS. described in Cat. Bodl. i. (Charshun.), p. 17, lxxx.

Begins: بسم الله واجب الوجود وبه ثقتی ورجائی .... نبندی بترجمة كتاب عام لكل الامم الموجودين تحت السماء من اللغة السريانية الى اللغة العربية يتضمن علم المعرفة الحقيقية الخ.

The work was intended to contain nine books مقالة، though only seven are to be found both in this and the Bodl. MS. These books have no special titles. Each consists of a succession of paragraphes (فصل)، a complete list of which is given at the beginning of the work.

Written in a large plain hand. The colophon runs as follows: وقد اهتم بكتابة هذه النسخة الاخ المكرم والعزیز المفتخ المومن الحقيقي والمسیحی القائلی القویم الباسق والفهم الرائق الخواجا المبجل والقاروی الممثل الخواجا جرجس بن المومن المرحوم الخواجا يوسف الحلبي ... وقد صار تحريره بيد الضعيف شماس اليا بن قسيس عبد الاحد الموصلى سنة ۱۸۲۱ فی اوائل شهر اذار هاجریة سنة ۱۲۳۹.

<sup>1</sup> Originally شانزدهم was written.

<sup>2</sup> "Copy" (?).

<sup>3</sup> See fol. 86v.

## MATHEMATICS AND ASTRONOMY.

731.

2389. Size  $9\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 119. Eighteen and nineteen lines in a page.

A Description of the Constellations, entitled صور الكواكب, by ABU'L-HUSAIN 'Abd al-rahmān b. 'Omar Sūfī (d. A.H. 376), who wrote it for 'Aḡud al-daulah, the Būyide. Cf. H. Kh. iv. 113; Codd. Hafn. 67; Cat. Mus. Brit. 188; etc. A full translation of this work has been published by M. Schjellerup (Description des étoiles fixes, St. Petersburg. 1874).

Begins: قال عبد الرحمن بن عمر المعروف بابي الحسين الصوفي بعد ان حمد الله الخ.

Clearly written in Nasta'liq, with figures and tables.

A ticket, with a short description of the book, is attached to the outside of the binding.

[Sir Charles Wilkins.]

732.

621. Size  $9\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 179. Seventeen lines in a page.

Another copy of the preceding work, very neatly executed.

Begins: الحمد لله الواحد العدل قال عبد الرحمن الخ.

[Johnson.]

733.

2166. Size  $9\frac{1}{2}$  in. by  $6\frac{3}{4}$  in.; foll. 18. From twenty-three to twenty-five lines in a page.

I. Foll. 1-17. The fifth book of an Introduction to Astrology, entitled المدخل في الاحكام, and ascribed to ABU'L-HUSAIN Sūfī. This work is possibly identical with Casiri i., p. 260, no. CMXV., but it is not mentioned elsewhere.

The present fragment seems to be the concluding portion of the work.

Begins: المقالة الخامسة من المدخل في الاحكام الذي صنفه الفاضل العالم ابو الحسن عبد الرحمن بن

محمد (sic) الصوفي وهي سبعة فصول الفصل الاول في مميزات الكواكب وذكر طرق الاحكام.

Well written. Dated Isfahān, beginning of Rabī' I., 917. Transcribed by 'Alī Dōst b. Kara Yūsuf.

II. Foll. 17v.-18. Another fragment, probably belonging to the same work. It comprises sections 2 and 3 of book iv.

Begins: الفصل الثاني من المقالة الرابعة في مطرح الشعاع. The third section is inscribed: الفصل الثالث من المقالة الرابع (sic) في مطرح شعاع الكواكب على مذهب بطليموس.

Written like no. I.

Cf. Stewart's Catal. 105, xvii.

[College of Fort William, 1825.]

734.

1270. Size 11 in. by  $4\frac{1}{2}$  in.; foll. 123. Thirty-three lines in a page.

I. Foll. 1-9. كتاب ثابت بن قرة في سنة الشمس. بالارصاد. A treatise of THĀBIT b. QURRAH (d. A.H. 288) on the Solar Year. Cf. Casiri i., p. 390, l. 21, and Fibrist, ed. Flügel, rvr.

Begins: ان الاوائل قد اختلفوا في سنة الشمس. The first leaf is mutilated. Several blanks.

II. Fol. 10. استخراج بعد استخرج ما بين المركزين من المجسطى الشاهي لابي نصر بيف (?) عراق (sic).

Then follow various treatises of AL-HASAN b. AL-HASAN b. AL-HAITHAM (Bagrī, d. A.H. 430). Compare, in general, Casiri i. 414 sqq., and Wospoke, l'Algèbre d'Omar Alkhayyāmī, p. 73 sqq., where most of these treatises are mentioned. They are as follows:—

III. Foll. 10v.-12. قول الحسن بن الحسن بن الهيثم في اضواء الكواكب. On the Light of the Stars. Cf. Cat. Bodl. i. 190.

Begins: قد يظن قوم من المتفلسفين ان اضاء الكواكب مكتسبة من ضوء الشمس.

IV. Foll. 12v.-17. قول الحسن... في الضوء. On Light.

Begins: الكلام في ماهية الضوء من العلوم الطبيعية والكلام في كيفية اشراق الضوء محتاج الى العلوم التعليمية.

V. Foll. 18-21. في المرايا المحرقة. On some kind of burning-glasses. See Catal. Lugd. iii. 61.

Begins: ان من اشرف ما استنبطه المهندسون.

VI. Foll. 21v.-25. في المرايا المحرقة. بالدائرة. On circular burning-glasses.

Begins: الشعاع الشمسي يخرج من الشمس على خطوط مستقيمة.

VII. Foll. 25v.-27. في المكان. On Place.

Begins: قد اختلف اهل النظر المتحققون بالبحث عن حقائق الامور الموجودة في مائة المكان.

VIII. Foll. 28-32. في شكل بنى موسى. On a Proposition from the Prolegomena of the Banu Mûsa (Muhammad, al-Hasan and Ahmad) to Apollonius' Book of Conic Sections. See Cat. Mus. Brit. 443 sq., and below, no. 745. Cf. regarding the Banu Mûsa, Fihrist, ed. Flügel, cvi.

IX. Foll. 32v.-47. في ضوء القمر. On the Light of the Moon.

Begins: ان جرم القمر في تغير احواله الخ.

Then follows—

X. Foll. 48-56. مقالة في الجبر للحكيم السيد الاوحد. ابي الفتح عمر بن ابراهيم الخيامي حرس الله جماله. The Algebra of 'OMAR KHAÏYÂMI (who flourished in the fifth century). See the edition of Woepcke, Paris, 1851.

Foll. 48 and 49 should be placed after fol. 50.

Then follow again treatises by AL-HASAN B. AL-HASAN B. AL-HAITHAM, viz.—

XI. Foll. 56v.-69. مقالة للحسن... في مساحة المجسم المكافئ. On the mensuration of parabolic solids.

The preface begins: كل قول وكل تاليف فان لقائله. ومؤلفه مجرب. The author says that he had met with two earlier works on the subject, one by Thâbit b. Kurrah, which was rather large and difficult, and the other by Abu Sahl Kûhl, which was limited to the easier of the two species of solids in question.

XII. Foll. 70-78. مقالة مستقصاة للحسن... في الاشكال الهلالية. On the segments of the circle. This is an enlarged and improved edition of a short treatise which he had written for a friend at an earlier date.<sup>1</sup>

Begins: كان بعض اخواني سألني عن الشكل الهلالي الذي يعمل على محيط الدائرة فالتفت قولا مختصرا في الاشكال الهلالية.

XIII. Foll. 79-86. مقالة للحسن... في صورة الكسوف. On the Eclipse of the Sun. Cf. Cat. Bodl. i. 190a.

Begins: قد يوجد صورة ضوء الشمس في وقت كسوفها.

Then follows—

XIV. Foll. 87-100. Demonstrations of select Propositions of *Euclid*, ascribed to ABU SA'ID AHMAD B. MUHAMMAD B. 'ABD AL-JALIL (Sijzi, who flourished in the fourth century).<sup>2</sup>

Begins: ثبت براهين بعض اشكال كتاب اوقليدس في الاصول استخراج الشيخ الفاضل ابي سعيد احمد بن محمد بن عبد الجليل في الشكل الثاني من المقالة الاولى نريد ان نصل بنقطة مفروضة الخ.

Incomplete, terminating abruptly.

Then follow more treatises by AL-HASAN B. AL-HASAN B. AL-HAITHAM, viz.—

XV. Foll. 101-116. قول للحسن... في هيئة العالم. On the Configuration of the Universe.

The preface begins: قال لم يزل كثير من اصحاب التعاليم ممن انعم النظر في علم الهيئة نادرك حقائق

<sup>1</sup> Both of these editions are mentioned by Woepcke, l'Algebre d'Omar Alkhayyami, second list, p. 74, nos. 20 and 21.

<sup>2</sup> See Woepcke, l.c., p. 117.

<sup>1</sup> Or بالدوائر, as the conclusion has.

الصور الموجودة لجملة العالم ولجل اجزائه بحدود قول  
مرسلا الخ.

At the end is an additional note by the author,  
inscribed: تعليق وجدناه بخط الشيخ اطال الله بقاءه في  
آخر هذه المقالة فنقلناه كما وجدناه.

XVI. Foll. 116v.-118. A treatise on the use and construction of certain compasses wherewith to draw large circles. It is styled in the conclusion الرسالة في بركات الدوائر العظام. Of the list in Casiri i. 416, l. 7 infr., and Woepoke, p. 74, pen., no. 22. This treatise is probably identical with Cat. Lugd. iii. p. 94, no. MLXIV.

Begins: العزة لله ان احد (sic) الحيل الهندسية التي  
نسخ لخدم مولانا الوزير الامير الاجل ادام الله سلطانه  
استخرجها آلة صغيرة المقدار تجرى مجرى البركار نرسه  
مع صغرها دوائر في غاية العظم الخ.

XVII. Foll. 118v.-119. مسألة في الحسن. An algebraic problem.  
عددية مجسمة.

Begins: نريد ان نقسم عددا معلوما بقسمين حتى  
يكون احدهما مكعب الاخر.

XVIII. Fol. 119v. مسألة في قسمه. الخط الذي استعمله ارشميدس في الكرة والاسطوانة.  
This treatise has been translated by Woepoke, l.c., p. 91. Of Cat. Lugd. iii. 60.

XIX. Fol. 120. مسألة في اختلاف منظر القمر. استخراج الشيخ الجليل ابي على الحسن الخ  
On the Parallax of the Moon.

Begins: اذا كان ارتفاع القمر اقل من ثلثين درجة.

XX. Fol. 121. مسألة في استخراج مسألة. عددية.  
Solution of an arithmetical problem.

Begins: المسئلة نريد ان نجد عددا اذا قسم على  
اثنين بقي منه واحد وان قسم على ثلاثة بقي منه واحد.

XXI. Foll. 122-123. في مقدمة فصل للحسن. On the Side of the Septangle, which is to be drawn in a circle; referring to the treatise of Archimedes, المسبع في الدائرة or تسبيع الدائرة. Cf. Fibrist 211, Wenrich, de auotor. Graec. vers., p. 193.

ان ارشميدس بنى ضلع المسبع على  
المربع الذي قدمه.

Well written in a small hand, with numerous neatly drawn diagrams. Of about the tenth century. Worm-eaten.

[Johnson.]

### 735.

637. Size 9½ in. by 6½ in.; foll. 205. Twenty-three lines in a page.

A work on Astrology, in eight books, entitled احكام النجوم البارع في احكام النجوم, by Abu'l-Hasan 'Alī b. Abū'l-Riḥāl Shāibānī, the secretary (a Maghribī, who flourished in the earlier part of the fifth century). Cf. H. Kh. ii. 4; Cat. Mus. Brit. 623; Stewart, 104. An old Latin translation of this work, with the title "Albohazen Haly filii Abenrangel libri de judiciis astrorum," was printed at Basil, 1551. Cf. Zeitschr. der Deutsch. morgenl. Ges. xviii. 155 sq.

It is preceded (foll. 1-4v.) by a detailed list of the contents, which begins: يشتمل هذا الجزء على ثمانية اجزاء من الكتاب البارع في احكام النجوم تاليف على ابن ابي الرجال الكاتب والذي في الجزء الاول من هذا (sic) الاجزاء من جملة عدد الابواب ستون بابا.

After this the work commences as follows (fol. 4v.):  
بسم... قال على بن ابي الرجال الشيباني الكاتب  
الحمد لله الواحد القهار العزيز الجبار الخ.

The first chapter (fol. 5) treats of the Signs of the Zodiac, في صفة البروج.

Well written. Date, a Friday, A.H. 1122.

[Tippu.]

### 736.

1228. Size 6½ in. by 4 in.; foll. 156. Seventeen lines in a page.

The Elements of Euclid in Arabic, as edited by Naḡīr al-Dīn Ṭūsī (d. A.H. 672).

This work is commonly called تحرير اقليدس. See Aumer, Hdss. Münch. 374, and Cat. Mus. Brit. 618. Cf. H. Kh. ii. 213; Wenrich, de auotor. Graecor. versionibus, p. 185; etc. This version is different from

that printed at Rome, 1594. According to Aumer, l.c., it was printed at Constantinople, 1801 (A.H. 1216). Part of it, comprising six books (مقالة), was also published by the Calcutta School Book Society, 1824.

Written in a small cursive hand. Dated A.H. 933. At the end is added the date of the editor, 22nd Sha'bân, 646. On the first two foll. are various notes. Worm-eaten.

[Hastings.]

737.

1487. Size 7 in. by  $4\frac{1}{2}$  in.; foll. 204. Sixteen lines in a page.

Another copy of the preceding work.

Written in a small Nasta'lik hand. The diagrams well executed. Of the tenth century. Notes in the earlier portion.

[Tippu.]

738.

1327. Size  $9\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 124. From eighteen to twenty-four lines in a page.

Another copy of the same work.

The first portion is written in a small Naskh, and the rest in a bold Nasta'lik, which, however, is almost without diacritical points. Notes.

Seal of Imâm al-dîn Nu'mânî, who bought this MS. at Burhānpûr (A.H. 1076).

739.

B 42. Size  $7\frac{3}{4}$  in. by  $5\frac{1}{2}$  in.; foll. 208. Fifteen lines in a page.

Another copy of the same work, well written, with copious notes.

Colophon: '... قد فرغت عن استكتاب هذا الكتاب  
سلخ ذى الحج وانا العبد الكاتب بده درگاه امجد شيخ  
برهان بن ولي احمد.

The book has been much injured by insects, especially in the latter portion.

Seal of Muhammad 'Âdil Shâh. Note of the library of 'Âlamgîr, A.H. 1069.

Cat. 237 (Hendussnh), I.

<sup>1</sup> Destroyed.

740.

1328. Size  $9\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 269. Eleven lines in a page.

Another copy of the same work.

Plainly written. Dated Monday, 12th Rabî' I., A. 3 of 'Âlamgîr II.' The diagrams are omitted in the latter portion. At the beginning are marginal notes.

Appended is a letter of Mr. Vansittart regarding the MS., dated Lakhnau.

[Johnson.]

741.

1148. Size  $9\frac{1}{2}$  in. by 6 in.; foll. 135. At first thirty-two and thirty-three, afterwards about sixty, and lastly thirty-three lines in a page.

I. Foll. 1-62. NAĞÎR AL-DÎN Tûsî's edition of the Arabic version of PTOLEMY's *μεγαλη συνταξις*, or *Almagest*. It is entitled تحرير المجسطى. See H. Kh. v. 387; Cat. Mus. Brit. 187, 620, 745; Wenrich, 228.

The author says in his preface: وبعد فقد كنت برهة  
من الزمان عازما على ان احتر لنفسى ولسائر طلبة  
العلم من الاخوان كتاب المجسطى المنسوب الى  
بطليموس القلونى الذى هو الدستور العظيم لاصحاب  
صناعة الهيئة والتنجيم تحرير لا يفوته مقاصد ذلك  
الكتاب النظرية ومناهجه العملية حتى ترتيب الفصول  
وابواب الحساب ورسوم الجداول واوضاع الاشكال الخ.

A valuable copy, closely written in a small hand, without diacritical points. It was completed on Tuesday, 6th Muharram, 722, at Sulţānīyah, by Ḥamzah b. 'Alî b. Ḥamzah Kāzwīnī Baihaḳī, commonly called Sa'd (al-dīn) Khurāsānī. He transcribed it from a copy which had been taken from the author's own copy. He collated it with another MS., in Muharram of the following year, also at Sulţānīyah, in the Madrasah Rashīdiyyah.

Worm-eaten. One leaf is wanting after fol. 32.

It is followed (foll. 62v.-63) by two supplements, written in the same hand. The first of these is

<sup>1</sup> i.e. A.H. 1169.



inscribed, في تشكل الزهرة في الفصل الثاني من نريد : المقالة العاشرة من المجسطى ان نثبت اختلافات وتويع الخطوط في الاشكال التي تمت ارسالة والحمد الخ.

II. Foll. 63v.-67. The Spherics of MENELAUS in Arabic, edited by MUHAMMAD b. ABU'L-SHUKE MAOH-RIBI.

Begins: الحمد لله رب العالمين ... هذا كتاب مانالاس في الاشكال الكرية تهذيب العبد الفقير الى الله محمد بن ابي الشكر المغربي الشكل الاول الخ.

This edition is not mentioned anywhere. The alleged editor appears to be the father of Yahya b. M. b. A. Sh., the well-known astrologer, who flourished in the seventh century (see no. 769). See, for other editions of the work of Menelaus, Cat. Lugd. iii. 49 sq.; H. Kh. i. 390 (v. اكر), ii. 213, iii. 48; Wenrich, 210.

Very closely and almost illegibly written, in a minute character, of about the same date as no. I.

III. Foll. 68-135 The Astronomical Tables of ULUGH BEG, زيج الغييك.

Seals of Fāḍil Khān and 'Ināyat Khān, two servants of Shāh-jahān.

[Johnson.]

#### 742.

681. Size  $8\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.; foll. 368. Twenty-nine lines in a page.

A Commentary on *Tūstī's* المجسطى, by 'ABD AL-'ALĪ b. Muḥammad b. al-Ḥusain,—that is, probably, Nizām al-dīn 'Abd al-'alī b. Muḥammad Barjandī, who flourished towards the end of the ninth century. Cf. Cat. St. Petersburg. 111, and below, no. 754.

Begins: الحمد لله الذي جعلنا من المتفكرين في خلق السموات والارض.

This is a commentary by قوله. It is founded upon glosses on the same work, which the author wrote at an earlier period. He speaks of the commentary of

Nizām al-dīn al-Ḥasan Nisābūrī<sup>1</sup> as being too short and insufficient.

Written in a small hand.

Seal of 'Aḥm (?), a servant of Muḥammad Shāh (A.H. 1135).

[Johnson.]

#### 743.

1249. Size  $8\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.; foll. 240. Twelve lines in a page.

Versions of various treatises by Greek authors, edited by NAṢĪR AL-DĪN TŪḤ. Compare in general, H. Kh. ii. 213, v. تحرير هندسيات, and Cat. Bodl. i. 188 sq., 194, 208, and ii. 260.

I. Foll. 1-35. تحرير كتاب المعطيات لاقليدس ترجمه اسحق واصلحه ثابت خمسة وتسعون شكلا.

EUCLID's *de domena*, as translated by Ishāq b. Hunain and revised by Thābit b. Qurrah. See H. Kh. v. 154. Cf. Wenrich, de auctor. Graecor. versionibus, 181, and Cat. Lugd. iii. 44.

II. Foll. 36-56. تحرير المناظر لاقليدس وهو اربعة. وسنون شكلا. EUCLID's *ὀπτικά στοιχεία*. Cf. H. Kh. v. 159; Cat. Lugd. iii. 43; Wenrich, l.c., p. 182.

III. Foll. 57-86. كتاب ظاهرات الفلك لاقليدس. ثلثة وعشرون شكلا وفي بعض النسخ خمسة وعشرون شكلا.

EUCLID's *φαινόμενα*. See H. Kh. v. 113, who gives the introductory words of the editor, as found in this MS., where they are preceded by the words يقول مسمّر هذا الكتاب. Cf. Wenrich, 182. Another version is to be found in Cat. Lugd. iii. 78.

IV. Foll. 87-110. كتاب اوطولوقس في الطلوع والغروب من اصلاح ثابت وهو مقالتان وستة وثلاثون شكلا.

AUTOLOCHUS *περι ἐπιτολων και δυσεων*, as revised by Thābit b. Qurrah. See H. Kh. v. 112; Wenrich, 208; and also Cat. Lugd. iii. 79.

Conclusion: تمت المقالة الثانية وتم بتمامها كتاب اوطولوقس في الطلوعات والغروب.

V. Foll. 111-116. كتاب اسقلاوس (اسقلاوس r) في

<sup>1</sup> He wrote A.H. 704; cf. Catal. Mus. Brit. 187.



المطالع مما أصلحه الكندى وهو من نقل قسطا بن لوقا البعلبكي وهو يشتمل على ثلث مقدمات وصدر وشكلين.

HYPSICLES *περι της των ζωδιων αναφοράς*, as translated by *Kusta* b. Lûka, and revised by *Kindi*. See H. Kh. v. 152; Cat. Lugd. iii. 79; Wenrich, 210.

Conclusion: تم كتاب ايسقلاوس (sic) في المطالع.

VI. Foll. 118-238. ARCHIMEDES *περι της σφαιρας και κυλινδρου* الاسطوانة والكرة, according to the versions of *Thābit* b. Kurrah and *Ishāq* b. Hunain, with a commentary, which is chiefly derived from that of Eutocius of Ascalon اوطيوقيس العسقلاني; followed (fol. 231v.) by the Archimedean treatise *κυκλου μετρησις* في تكسير الدائرة. Cf. H. Kh. v. 150; Wenrich, 190 sq.; Cat. Lugd. iii. 57.

The history of this edition is given in the preface of the editor, which begins: أقول بعد تحميد الله: وتمجيد... انى كنت في طلب التوفى على بعض المسائل المذكورة في كتاب الكرة والاسطوانة لارشميدس زمانا طويلا الخ.

At the end of the second مقالة we also find the appendix of Abu Sahl Wajjan Kābt.<sup>1</sup>

Ends: وذلك ما اردناه فهذا ما اردناه ابو سهل والقوى تمت المقالة الثانية وتم بتمامها كتاب الكرة والاسطوانة لارشميدس.

Then follows immediately the second treatise, inscribed: مقالة ارشميدس في تكسير الدائرة وهي ثلثة اشكال.

An elegant copy, written in Nasta'liq, of the twelfth century. The treatises II.-V. were revised between 9th and 11th Jumāda I.<sup>2</sup> The first two pages are richly ornamented and gilt. Gold and coloured lines round the other pages.

[Hastings.]

744.

923. Size 8½ in. by 4¾ in.; foll. 101. Twelve lines in a page.

Another collection, apparently of the same origin,

<sup>1</sup> See Cat. Lugd., l.c.

<sup>2</sup> Year omitted.

and completing the preceding one. Cf. H. Kh. and Cat. Bodl., as before mentioned.

It contains:—

I. Foll. 1-10. تحرير كتاب الكرة المتحركة لاطولوقس أصلحه ثابت وهو مقالة واحدة واثنا عشر شكلا.

AUTOLYCUS *περι κινουμένης σφαιρας*, in the version of *Thābit* b. Kurrah. See H. Kh. v. 140; Wenrich, 208; Cat. Lugd. iii. 49; Cat. Mus. Brit. 623a.

Revised on 17th Jum. I.

II. Foll. 11-21. تحرير كتاب المساكن لثاودوسيوس وهو اثنا عشر شكلا نقل قسطا بن لوقا البعلبكي.

THEODOSIUS *περι οικησεων*, translated by *Kusta* b. Lûka. Cf. H. Kh. v. 150; Cat. Lugd. iii. 79; Cat. Mus. Brit., l.c.; Wenrich, 207.

Revised on 18th Jum. I.

III. Foll. 23-51. كتاب ثاودوسيوس في الايام والليالي وفي بعض النسخ في الليل والنهار والكتاب مقالتان وثلثة وثلثون شكلا.

THEODOSIUS *περι ημερων και νυκτων*. See H. Kh. under both of the above titles, v. 56 and 143; Wenrich, 207; and Cat. Mus. Brit., l.c., where *Ishāq* b. Hunain is named as translator.

Revised on 13th Sha'bān.

IV. Foll. 52-69. كتاب ارسطرخس في جرمى النيرين وبعديهما سبعة عشر شكلا.

ARISTARCHUS *περι μεγεθων και αποστηματων ηλιου και σεληνης*. See H. Kh. v. 70, whose statement, however, is confused. The Arabic translation was made, according to Cat. Bodl. i. 189, by *Kusta* b. Lûka. Cf. Wenrich, 209; Fihrist, xv., 20; and Palmer, Catal. Trin. Coll. 180.

Revised on 13th Jum. I.

V. Foll. 71-95. مقالة اولى از كتاب اقليدس چهل وهفت شكل است. The first book of the Elements of EUCLID, in Persian.

VI. Foll. 98-101. كتاب اقليدس في الثقل والخفة وقياس الاجرام بعضها الى بعض اصلح ثابت بن قرة الحراني.

Euclid's treatise on Heavy and Light (de gravi et levi), in the version of *Thābit b. Kurrah*. Cf. Wenrich, 184; Fihrist, ed. Flügel, 111, 16.

Begins: الاجرام المتساوية في العظم هي التي تملأ امكنة متساوية الخ.

Written and ornamented like the preceding no.

## 745.

924. Size 8½ in. by 5½ in.; foll. 204. Eleven lines in a page.

APOLLONIUS' Book of Conic Sections, كتاب المخروطات, probably the edition of NAṢĪR AL-DĪN TŪSĪ. See Cat. Bodl. i. 205; Cat. Lugd. iii. 44; Wenrich, 200. Other versions, Cat. Mus. Brit. 208 and 444. Cf. H. Kh. v. 147, and Fihrist, ed. Flügel, 111 sq.

Begins: المقالة الاولى من كتاب ابلونيوس في المخروطات ستون شكلا الخط الواصل بين راس المخروط الخ. This first *Maqālah* concludes (fol. 42) as follows: تمت المقالة الاولى من كتاب ابلونيوس نقلا عن نسخة المقالة: after which the second begins thus: المقالة الثانية ثلثة وستون شكلا في نسخة بنى موسى.

An elegant copy, executed like the two preceding nos. Dated 21st Ramaḍān, 1198. Rubrics omitted in the concluding portion.

[Hastings.]

## 746.

1763. Size 8 in. by 5 in.; foll. 110. Twenty-six lines in a page.

A Commentary (ممزوج) on *Naṣīr al-dīn Ṭūsī's* (d. A.H. 672) التذكرة, or Elements of Astronomy, by SAṬYD SHARIF JURJĀNĪ (d. A.H. 816). See H. Kh. ii. 268; Cat. Bodl. ii. 293; Bibl. Sprenger. 1844.

According to the conclusion, the author completed this commentary on Tuesday, 15th Dhu'l-hijjah, 811, at Shīrāz.

Written in a small Nasta'liq hand, by Maḥmūd b. Molla Jān, a physician. Headings and diagrams in gold.

[Hastings.]

## 747.

1715. Size 8½ in. by 4½ in.; foll. 258. Twenty-one lines in a page.

Another Commentary (ممزوج) on *Ṭūsī's* التذكرة, styled التكملة, by Shams al-dīn Muḥammad b. Aḥmad ḤAFARĪ, who completed it in Muḥarram, 932. It includes the commentary of *Jurjānī* before mentioned. Cf. H. Kh. ii. 269, and Cat. Bodl. i. 221, ii. 606.

Begins: تعاليت يا ذا العرش الاعلى وما اعظم شانك.

Well written; the last portion supplied by a different hand. The colophon runs as follows: قد وقع الفراغ عن تكميل التكملة التي صنفها شمس الدين الخفري (sic) شرحا للتذكرة من مصنفات نصير الدين الطوسي على يد الفقير الى الله الغنى غلام محمد في رابع وعشرون شهر ذى الحجة يوم الجمعة وقت بعد نماز الجمعة.

Probably of the eleventh century. The first fol. is slightly injured.

Seal of a servant of 'Ālamgir.

[Johnson.]

## 748.

B 49. Size 8½ in. by 4½ in.; foll. 83. Fifteen lines in a page.

A treatise on Arithmetic, by AL-ḤASAN B. MUḤAMMAD NISĀBŪRĪ NIZĀM (al-dīn, who flourished at the beginning of the eighth century; cf. no. 742). No title found. See for a full account of the work, Cat. Bodl. ii. 290 sq.

Begins: الحمد لله الفرد بلا ند المنزه عن الزوج والصد.

Written in a large plain hand. Dated Tuesday, 29th Rabī' I., 1136. Defects after foll. 87, 41, and 58.

Inscribed: اين رساله هدايت الحساب در علم رياضى... Cf. Catal. 238, vi.

## 749.

B 63A. Size 7½ in. by 4½ in.; foll. 96. Fifteen lines in a page.

I. Foll. 1-74. Another edition of the preceding treatise. The name of the author is omitted; instead,

سبحانك H. Kh., l. o., reads سبحانك.

the preface contains a dedication to Shams al-dīn 'Abd al-latif, son of the great Wazīr, Rashīd al-dīn. From this the treatise is called الرسالة الشمسية. It is mentioned under this title, الشمسية في الحساب, in H. Kh. iv. 76. This is probably the original edition, and the dedication was omitted after the fall and death of Rashīd al-dīn, A.H. 718.

Well written. Dated 28rd Sha'bān, 1086. Scribe, Ghulām Riḍa. Red lines round the pages. Some notes.

II. Foll. 80-96. Various tables, the purport of which I am unable to state. They are without any inscription or explanation.

750.

B 63b. Size  $10\frac{1}{2}$  in. by  $5\frac{3}{4}$  in.; foll. 86. Twenty-five lines in a page.

A fragment of a Commentary (ممزوج) on the Arithmetic of *Nizām Nisbārī*, by an unknown author.

Imperfect both at the beginning and end. The first words of the text are (fol. 1v.): الباب الثاني من الفن الثاني في مباحث الكسور الخ.

Plainly written. Numerous blanks intended for diagrams.

Fol. 86, a stray leaf, which had been placed at the beginning of the volume, bears the inscription اجزا شمس المنير در علم الحساب. Cf. Catal. 238 (Hendussuh), v.

751.

B 52. Size  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 119. Fifteen lines in a page.

A Commentary (ممزوج) on *Jaghmini's* Compendium of Astronomy, called الملخص; by Mūsa b. Maḥmūd<sup>1</sup> Kāpizādan Rūmī, who dedicated his work to Ulugh Beg, grandson of Tīmūr, A.H. 815. See H. Kh. vi. 113; Cat. Bodl. ii. 247; Cat. St. Petersburg. 110 sqq.; Codd. Hafn. 68; Cat. Mus. Brit. 190.

Clearly written in a small Nasta'liq hand. Transcribed by قاضيه بن صدرجهان بن قاضي قلندر الزبيري, for his own use. Frequent marginal notes. Of the tenth century. Several passages have been supplied by a more modern hand.

<sup>1</sup> Alias Muḥammad.

On fol. 114v. follow various extracts, partly in the same, and partly in a different hand; one from *Khuwdrasmi's* commentary<sup>1</sup> (خوارزمی شرح جهمینی), concerning the fixed stars; another from Fāṣṭī AL-DĪN's glosses on the present commentary,<sup>1</sup> etc.

752.

B 51. Size  $8\frac{3}{4}$  in. by  $5\frac{3}{4}$  in.; foll. 124. Fifteen lines in a page.

Another copy of the preceding Commentary. Plainly written. Of about A.H. 1000.

Bij. Libr., A.H. 1034, from Mīr Muḥammad Amīn.

Catal. 238 (Hueut), i.

753.

1489. Size  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 91. Fifteen lines in a page.

Another copy of the same work, legibly written in Nasta'liq.

Seal of Saiyid Mu'īn al-dīn (A.H. 1169).

[Hastings.]

754.

B 53. Size  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 144. Fifteen lines in a page.

Glosses (تعليقات) on *Kāpizādan's* Commentary, ascribed on the title-page to Molla 'Alī Barjandī, who however, is more correctly named 'ABD AL-'ALĪ b. MUHAMMAD BARJANDĪ. See Cat. St. Petersburg. 111, and H. Kh. vi. 114, who only calls him by his surname. He flourished towards the end of the ninth century. Cf. no. 742.

Plainly written by two hands. A defect after fol. 8.

Cat. 238 (Hueut), i. 2.

755.

622. Size 9 in. by 6 in.; foll. 16. Twenty-nine lines in a page.

A treatise on the Size and Distance of the Planets and Fixed Stars, by GHIRĀTH AL-DĪN JAMSHĪD b. Mas'ūd b. Maḥmūd Kāshī, who flourished in the

<sup>1</sup> Cf. H. Kh. vi. 114.

earlier part of the ninth century.<sup>1</sup> It is called *سُلم* 'السما', and also *الرسالة الكمالية*, from its dedication to the Wazir Kamāl al-dīn Maḥmūd. Cf. H. Kh. iii. 610; Cat. Lugd. iii. 133; Stewart, 104.

This treatise consists of eight books (*مقالة*) and a *خاتمة*. The conclusion begins: *ولیکن هذا آخر ما اوردنا فی هذه الرسالة الکمالية*.

Legibly written in a small Nasta'liq hand. Dated end of Shawwāl, 850.

Foll. 3 and 5 belong to an astronomical treatise in Persian, and were inserted at a later date.

[Tippu.]

756.

1039. Size 9½ in. by 5½ in.; foll. 122. Eighteen lines in a page.

I. Foll. 2-14. A Persian mathematical treatise.

Dated Rabi' I., 1041. Scribe, Muḥammad Amin b. Mirzā Muḥammad Faql Allah Kāshānī.

Fol. 1 contains a note in Arabic, on multiplication (*ضرب التوسیع*).

Then follows, written in the same hand,—

II. Foll. 15-122. A treatise on Arithmetic, entitled *مفتاح الحساب*, by GHİYĀTH AL-DĪN JAMSHĪD b. Mas'ūd b. Maḥmūd KĀSHĀNĪ, who dedicated his work to Ulugh Beg. See H. Kh. vi. 12; Cat. Mus. Brit. 199; Cat. St. Petersburg. 118; Cat. Lugd. iii. 75; Bibl. Sprenger. 1824. Cf. the preceding no.

Begins: *وتوفیقک نعصم یا کریم الحمد لله الذی توحد الخ*.

Mostly well written, with tables and diagrams. Marginal notes.

In the original binding of Tippu's library. Cf. Stewart's Catal. 100.

[Tippu.]

757.

1210. Size 6¾ in. by 4½ in.; foll. 10. Twenty lines in a page.

An abridgment of the *مفتاح الحساب*, made by the

author himself, and entitled *تلخیص المفتاح*. It is mentioned in H. Kh. vi. 12.

Begins: *الحمد لله الواحد الفرد القديم الصمد*. It consists of thirty sections (*نصل*).

Written in a small Nasta'liq, with tables and diagrams. Worm-eaten. The last two leaves are injured. Part of the margin has been cut away, whereby several diagrams and notes have been mutilated.

[Galkwar.]

758.

1748. Size 9 in. by 5 in.; foll. 26. From thirteen to nineteen lines in a page.

A Compendium of Arithmetic, called *خلاصة الحساب*, by BAḤĀ AL-DĪN MUḤAMMAD B. ḤUSAIN 'ĀMULĪ *العاملي* (d. A.H. 1030<sup>1</sup> or 1031).

Printed, with a Persian translation and commentary, at Calcutta, 1812, and also at Constantinople, A.H. 1268. Edited in German by Prof. Nesselmann, Berlin, 1843; and translated into French by M. Aristide Marre, Rome, 1864 (2nd edit.). Cf. H. Kh. iii. 168; Cat. Mus. Brit. 622; Cat. St. Petersburg. 230.

The preface contains here a dedication to a Safawī prince, styled *ابن السلطان ابن السلطان ابو الغالب سلطان حسن بهادر خان*, which is in none of the other copies. At the end is given the date of the original copy, Safar, 1004. The present copy is dated Saturday, Rabi' II., 1056. The scribe gives his name as *غلام محمد عبد القادر لجائی*. Legibly written in Nasta'liq, with copious notes. Stained by damp.

On the title-page is a table of the "Indian numerals," *آحاد الهندية*, as follows: *يكن* (meaning *آحاد*), *دهن* (meaning *عشرات*), etc.

[Tippu.]

<sup>1</sup> He was one of the assistants of Ulugh Beg, see H. Kh. iii. 569. The date of his death as given by the latter under the present work, viz. A.H. 919, is incorrect.

<sup>2</sup> The MS. has *تعصم*.

<sup>1</sup> So according to a note at the end of this MS.

<sup>2</sup> Variant *حمزة*. This appears to be the correct reading, the person in question being Amir Hamzah, son of Muḥammad Khudābandah, and grandson of Shāh Tahmāsp.

759.

1582. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 125. Seventeen lines in a page.

A Commentary (ممزوج) on the preceding work, entitled *انوار خلاصة الحساب*, by 'Ismat ALLAH b. A'zam b. 'Abd al-rasûl, of Sahâranpûr, who completed his work on 19th Dhû'l-hijjah, 1086. It was printed at Calcutta, 1829.

Begins: سبحان من عنده علم الحساب بصفات كماله واسمائه.

Written in a hurried Nasta'liq. Date, A.H. 1105. The colophon runs as follows: حصل تنوير أرقام انوار خلاصة الحساب، شرح خلاصة الحساب، في علم الحساب، في العاشر من شهر محرم الحرام، من سنة خمس وخمسمائة (ومائة. r. 10) والف من الهجرة ذات الاحترام، في القرية جليلية، من مضافات بيجانور من بلاد دكن ايام اقامة الرايات العاليات السلطانية العالمية فيها وانا احقر عبد الله.... عبد الباقي بن القاضي محمد عاشق، من احقر ساكني قصبة فيروزفور... من متقيات (؟) دهلي شاهجهان آباد الخ.

The first few leaves have been supplied by a different hand.

[Hastings.]

760.

B 48. Size  $10\frac{1}{2}$  in. by 6 in.; foll. 109. Twenty-five lines in a page.

Another copy of the preceding Commentary.

Well written, by Shaikh Farid b. Muḥammad. Defects after foll. 55, 80, and 95.

Inscribed: اين اجزا شرح قشر الباب (sic) در علم رياضي وحساب. Cf. Cat. 238, iii. 4 (P).

761.

1362. Size  $7\frac{3}{4}$  in. by  $4\frac{3}{4}$  in.; foll. 69. Thirteen lines in a page.

A concise Commentary (ممزوج) on the خلاصة الحساب, by LUṬF ALLAH, called the Geometrician,

Marginal note: معرب كل كلة بكافين فارسيين.

son of Ustâd Aḥmad, the architect (لطف الله المتخلص). (بالمهندس ابن الاستاذ احمد المعمار).

The preface begins: الحمد لله الواحد الفرد الصمد.

The first words commented on are: وستيتها خلاصة الحساب.

Notes by IMÂM AL-DÎN B. LUṬF ALLAH are on the margin.

It is preceded by the preface of 'Amul (fol. 4), and by a fragment treating of multiplication, which begins: وضرب التوشيح وهو ان تضع المضروب في اليمين (foll. 1-2).

Beautifully written.

[Gaikwar.]

762.

B 45. Size  $9\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 16. Twenty-one lines in a page.

The first portion of a Commentary (ممزوج) on the خلاصة الحساب, by Hâjji ḤUSAIN YAZDÎ.

The preface begins: الحمد لله يا من هو منه الابتداء. The author refers in it to an earlier commentary of his, entitled المبين. The commentary begins: وقال المص دام ظله العالي مقدمة في امور ستة تعريف علم الحساب الخ.

It breaks off in the middle of Chapter II., the rest of the MS. being lost.

Written in a small hurried Nasta'liq, on red paper. Of about the eleventh century.

Inscribed خلاصة الحساب الخ.

763.

B 44. Size 9 in. by  $4\frac{3}{4}$  in.; foll. 77. Twenty-one lines in a page.

شرح خلاصة الحساب من تصانيف مولى المحقق والاستاذ المدقق المؤيد من عند الله تعالى سيد شمس الدين على الخالجي تغمده الله بغفرانه الخ.

Another Commentary (ممزوج) on the خلاصة الحساب, by Shams al-din 'Alî Ḥusainî KHALKHÂLÎ.

The preface begins: الحمد لله الفرد بلا ند، والواحد. The commentary begins with مقدمة. It

has a special conclusion, in which the name of the author is given as above.

Legibly written in Shikastah. Additional notes by the author are on the margin. A lacuna extends from the end of fol. 15 over the whole of fol. 16.

Cat. 238 (Hendussuh), iii. 2 (?).

#### 764.

1308. Size 10½ in. by 6½ in.; foll. 427. Thirty-three lines in a page.

CLAVIUS' Eight Books of Gnomonics,<sup>1</sup> translated into Arabic by MU'AMAD KINÂN Rustam b. Diyânât Khân Kubâd Hârithî Badakhshî, who flourished under Aurangzib. Entitled كتاب المقاييس. A fragment of it is described in Cat. Mus. Brit. 443.

This is the rough copy of the translator, as is stated in a note which was written on the first leaf by his son, Mîrzâ Muḥammad. This note begins: مسودة كتاب المقاييس الذى صنفه كلاويوس الفرنجى بلسان لاتين وترجمه والذى رآه بلسان عربى الخ.

There is no preface to this work. It commences as follows: الشكل الاول نريد ان نرسم دستوراً. The above title, and the name of the author of the original work occur, however, at the commencement of each following book (مقالة).

Clearly written in Nasta'liq, with numerous diagrams. Slightly injured by damp.

The following note is written on a fly-leaf, apparently by R. Johnson: "Upon Dialling. A work of Clavius in Latin, translated into Arabic by Mantemed Khan, who went to Portugal in the time of Aurangzebe. This is the original foul copy of the translation in the hand of the translator."

[Johnson.]

#### 765.

1490. Size 7½ in. by 5 in.; foll. 34. Fifteen lines in a page.

A Commentary on Abu Muḥammad 'Abdellah b. Ḥajjāj Yāsmīn's<sup>2</sup> (or Ibn al-Yāsmīn's) Algebra in verse, الأرجوزة الياسمينية. The name of the commentator is not mentioned.

<sup>1</sup> Gnomices libri octo. Romae, 1581; see Cat. Mus. Brit. 443 n.

<sup>2</sup> The MS. has الياسمينى.

Cf. H. Kh. i. 246; Cat. Bodl. i. 224, 210, 256; and Bibl. Sprenger. 1832.

Begins: الحمد لله الذى جبر قلوب اوليائه بحسن . . . المقابلة يوم الحساب . . . The author says subsequently: اما بعد فهذا تعليق مختصر سهل نافع ان شاء الله تعالى وضعته شرحا على الأرجوزة الياسمينية (sic) فى علم الجبر نظم الشيخ الخ.

The text of Yāsmīn begins as follows:

على ثلاثة يدور الجبر المال والاعداد ثم الجذر

Plainly written. Colophon: وكان الفراغ من مشقتها يوم الخميس احد عشر مضين من عاشورا سنة ١٠٨١ اوصل الله كاتبها الى مراده الخ. [Johnson.]

#### 766.

B78. Size 12 in. by 8½ in.; foll. 44. Thirty lines in a page.

Various fragments of a treatise on Astrology, with an ephemeris for the solar year beginning with 13th Sha'bân, 1006. The author is not mentioned.

Begins: يا من تفرد بالوحدانية واوجد جميع الموجودات.

Well written; headings in various colours. Many tables.

#### 767.

461. Size 9 in. by 5½ in.; foll. 208. Twelve lines in a page.

I. Foll. 1-7. A treatise without title on the use of the Astrolabe. It is ascribed on the title-page to NAṢĪR AL-DĪN Tūsī (رساله در عمل اسطرلاب خطى از). H. Kh. iii. 366 mentions a Persian treatise by this author on the subject.

Begins: الاول فى تسمية اجزائها.

The copy was revised on 14th Shawwâl, 1198.

II. Foll. 8-34. مقالة للحسن بن الحسن بن الهيثم فى صورة الكسوف. A treatise on the Eclipse of the Sun, by AL-HASAN B. AL-HASAN B. AL-HAITHAM Baṣrî (d. A.H. 430), the same as no. 734, xiii.



III. Foll. 35-180. A revised and abridged edition of a work on Algebra (الجبر والمقابلة) by *Sharaf al-dīn al-Muẓaffar* b. Muḥammad Ṭūsī (who flourished about A.H. 606).<sup>1</sup> The name of the editor is not mentioned. It is entitled المعادلات.

Begins: أما بعد حمد الله تعالى والثناء عليه والصلوة على رسوله محمد وآله فإني قصدت في هذا الكتاب تلخيص صناعة الجبر والمقابلة وتهذيب ما وصل إلى من كلام الفاضل الفيلسوف الأعظم شرف الدين الخ.

IV. Foll. 182-189. رسالة في عمل ضلع المستع. المتساوي الاضلاع في الدائرة لابي سهل الكوهي. How to draw an equilateral septangle in a circle; a treatise by *Abū Saḥl Kūhī* (Waijan b. Rustam, who flourished towards the end of the fourth century). Cf. Cat. Lugd. iii. 57; Casiri, i. 444 inf.; Fihrist, ed. Flügel, 284, 2.

Begins: أما اصحاب التعاليم فكلهم قائلون بفضل ارشميدس ومقدموه على غيره من قدمائهم الخ.

This treatise is intended to carry out an unfinished design of Archimedes.<sup>2</sup> It was written for *Abu'l-fawāris* b. 'Aḍud al-daulah, the Bāyide.

V. Foll. 189-191. Another short treatise by *Abū Saḥl Kūhī*, inscribed طريق في استخراج خطين بين خطين ويتوالى على نسبة لابي سهل الكوهي. Cf. Casiri, i. 444, l. 5 inf.

Begins: نجعل الخطين اب ب ج.

VI. Foll. 191v-197. كتاب ابراهيم بن سنان بن ثابت في مساحة قطع المخروط المكافئ. A treatise by *Imrānīm* b. *Ṣinān* b. *Thābit* b. *Qurrah* (d. A.H. 335), on the measurement of parabolas.

Begins: قد كنت عملت كتابا في مساحة هذا القطع قديما. This is the third edition of the treatise, the two earlier editions having been lost. The author also

mentions the labours of his grandfather *Thābit*,<sup>1</sup> and of *Māhānū*, on this subject.

VII. Foll. 198-208. كتاب ثابت بن قرة في القسطون. A treatise by *Ṭnābit* n. *Qurrah* (d. A.H. 288), on the weighing-machine called القسطون.<sup>2</sup>

Begins: كل خط نقسم قسمين مختلفين. Ends: هذا آخر ما املاه ابو الحسن ثابت بن قرة في تبیین امر القسطون.

An elegant copy in Nasta'liq, executed like no. 744.

768.

1747. Size 8½ in. by 5½ in.; foll. 70. Eleven lines in a page.

I. Foll. 1-38. The first book (مقالة) of Ṭūsī's edition of the Elements of Euclid.

Dated Wednesday, 9th Sha'bān, 1176 (السنة السادسة) (من العشر الثامن من المائة الثانية من الألف الثاني).

II. Foll. 40-45. The second book of the same work, imperfect, terminating abruptly.

III. Foll. 48-70. *Kāpizādān*'s Commentary on *Jaghmtūt*'s الملخص. See no. 751.

Imperfect, terminating abruptly. Diagrams omitted.

Neatly written in Nasta'liq. Of the twelfth century.

[Johnson.]

769.

707. Size 7½ in. by 5½ in.; foll. 169. Thirteen lines in a page.

I. Foll. 1-88. An astrological treatise, by *Muḥyi al-dīn Yahya* b. *Muḥammad* *ibn* *Abū'l-shukr* *Maḥmūd* (seventh century), the same as that described in Cat. Mus. Brit. 197, no. ccccxiii.; Cat. Bodl. i. 214; and Aumer, Hdss. Münch. 383.

Begins: قال مولانا العالم العلامة افضل المتأخرين محيي الملة والدين يحيى بن محمد بن ابي الشكر المغربي ادام الله فضائله قد رتب هذه الرسالة في كيفية تحاويل سنى العالم الخ.

<sup>1</sup> Cf. Cat. Lugd. iii. 71.

<sup>2</sup> See no. 734, xx.

<sup>3</sup> Sic; read فيتوالى, or rather الاربعة. In the index the same is expressed by تا چهار متناسب باشند.

<sup>4</sup> Cf. Cat. Mus. Brit. ii. 444, and Chwolsohn, Die Saabier, i. 577.

<sup>1</sup> Cf. Casiri, i. 390, l. 20.

<sup>2</sup> Or القسطون. See Dorn, Drei astron. Instr., p. 95, and Fihrist, ed. Flügel, ii. 127.

II. Foll. 89-118. كتاب احكام (الحكم) على ترانجات الكواكب في البروج الاثنى عشر.

A treatise by the same author on the conjunctions of the planets in the different signs of the Zodiac, identical with Cat. Mus. Brit. 197, cccxiv. ii.

III. Foll. 118v.-127. من نهاية الادراك في دراية الافلاك من تصنيف مولى الموالى قطب الدين الشيرازى عليه الرحمة.

An extract from an astronomical work of KUTB AL-DIN SHIRAZI (d. A.H. 710), bearing on chronology and various eras (تاريخ الروم والهجرة والفرس والملكي واليهود) (والترك).

Begins: فاعلم انه لما كان اشهر الاجرام السماوية النيرين.

Cf. regarding the work in question, H. Kh. vi. 396, and Cat. Mus. Brit. 189.

IV. Foll. 128-130. في الاختيارات من مدخل يحيى ابن على القمي المكنى بابي نصر المنجم عليه الرحمة. An extract from ABU NAṢR KUMMI's introduction to Astrology, which was written A.H. 357. Cf. H. Kh. v. 472.

Begins: ان العلة في كل حادثة اجتماع النيرين الخ.

Then follow two Persian pieces—

V. Foll. 130v.-151. باب سيم از فصل سيم در احكام باب سيم از فصل سيم در احكام، followed by Chapter IV. of the same work.

VI. Foll. 152-169. On the conjunctions of the planets, which took place in various years of the eleventh and twelfth centuries.

Cf. Stewart's Catal. 104, xv.

Well written in Nasta'liq. Dated 29th Sha'bân, 1185.

[Tippu.]

770.

B 47. Size 7 in. by 5½ in.; foll. 80. Twenty-three lines in a page.

I. Foll. 2-11. A treatise on Arithmetic, called تلخيص أعمال الحساب, by Abu'l-'Abbās Ahmad b. Abu 'Abdallah Muhammad b. 'Othmān Azdī ISN AL-

BANNÂ Marrākushī (flourished in the seventh century). Cf. H. Kh. ii. 400; Cat. Mus. Brit. 198.

Begins: قال الشيخ الامام المغربي ابو العباس... رضة. الغرض في هذا الكتاب تلخيص اعمال الحساب وتعريف ابوابه وضبط قواعده ومبانيه وهو يشتمل على جزئين (sic) الاول في اعمال العدد المعلوم والثاني في القوانين التي يمكن بها الوصول الى معرفة قدر المجهول المطلوب من المعلوم المفروض الخ.

This is the first part (جزء) only. Well written in a small hand. The first few leaves are much injured by damp.

There follows immediately, written in the same hand,—

II. Foll. 11-18. A Commentary on *Ibn Ydsim's* Algebra in verso (see no. 765), by 'Alī b. Muḥammad Kūrashī, commonly called KĀLSĀNĪ, Andalusī Baṣṭī (d. A.H. 891).<sup>1</sup> It is entitled تحفة الناسين على ارجوزة ابن الياسمين.<sup>2</sup>

Begins: يقول عبيد الله على بن محمد القريشي الشهير بالقصادي الاندلسي البسطي غفر الله له ولوالديه وللمسلمين المومنين آمين المحدث الكل الى اجل معدود، فله الشكر على ما اولاني من الفصل والجدوى صلى... اما بعد فالمراد من هذا الموضوع شرح الفاظ ارجوزة الفقيه الامام ابي الفضل قاسم بن الياسمين رحمه الخ.

This piece is dated Thursday, 13th Ramaḍān, 866, and the copyist gives his name as Muḥammad b. 'Abdallah Ṭarrānī الطراني.

III. Foll. 19-69. A Commentary on the تلخيص اللباب (see no. I.), entitled اللباب, by 'Abn AL-'Azīz b. 'Alī b. DĀ'UD Hawārī المصراتي, who wrote it with the sanction of the author, and dedicated it to Abu Muḥammad 'Abdallah b. Abu Madyan,

<sup>1</sup> Cf. Cat. Mus. Brit. 199; Casiri, i. 289.

<sup>2</sup> The MS. has تحفة الناسين على ارجوزة بن الياسمين.

<sup>3</sup> The name given here differs entirely from the common tradition (see no. 765).

Wazir to Abu Ya'kûb (Yûsuf, the Almohade?). Cf. H. Kh. ii. 400; Casiri, i. 380 sq.;<sup>1</sup> Catal. Bodl. i. 76.

Begins: قال العبد الخاضع... المصراى عفا الله عنه. The author says subsequently: ...صلة الدعاء لمولانا امير المسلمين ابن امير المسلمين ابى يعقوب بالنصر العزيز من عنده وبعد اطال الله بقاء سيدنا الوزير المعظم... سراج الدولة الميمونة ابو (sic) محمد عبد الله بن عمادنا الشيخ الفقيه الصالح... الاطهر ابى مدين الخ.

The text is marked with ص, and the commentary with ش.

Written like nos. I. and II. Dated end of Jum. I., 856.

IV. Foll. 70v.-76. An extract from SHIHÂN AL-DÎN IBN AL-HÂ'IM's (Aḥmad b. Muḥammad, died probably A.H. 815) Commentary on his own treatise on Inheritance. It bears on vested inheritances (المناسخات).

Begins: الحمد لله رب العالمين... قال الشيخ العلامة شهاب الدين بن الهائم قدس الله روحه في اثناء شرحه على ألفيته في علم الموارث في الكلام على المناسخات فصل اعلم ان علم المناسخات بالجدول هو من الصناعة البديعة العجيبة تلقيتها من استاذى اى (ابى) الحسن الجلاوى رحه الخ.

The work in question is perhaps identical with the كفاية الفرائض, or كفاية الفرائض, ascribed to the author in H. Kh. v. 218 and 219 sq.

This piece is written by the same hand as the preceding, but in a somewhat different style. It is dated A.H. 860. The colophon runs as follows: علقها العبد الفقير الى الله تعالى محمد الطراني الازهرى الشافعى المقيم برواق بن... بتاريخ شهر محرم المبارك من شهر سنة ٨٦٠.

Many tables.

<sup>1</sup> The statements of Casiri, p. 381, however, seem to be incorrect.

<sup>2</sup> This word is indistinct, it might be معشر, as well as معمر.

V. Foll. 76v.-79. A short treatise on planes, without title.

Begins: نبتدى بعد حمد الله... بالسطح الذى يحيط به خط واحد ثم بالذى يحيط به خطان وكذا على توالى الاعداد.

Inelegantly written in a small character, with rough diagrams. Transcribed by Abu Yazîd Sharwânî, A.H. 860.

The vacant spaces at the beginning and the end of the treatises are usually filled with various extracts, anecdotes, etc.

Seal of Ibrâhîm Nauras (Âdil Shâh II.).

Cat. 237 (Hendussuh), ii.

### 771.

B 43. Size 10½ in. by 6 in.; foll. 50. Seventeen lines in a page.

I. Foll. 1-14. IBN SÎNÂ's (d. A.H. 428) Book of Definitions, كتاب الحدود. Cf. Cat. Bodl. ii. 291 b; Cat. Lugd. iii. 324.

Begins: صلى الله... قال الرئيس ابو على الحسين ابن عبد الله ابن سينا عفا الله ورضى عنه الحمد لله رب العالمين... اما بعد فان اصدقائى سالونى ان املئ عليهم اشياء يطالبونى بتحديثها الخ.

II. Foll. 15-50. Books II.-V. of a work on Mathematics, entitled الفوائد البهائية فى القواعد الحسابية, by 'IMÂD AL-DÎN 'ANDALLAH B. AL-KHADDÂM (Baghdâdî). Cf. H. Kh. iv. 471. They are inscribed as follows:—

a. Foll. 15-20. المقالة الثانية فى المعاملات وقوانين. On contracts and sales.

b. Foll. 20v.-33. المقالة الثالثة فى المساحات. On the mensuration of planes and solids.

c. Foll. 33v.-39. المقالة الرابعة فى علم الجبر والمقابلة. On Algebra.

d. Foll. 40-50. المقالة الخامسة فى استخراج المسائل. On practical Algebra.

The latter part concludes as follows: آخر القول

من الفوائد البهائية في القواعد الحسابية تأليف افضل المتأخرين والمتقدمين مولانا عماد الحق والملة والدين عبد الله بن الخدام نور الله قبره الخ.

Plainly written.

772.

1048. Size 8 in. by 5½ in.; foll. 38. Twenty-five, twenty-three, and twenty-one lines in a page.

I. Foll. 1-20. Calculations of various astronomical problems, by an unknown author. Entitled كفاية المحتاج من الطلاب الى معرفة المسائل الفلكية بالحساب. The work was completed on 23rd Dhu'l-ḥaḍḥ, 883.

Begins: الحمد لله الذى خلقنا واوجدنا من عدم... وبعد فهذه رسالة حسابية مشتملة على قواعد كلية في استخراج المسائل الفلكية الماخوذة من المقادير الهندسية.

In nineteen chapters.

A good copy, transcribed from a MS. which was written during the author's lifetime. Collated with another copy, by a different hand.

II. Foll. 21-30. A sciotheric treatise, entitled الدرة البهية في وضع خطوط فضل الدائر بالطرق الهندسية, by

MUHAMMAD B. 'ALĪ b. MUHAMMAD B. 'ALĪ الشيرازي Mālikī Azharī.

Begins: الحمد لله الذى زين السماء الدنيا بزينة الكواكب. The treatise is divided into three parts (قسم), as follows: I. الأصول الهندسية المحتاج إليها. في هذه الرسالة; II. وضع خطوط فضل الدائر. في هذه الرسالة; III. في تثمات وتنبيهات تتعلق بالقسم الثاني. Each part consists of two chapters.

III. Foll. 31-38. Two introductory treatises on Geometry and Astronomy, by an unknown author.

Beginning: الحمد لله ذكر مقدمتين من الهندسة والهيئة يستعان بهما على حدود الابواب وبراهينها وبعض حدود وذلك في ١٤ بابا وخاتمة والله اعلم الباب الاول في تعريف النقطة والخط الخ.

The first treatise consists of three, and the second (fol. 32) of eleven chapters. They contain chiefly definitions.

The two latter pieces are plainly written, by Nūr al-dīn b. Muḥammad b. Abū'l-su'ūd Yazīdī Shāfi'ī. The first is dated 27th Shawwāl, and the second, 15th Dhu'l-ḥijjah, 1049.

[Gaikwar.]

## MEDICINE.

773.

1296. Size 11½ in. by 6½ in.; foll. 659. Twenty-three lines in a page.

Abū'l-Ḥasan Aḥmad b. Muḥammad ṬABARĪ's (flour. about A.H. 360) System of Medicine (گناش) in ten books (مقالة), called المعالجة البقراطية, or the Hippocratic Cure. Cf. Cat. Bodl. i. 135; Aumer, Hdss. Münch. 357; Wüstenfeld, Geschichte der arab. Aerzte, p. 56.

Begins: الحمد لله المتفرد بالوحدانية والقدرة والرحمة والافاضة والجود.

Well written. The single مقالات are generally separate. The sixth has the following colophon: تمت المقالة السادسة من الكناش المعروف بمعالجات البقراطية والحمد... كتبه فقير الحقير محمد كاظم كشميري در خانه سيادت و نجابت دستگاه سيد زين العابدين سلمه آه در دار الخلافه شاهجهان آباد يوم چهارشنبه سيوم شعبان المعظم باتمام رسيد سنه ١١١٧ هجرى.

The copy was completed in Rajab, A. 2 Julūs,<sup>1</sup> by the same Kāzim.

Prefixed is a list of the contents, by a different hand.

[Johnson.]

<sup>1</sup> See on the subject, Cat. Bodl. ii. 284.

<sup>1</sup> Of Shāh 'Ālam I., i.e. A.H. 1119.

774.

1802. Size 10½ in. by 6½ in.; foll. 179. Sixteen lines in a page.

Some portions of the first or theoretic part of 'Alā al-dīn 'Alī b. al-'Arbās Majūsī's (d. A.H. 384) System of Medicine, entitled *كامل الصناعة*. It is also often called *الملكي*, the "royal" book, from its dedication to 'Aqūd al-daulah, the Būyide. See H. Kh. v. 25; Cat. Lugd. iii. 236; Cat. Mus. Brit. 631; Anmer, Hdss. Münch. 357; etc. Cf. Wüstenfeld, *Gesch. d. arab. Aerzte*, p. 59. Latin translations of the work were printed at Venice, 1492, and at Leyden, 1523.

This MS. comprises the fifth, sixth, seventh, and tenth books (مقالة), all separate, and bound in the following order: (fol. 1) المقالة السابعة من الجزء الاول في الاستدلال (fol. 48)؛ والنقص (بالنقص r) والبرل والبراز والنفت والعرق؛ المقالة العاشرة من الجزء الاول في صفة علامات (fol. 94)؛ المقالة الخامسة من الجزء الاول في (fol. 136)؛ المقالة السادسة من الجزء الاول في صفة الامور الخارجة عن الامر الطبيعي.

Plainly written. Of the twelfth century. The end is injured by damp. Foll. 168 and 175 should be transposed.

[Johnson.]

775.

1810. Size 10½ in. by 6½ in.; foll. 45. Sixteen lines in a page.

The fourth مقالة of the second or practical part of the preceding work.

Begin: المقالة الرابع (sic) من الجزء الثاني من كتاب كامل الصناعة الطبية (الطبية r) المعروف بالملكي تاليف على ابن عباس المتطبب (المتطبب r) للملك عضد الدولة في مداواة العلل العارضة في ظاهر البدن وهي اربعة وخمسون باباً.

Written like the preceding no.

[Johnson.]

<sup>1</sup> This inscription varies from that given in Cat. Lugd., l.o.

776.

1936. Size 9½ in. by 5½ in.; foll. 220. Twenty-one lines in a page.

The fifth, sixth, seventh, eighth, and ninth books (مقالة) of the second part of the same work.

Begin: المقالة الخامسة من الجزء الثاني من كتاب كامل الصناعة المعروف بالملكي تاليف على بن العباس المتطبب المجرسي للملك الجليل عضد الدولة وهو ثمانون باباً.

Well written.

777.

2176. Size 9½ in. by 5½ in.; foll. 507. From twelve to sixteen lines in a page.

The third part of (Abu 'Alī Ḥusain b. 'Abdallāh) Ibn Sīnā's (d. A.H. 428) القانون, on Anatomy and on local complaints. Cf. H. Kh. iv. 496; Cat. Mus. Brit. 221, 744; Cat. Lugd. iii. 239; Flügel, Hdss. Wien, ii. 521. The work was printed at Rome, 1593.

Begin: الكتاب الثالث من القانون في الامراض الجزئية الواقعة باعضاء الانسان الخ.

Legibly written in Nasta'liq, approaching to Shikastah. Some portions are in a different hand.

تمام شد بتاريخ بيست دوم شهر جمادى الاول روز شنبه چهار كهري روز مانده.

[College of Fort William, 1825.]

778.

2020. Size 12½ in. by 6½ in.; foll. 197. Twenty-seven lines in a page.

The fourth part of the *Kānūn*, on general complaints.

Begin: الكتاب الرابع من القانون وهو سبعة فنون.

Well written. Of the eleventh century.

[College of Fort William, 1825.]

## 779.

854. Size  $10\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 775. Twenty-three and twenty-five lines in a page.

Part of a large Commentary (ممزوج) on the first book of the *Kānūn* (الكليات), by KUTB AL-DĪN MAḤMūd b. Mas'ūd b. Muṣliḥ Shīrāzī (d. A.H. 710). Cf. H. Kh. iv. 498; Casiri, i. 291; Cat. Bodl. ii. 160. This commentary is called النخبة السعدية, from its dedication to Sa'd al-dīn, Wazīr to Sultan Khudābandah.

The preface begins: *ان اولى ما افتتح به خطاب الخ*.

Written in various hands, often without distinction of text and commentary. Ends abruptly in the second فن. After fol. 387 is a lacuna. Foll. 262-269 should be placed in the following order: 262, 266, 263, 264, 267, 268, 265, 269.

[Johnson.]

## 780.

1959. Size  $10\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 167. Twenty-five lines in a page.

A Commentary on the first book of the *Kānūn* (الكليات), by MAḤMūd ĀMULI (d. A.H. 753). Cf. H. Kh. iv. 500.

The preface begins: *الحمد لله الذى وفى حكمته*. The author, after mentioning the commentaries of Rāzī, Afḍal Khūnājī, and Kūrashī, lauds that of his master, Kutb al-dīn Shīrāzī,<sup>1</sup> to which the present work is intended as a supplement, especially as regards anatomical matters. He dedicates it to a prince, whose name is not mentioned. 'Alī Gīlānī, in the introduction to his commentary (see the following no.), says that Āmulī—he calls him Muḥammad—wrote his work for the use of some princes (اولاد اهل الدول), who had come from remote countries, in order to read with him the *Kānūn*, and that it was written in haste, without much care and preparation.

The text of the *Kānūn* is introduced by *قال*, and the commentary by *اقول*.

This MS. is imperfect at the end. It terminates in the commencement of the second فن.

Legibly written in Nasta'liq.

[Johnson.]

<sup>1</sup> See the preceding no.

## 781.

1519. Size  $12\frac{1}{2}$  in. by  $6\frac{3}{4}$  in.; foll. 598. Twenty-nine lines in a page.

The first part of a vast Commentary (ممزوج) on the *Kānūn*, by 'Alī Gīlānī. Cf. Cat. Mus. Brit. 744.

This commentary is preceded by a long preface, in which the author criticizes the works of his predecessors, Kutb al-dīn Shīrāzī (قطب المحققين), Āmulī, and Ibn Nafīs Kūrashī, and recommends his own work, on which he spent thirty years of his life. It begins: *انت المستعان فى كل خير يا حى احينا بحياتك*. The name of the author is indicated by the following passage: *اما بعد فيقول المباهى بنباهة اسمه العلى المتشبه*. The surname Gīlānī is given to him here in an inscription of recent date. As he mentions (fol. 4) *الشرح الجديد للتجريد*,<sup>2</sup> he must have lived at least as late as the ninth century. The preface is followed by a detailed list of the contents of the *Kānūn*.

This volume comprises only the first book (الكليات). It concludes as follows: *تم شرح الكتاب الاول من كتب القانون بحمد الله . . ويتلوه انشاء الله تعالى شرح الكتاب الثانى الذى فى الادوية المفردة*.

Well written. On the margin are additions by the author, and extracts from different commentaries.

[Johnson.]

## 782.

1515. Size 13 in. by 7 in.; foll. 352. Thirty-three lines in a page.

A Commentary (ممزوج) on the second book of the *Kānūn*, on simple medicines. It is ascribed to حكيم, that is, 'Alī Gīlānī, the author of the preceding no.

Begins: *قال الشيخ الرئيس وبعد حمد الله والثناء عليه والصلاة على رسوله محمد وآله فان هذا الكتاب . . . فرغنا عنه وانما عبر عما فى الكتاب الاول بالاحكام الخ*.

<sup>1</sup> From this it would appear that this commentary is not identical with that of 'Alī Astarābādī (H. Kh. iv. 498), as is asserted in Cat. Mus. Brit., l.c.

<sup>2</sup> See no. 409.



تم شرح الكتاب الثانى من كتب القانون  
حامدا لله.... وبتلوه انشاء الله تعالى الكريم شرح  
الكتاب الثالث.

Neatly written in Nasta'liq. Of the eleventh century.

[Johnson.]

783.

1380. Size 16 in. by 10 $\frac{3}{4}$  in.; foll. 130. Forty-nine lines in a page.

The third part of the same Commentary, comprising Book III., on Anatomy and on local complaints.

Well written in a small hand, with corrections and notes. Imperfect at the end. It terminates in the tenth فن. Slightly injured and mended. On the fly-leaf is a list of the contents.

[Johnson.]

784.

1428. Size 10 $\frac{1}{4}$  in. by 6 $\frac{1}{4}$  in.; foll. 211. Twenty-nine lines in a page.

The concluding portion of the same work, or explanation of Book V. of the *Kānān*, on compound medicines (القراباذين), with additions by the author.

Written in various Nasta'liq hands. Of the eleventh century. The end is wanting.

Foll. 210-211. A fragment of a treatise on the law of inheritances.

[Johnson.]

785.

1418. Size 10 $\frac{3}{4}$  in. by 6 $\frac{1}{2}$  in.; foll. 420. Twenty-two lines in a page.

A Commentary (ممزوج) on 'Alā al-din 'Alī b. Abū'l-Ḥazm Kūrashī's (commonly called *Ibn al-Nafīs*, d. A.H. 687) موجز القانون, or abridgment of the *Kānān* of Ibn Sīnā. The author, whose name is not mentioned, appears to be Burhān al-din NAFIS b. 'Iwāḍ KARMĀNĪ, who completed his work A.H. 841, at Samarkand. Cf. H. Kh. vi. 252; Stewart's Catal. 114 sq.; Cat. Bodl. ii. 686; and regarding the original work, Cat. Lugd. iii. 239, and the edition of Calcutta, 1828.

Begins without a preface: قال الشيخ الامام البحر

الكامل علاء الدين على بن ابي الحزم القرشى المتطبب  
صيغة تفعل ههنا للمبالغة مثل تققدس وتمجد.

Well written in Nasta'liq. In the latter portion the text and the commentary are not distinguished. Notes in the earlier portion.

Inscribed at a recent date نفيسى شرح موجز.

[Tippu.]

786.

1044. Size 9 in. by 5 $\frac{1}{4}$  in.; foll. 269. Seventeen lines in a page.

Yahya b. 'Isa Ibn JAZLAH's (d. A.H. 493) *Materia Medica*, entitled البيان. See H. Kh. vi. 200; Cat. Lugd. iii. 245; Aumer, Hdss. Münch. 361; Cat. Mus. Brit. 222; Wüstenfeld, Gesch. d. arab. Aerzte, p. 84.

Well written. Revised and collated. The end is wanting. Injured by insects.

[Gaikwar.]

787.

1181. Size 8 $\frac{3}{4}$  in. by 5 $\frac{1}{4}$  in.; foll. 508. Seventeen lines in a page.

A Commentary (ممزوج) on *Najīb al-dīn Abū Ḥamid Muḥammad b. 'Alī Samarkandī's* (d. A.H. 619) الاسباب والعلامات, on the causes, symptoms, and treatment of diseases, by NAFIS b. 'Iwāḍ KARMĀNĪ, who completed his work A.H. 827. Cf. H. Kh. i. 269; Flügel, Hdss. Wien, ii. 529; Cat. Lugd. iii. 254. Printed at Calcutta, 1836.

Well written in Nasta'liq. The colophon runs as follows: تمت تمام شد هذا الكتاب مسمى شرح اسباب العلامات در مقام پشاور بتاريخ نوزدهم شهر رجب المرجب سنة ٨٤٤ جلوس عالمگیر روز چهارشنبه بعون الله وحسن توفيقه كاتب العبد خواجه اطف الله ولد (?) خواجه محمد صادقی غفر الله ذنوبه الخ.

An ornament at the beginning. Coloured lines round the pages.

[Johnson.]

788.

766. Size 10 $\frac{3}{4}$  in. by 6 in.; foll. 354. Eighteen and nineteen lines in a page.

Another copy of the شرح الاسباب والعلامات.

Clearly written in Nasta'liq. Dated A.H. 1154 (في سنة اربع وخمسين واحد عشر مائة).

[Johnson.]

789.

2018. Size 10 $\frac{3}{4}$  in. by 6 $\frac{1}{2}$  in.; foll. 568. Twenty lines in a page.

Another copy of the same work.

Plainly written. Red lines round the pages.

[College of Fort William.]

790.

1142. Size 10 in. by 6 in.; foll. 550. Twenty-one lines in a page.

IBN BAITÂN's ('Abdallah b. Ahmad Mâliqî, d. A.H. 646) *Materia Medica*, called الجامع مفردات, or الادوية والاغذية. Cf. H. Kh. vi. 34; Casiri, i. 275 sqq.; Catal. St. Petersburg. 107; and Wüstenfeld, *Gesch. d. arab. Aerzte*, p. 130. This work has been translated into German by Dr. Joseph von Sontheimer (two vols., Stuttgart, 1840-42). Cf. Dozy in *Zeitschr. d. Deutsch. morgenl. Ges.* xxiii. 183.

Begins: الحمد لله الذي اقام بلطيف حكمته بنية الانسان.

An elegant copy, written in a small hand, by 'Alî b. Husain b. Maḥmūd Kamāl. Dated Friday, 22nd Sha'bân, 925. An ornament at the beginning. Gold and blue lines round the pages. Injured in several places.

[Johnson.]

791.

1217. Size 8 in. by 4 $\frac{3}{4}$  in.; foll. 140. Seven lines in a page.

A Compendium of Medicine, called قانونچه, by Sharaf al-dīn Maḥmūd b. 'Omar' JAḤMŪDĪ. See H. Kh. iv. 495, and Cat. Mus. Brit. 226, where the name of the author and the title are not given. Cf. Catal. Lugd. iii. 241. Printed at Calcutta, 1827.<sup>2</sup>

<sup>1</sup> *Atlas* b. Muḥammad.<sup>2</sup> Bibl. Sprengor. 1892.

Begins: الحمد لله رب العالمين... وبعد فهذا مختصر مشتمل على زبدة ما يجب استحضاره من صناعة الطب انتخبته من كتب الاقدمين ورتبته على عشر مقالات.

Boldly written, with copious notes, many of which are derived from the author (منه). Of the tenth century.

The beginning and the end have been supplied by a more modern hand. A defect after fol. 3.

[Gaikwar.]

792.

2111. Size 8 in. by 4 $\frac{1}{2}$  in.; foll. 42. Seventeen lines in a page.

Another copy of the preceding work.

The preface runs as follows: وبعد فهذا مختصر مشتمل على زبدة ما يجب استحضاره للطبيب من صناعة الطب نظرية وعملية المتخبة من كتب المتقدمين والمتأخرين ورتبته الخ.

Well written in two Nasta'liq hands. Red lines round the pages.

Seals of Nūr al-dīn Khān, a servant of Muḥammad Shāh (?),<sup>1</sup> and Nuṣrat Jang (A.H. 1174).

793.

1920. Size 10 $\frac{1}{4}$  in. by 6 $\frac{1}{2}$  in.; foll. 277. Twenty-one lines in a page.

The first part of Dā'ūd b. 'Omar SŪRĪ ANTAKĪ's (d. A.H. 1005) *System of Medicine*, entitled تذكرة اولى الاباب والجامع للعجب العجائب. See H. Kh. ii. 260; Casiri, i. 274; Cat. Bodl. ii. 157; Cat. Lugd. iii. 270; Cat. Mus. Brit. 459; etc.

This MS. contains the first three chapters of the work. Plainly written by two hands, but incorrect. Many emendations by a different hand in the earlier portion.

Seals of a servant of 'Ālamgīr and others.

[Johnson.]

794.

1132. Size 10 in. by 7 in.; foll. 171. Twenty-one lines in a page.

The first portion of a large work on diseases and their remedies, entitled تزييج الارواح من علل

<sup>1</sup> Not quite legible.

الاشباح. The author calls himself *IBN SA'D AL-DIN*, and dedicates his work to a Wazir, whose name he does not mention. At the beginning of his preface he speaks of the *تنقيح المكنون من مباحث القانون*; but as this passage is mutilated, it cannot be ascertained if he speaks of it as a work of his own. According to H. Kh. (ii. 451), the work in question is by Fakhr al-din Khujandi. H. Kh. ii. 285, also mentions a *الطب*, which he ascribes to *Hakim al-din Mahmud Tabrizi*.

Begins: *الله احمد على ان جبلنى بقدرة طالباً لمعرفة ماهية مواليد الاركان.*

The work consists of an introduction, in fifteen *مسلك*, and of twenty chapters (*قول*), in which the author treats first of the single parts of the body, from the head downwards, and afterwards of general diseases. A detailed list of the contents is inserted in the preface.

This MS. contains the introduction and the first eight chapters, which are inscribed as follows:—1. *في احوال*; 2. *القول الاول في احوال الدماغ وترويجه*; 3. *في احوال الانف*; 4. *في احوال الاذن*; 5. *في احوال اللسان والقم والشفيتين والانسان واللثة*; 6. *في احوال الرئة*; 7. *في احوال الحلق والمرى وقصبة*; 8. *في احوال القلب والشديين*; 9. *الرئة والصدر*.

Legibly written in Nasta'liq. Ends abruptly.

Worm-eaten. The first leaf is mutilated.

[Johnson.]

795.

B 442. Size 9½ in. by 5½ in.; foll. 47. Twenty-one lines in a page.

كتاب التحفة الجامعة لمفردات الطب النافعة تأليف الشيخ الامام العالم العلامة يحيى ابن بكر (العامري) العلوي نعمة الله برحمته آمين.

A medical guide, ascribed to *YAHYA B. BAKR 'ALAWI*.

It consists of two parts, which treat of special and of general complaints (*قسم في العلل الخاصة*), and are preceded by an introduction.

<sup>1</sup> Added on the margin.

Neither the above title nor the name of the author occurs in the work. The latter calls himself a pupil of *Jamāl al-din الكمراني*.

Begins: *الحمد لله خالق الاجسام وما يعرض لها من الالم والنصر... وبعد فان علم الطب ضرورى يشهد لصحته وشرفه النقل.*

Plainly written by two hands. Dated 21st Shawwāl, 1058.

On the last few pages (from fol. 44v.) are various extracts, remedies, prayers, etc.

796.

2348. Size 7½ in. by 5½ in.; foll. 19. Nineteen and twenty lines in a page.

The beginning of a Manual (*تذكرة*) of Medicine, written by an unknown author for his own use. It consists of seven *فصل* and twenty-three *باب*.

Begins: *الحمد لله الذى خصنا بفضيلة النطق والبيان... وبعد فقد كان النبى صلى الله عليه وآله محمد بن عبد الله ينوع الحكمة قسم العلم الى علمين وهما علم الابدان وعلم الاديان الخ.*

Plainly written. Of the twelfth century. Ends in the third chapter.

Inscribed at a later date: (sic) *رساله احمد بن محمد صابح حنفى*.

[College of Fort William, 1825.]

797.

2274. Size 7½ in. by 5½ in.; foll. 32. Seventeen lines in a page.

A fragment of a treatise on medicines, imperfect at the beginning, and ending abruptly. Plainly written. Of the twelfth century.

The first heading which occurs here is (fol. 2v.): *الفصل في كيفية الاحراق الخ.*

On fol. 31 begins *المقالة الثالثة في المركبات*.

Inscribed: *رساله احمد بن محمد بن صايغ حنفى*.

[College of Fort William, 1825.]

<sup>1</sup> Compare the following no.

## POETRY AND ELEGANT PROSE.

798.

1151. Size 10 in. by 6 $\frac{3}{4}$  in.; foll. 75. Eight lines (hemistichs) in a page.

The Seven *Mu'allakāt*.

Boldly written, with all the vowel-points, but very incorrect. Some of the grossest errors have been corrected on the margin. The first two pages are splendidly ornamented. Dated Sha'bān, 1196. A defect after fol. 6.

[Johnson.]

799.

2956. Size 10 $\frac{3}{4}$  in. by 7 $\frac{1}{2}$  in.; foll. 102. Eight, fifteen, and twelve lines in a page.

I. Foll. 1-75. Another copy of the *Mu'allakāt*, evidently taken from the same MS. as the preceding.

Well written in a large hand. The beginning is tastefully ornamented. Gold lines round the pages.

II. Foll. 76v.-97. The *Burdah* of Būṣinī (d. A.H. 694), with an interlinear translation and glosses in *Persian*. See below, no. 817.

Plainly written. Foll. 76-86 are in a different hand. The glosses are written in a very good Nasta'liq.

III. Foll. 97v.-99. A devout poem in ten verses. Begins:

جَدُّ بَلَطَفِكَ يَا إِلَهِي مِنْ لَهُ زَائِدٌ قَلِيلٌ

IV. Foll. 100v.-102. Some fragments of the *Mu'allakāt*, viz. the concluding verses of LABID, and verses 1, 2, 47-53 of 'ANTARAH, with short explanations in *Persian*.

Injured by insects.

In a very elegant binding of red leather; gilt. Signatures of Chas. Boddam, Calcutta, 1787.

800.

B 122. Size 10 in. by 5 $\frac{3}{4}$  in.; foll. 61. From twenty-eight to thirty lines in a page.

شرح المعلقات السبع الخ

A concise Commentary on the *Mu'allakāt*, ascribed

to Abu'l-Ḥasan Muḥammad b. Aḥmad, commonly called IBN KAISĀN, the grammarian (d. probably A.H. 320).<sup>1</sup> It is mentioned neither in the *Fihrist* (ed. Flügel, 8r), nor in H. Kh.

This commentary is intended for the use of beginners. It gives rather short explanations of obscure words, and a paraphrase of each verse. The former are introduced by التفسير, and the latter by المعنى. Special grammatical questions are occasionally discussed in an appendix, which the superficial reader is advised to skip.

The preface begins: الحمد لله والصلوة على النبي محمد وآله وصحبه اجمعين قال ابو الحسن محمد بن احمد كيسان النحوي رحمه اختصرنا غرائب هذه القصائد السبع المشهورة الخ.

The first scholium is introduced by the words: قال التعالبي (sic) قال لنا ابو الحسن. The 'alibi is accordingly supposed to have handed down the work from the author; he was born, however, thirty years after the death of the latter (A.H. 350).

Plainly written. Completed and collated on Thursday, 14th Rabī' II., 1098, by Zain b. 'Abdallah Muḥaibil.

801.

692. Size 6 $\frac{3}{4}$  in. by 3 $\frac{3}{4}$  in.; foll. 284. Fifteen lines in a page.

I. Foll. 1-161. The greater portion of al-Ḥusain b. Aḥmad ZAUZARĪ's (d. A.H. 486) Commentary on the *Mu'allakāt*.

It breaks off in the *Mu'allakāh* of 'Amr b. Kulthūm. The last verses of this poem are, however, added at the end, with a conclusion (تمت القصائد).

II. Foll. 162-203. The remaining *Mu'allakāhs* of 'ANTARAH and AL-ḤĀRITH, with another commentary. One leaf is missing after fol. 180, with the end of the

<sup>1</sup> Cf. Flügel, die grammatischen Schulen der Araber, 210n.

former, and part of the introduction to the latter, poem. The commentary appears to be an abridgment of *Tabrizi's* commentary.<sup>1</sup> As in the latter, there follow here three other poems, which are not unfrequently added to the "Seven," viz.:—

a. Foll. 204–212. The *Kaṣīdah* in ب of 'Abīn b. AL-ABRAḤ, which, as is also stated here, stands occasionally in the place of the Mu'allakah of al-Hārith. It is preceded by a historical introduction on the authority of Muḥammad b. 'Amr Shaibānī, which is also found in *Tabrizi*.<sup>2</sup>

b. Foll. 213–222. The *Kaṣīdah* in ج of AL-NĀ-RIḤNĀH, or no. 1 of the *Diwān*, as edited by H. Derenbourg (Paris, 1869). It was published by De Sacy in his *Chrestomathie Arabe*, vol. ii.

c. Foll. 224–237. The *Kaṣīdah* in ل of AL-A'ṢHĀ. It was published by De Sacy, l.c.

III. Foll. 238–270. A Commentary on the *Kaṣīdah* لامية العجم, of al-Husain b. 'Alī *Tughrd'* (d. about A.H. 514). This is an abridgment (تلخيص) of the commentary of Jamāl al-dīn Muḥammad b. Mūsā *Damiri* (d. A.H. 808). The author gives his name at the end as MUḤAMMAD b. AL-KHALĪL Kāzarūnī, of al-Aḥsā.

IV. Foll. 270–284. The celebrated *Kaṣīdah* لامية العرب, attributed to AL-SHANFARA. It was published by De Sacy, l.c.

Many glosses. Verses 51–54, which are omitted in their proper place, are added at the end.

Neatly written in Nasta'liq, the text of the poems in Naskh and in red. The copy was made by Muḥammad Ma'sūm Huseini Shīrāzī Maṣūfī, son of Nizām al-dīn Aḥmad Dashtakī, for his own use. Date A.H. 1072. Injured by insects.

[Johnson.]

### 802.

2280. Size 7½ in. by 5½ in.; foll. 85. Twenty-one lines in a page.

I. Foll. 1–77. ZAUZANĪ's Commentary on the *Mu'allakāt*.

<sup>1</sup> See Catal. Mus. Brit. 259.

<sup>2</sup> See *ibid.* 260.

II. Foll. 78–84. A Commentary on *Ka'b b. Zuhair's* *Kaṣīdah* in praise of Muḥammad, بانث سعاد.

This commentary is different from that published by Lette and Freytag. *Tabrizi* (d. A.H. 502) is quoted at the beginning of the introduction, on the authority of his pupil Jawālikī (d. A.H. 539): أخبرنا الشيخ الإمام الأجل الأوحى أبو منصور موهوب بن أحمد بن محمد بن الخضر وثقه الله تعالى لمرزاته الخ. The relation of *Tabrizi* is founded on the following *Isnad*:

Abu Muḥammad Ibn al-Ḥasan Jauhārī (d. A.H. 454),

Abu 'Omar Muḥammad b. al-'Abbās b. Zakariyā b. Ḥaiyawaih (date, 1st Šafar, 327),

al-'Abbās b. Zakariyā b. Ḥaiyawaih,

'Abdallah b. 'Amr,

Ibrāhīm b. al-Mundhir,

al-Ḥajjāj Muzanī,<sup>2</sup> son of al-Rakīb b. 'Abd al-raḥmān b. Ka'b, and great-grandson of the poet.

This commentary, therefore, may be the work of *Tabrizi*, or rather an abridgment of it. Cf. Cat. Mus. Brit. 316, DCXLV., no. lii.

Closely written in Nasta'liq; the first ten foll. by a different hand.

On the last fol. are two facetious poems, describing woman in various ages, from ten to a hundred years. The first of these poems begins:

متى تلقى بنت العشر قد بان ثديها.

Written in a clumsy Naskh hand.

[College of Fort William, 1832.]

### 803.

918. Size 9 in. by 5½ in.; foll. 137. Eight, seventeen, and nineteen lines in a page.

I. Foll. 1–5. Mu'in al-dīn Aḥmad b. 'Abd al-razzāk ṬANṬARĀNĪ's *Kaṣīdah* in praise of Nizām al-mulk (d. A.H. 485). It was published by De Sacy in his *Chrestomathie*, vol. ii.

Plainly written, by Muḥammad 'Arif Mangalkūtī, A.H. 1184, at Dehli (في بلدة دار الخلافة). Marginal notes. The MS. is much injured by damp, and has partly become illegible.

<sup>1</sup> MS. بن هوب.

<sup>2</sup> MS. المري.



II. Foll. 7-12. A short Commentary on an erotic *Qasidah*, called *اليتيمة*, or the Orphan; by 'ABD AL-ḤAKK B. 'ABD AL-LATIF ZUBAIRI.

The *Qasidah* begins:

اراك طروباً وانها كالمتميم تطوف باكناف السجاف المغميم

It is stated at the beginning of the commentary, that the poem was called the Orphan, because the author of it was not known. It is also mentioned there that two verses of it are quoted in Hariri's preface to his *Maqamdt.* Now in the commentary on that work,<sup>1</sup> these verses are attributed to 'ADĪ B. AL-RIKĀ', 'Āmīl, a contemporary of Jarir,<sup>2</sup> and to the same the whole *Qasidah* is ascribed in a note at the end of this MS. But the two verses given in the said commentary as those immediately preceding the quotation do not agree with the present text. It is probable, therefore, that the *Qasidah* is supposititious, and only framed on the metre and rhyme of the old verses found in Hariri, which have been put at the end of the composition.

III. Foll. 16-136. ZAUZANĪ's Commentary on the *Mu'allakah*, with glosses.

The *Mu'allakah* of 'Amr stands here after that of 'Antarah. Some of the verses have been omitted; hence arose some confusion in the text (fol. 125).

On the few leaves which precede this piece are added a list of contents and various notes.

Written in Nasta'liq, partly on red paper; the text of the poems in a large Naskh. This is the copy of one Muḥammad Yūsuf. It was transcribed A.H. 1133, during the reign of Muḥammad Shāh, at Dehli (در دار الخلافه).

The seal of Muḥammad Yūsuf is impressed on nos. II. and III.

[Johnson.]

#### 804.

2700. Size 10½ in. by 6 in.; foll. 40. Nineteen lines in a page.

The Poems of MAJNŪN 'ĀMIRI (Kais b. al-Mu-lawwah), accompanied by the history of the loves of Majnūn and Laila.

<sup>1</sup> p. 1. of De Sacy's edition.

<sup>2</sup> See Hammer-Purgstall, *Literaturgesch.* ii. 324.

This collection is probably identical with the ديوان قيس بن عامر المجنون, mentioned in H. Kh. iii. 302.<sup>1</sup> It is chiefly founded on the authority of Abu Bakr Wālibī, who is mentioned at the beginning as follows: قال ابو بكر الوالى كان من حديث مجنون العامري وليلى العامرية الخ. As appears from fol. 33v., Wālibī got his information from the famous Ishaq b. Ibrāhīm Maṣṣīl (d. A.H. 235).

Conclusion: هذا ما تنهى الينا من اخبار المجنون: وإشعاره وما كان خارجاً عما لم نكتبه فانها منقولة عليه من قصيدة او خبر.

Quite a modern copy, clearly written, but very incorrect. It was apparently taken from a mutilated MS. On foll. 15v., 19v., and 20 are lacunae.

[Bibl. Leydeniana.]

#### 805.

37A. Size 11½ in. by 7½ in.; foll. 46. Six lines in a page.

Some extracts from the *Hamdsah*. The first of them are from the beginning of the work.

Well written in a large hand, without vowel-points. Tastefully ornamented. Injured by insects.

In an elegant gilt binding. Seal and signature of Charles Boddam, Calcutta, 1787.

#### 806.

2959. Size 10 in. by 6 in.; foll. 212. Twenty-three lines in a page.

### ديوان ابى تمام الطائي

The *Diwān* of ABU TAMMĀM Ḥabīb b. Aus Tā'ī (d. A.H. 231), as arranged by Abu Bakr Sūlī (d. A.H. 336 or 336). Cf. Cat. Bodl. i. 259; Cat. Mus. Brit. 276 sq.; Cat. Lugd. ii. 45 sq.

It is divided into eight chapters, as follows: I. (foll. 1-133) المديح, the first poem in praise of Ibn Yūsuf Ta'izzī; II. (foll. 133-151) المراثي; III. (foll. 151-171) النزل; IV. (foll. 171-180) المعانيات; V.

<sup>1</sup> It is, however, entirely different from the article on Majnūn in the كتاب الاغانى (Bulāq edition, i. 16v.).



(fol. 180-185v.) الأوصاف; VI. (fol. 185v.-190v.) الفخر; VII. (fol. 191) الزهد, only two poems; VIII. (fol. 191-211v.) الهجاء. Conclusion: تم الهجاء من شعرايى. The poems in each chapter are arranged alphabetically.

Explanatory and critical notes by Šūlī are added, especially in the latter portion.

Well written, but almost without diacritical points. The copy was made for Saiyid Muḥammad b. Maṣṭūr, of the house of 'Akīl (b. Abu Ṭālib) عقال, by Šakr b. Faḡl Allah Himyarī. Date, Friday, 19th Rabī' I., 1088. Injured by insects, especially at the beginning and at the end.

Seal and signature of Chas. Boddam, Calcutta, 1787.

## 807.

2330. Size 7½ in. by 4¾ in.; foll. 155. Twenty-one lines in a page.

## ديوان المتنبي

The Diwān of Abu'l-Ṭaiyib Aḥmad b. al-Ḥusain Mutaṇabbī (d. a.h. 354), alphabetically arranged, with short notes on the subject, metre, and rhyme of each poem.

Begins: (قال) أبو الطيب أحمد بن الحسين المتنبي رحمه الله ومولده بالكوفة في كعدة سنة ثلاث وثلثمائة يمدح سيف الدولة وكان امره بأجازه أبيات على هذا الوزن وهذا الروي

عذل العوائل حول قلبي التائه  
وهوى الحبة منه في سودائه

with which compare the beginning of the commentary of 'Ukbarī (printed at Calcutta, a.h. 1261), Cat. Mus. Brit. 280, and Cat. Upsal. 76.

Well written. Dated a.h. 1017. Diacritical points occasionally omitted. Vowel-points irregularly and not always carefully added. Fol. 112 mutilated.

A circumstantial account of the text of this MS. is given at the end (fol. 152-154). It was derived from two copies, one of which had been written by Rajā b. al-Ḥasan b. al-Marzubān, and collated—among other *أصول* with a copy which had been read to Mutanabbi',

and again to Ibn Jinnī. The other copy had been verified by Mutanabbi' himself. This text was subsequently collated with three copies, which were apparently arranged on the chronological principle.

"Ex libris A. Lockett, Bagdad, 1811."

[College of Fort William, 1825.]

## 808.

2378. Size 7¾ in. by 5¾ in.; foll. 272. Thirteen lines in a page.

The *Maḳāmat* of Abu Muḥammad al-Ḳāsim b. 'Alī Ḥarīrī (d. a.h. 516).

Well written in a large hand, with vowel-points. Dated end of Rajab, 991. The copy was made by Rabī' b. Sulaimān b. 'Alī Barāshī, for Majd al-dīn Ḳahānī Yamānī.

This MS. came, a.h. 1112, into the possession of Muḥammad Chelebi . . . , commonly called Tiryāḳī, of Būlāḳ, who collated it with three other copies. One of these had been collated with the archetype, a.h. 654. This latter collation is noticed at the end of each *Maḳāmah*. Some explanations were transcribed from the same copy. Tiryāḳī finished his collation at the end of Šafar, 1118. He also added the epilogue of Ḥarīrī,<sup>1</sup> and his الرسالة السينية.<sup>2</sup>

A notice of the author is written on the fly-leaf.

[Bibl. Leydeniana.]

## 809.

B 123. Size 9¾ in. by 6½ in.; foll. 114. Fifteen lines in a page.

A fine old copy of the *Maḳāmat*, written in a bold hand, with all the vowel-points. Of the sixth or seventh century.

Incomplete. Twenty-two leaves are wanting at the beginning. The first words are لكن قوس الخطوب, from the eighth *Maḳāmah*.<sup>3</sup> One leaf is missing after

<sup>1</sup> As in De Sacy's edition.

<sup>2</sup> The same has been added to the *Maḳāmat* in the Munich MS. 563, Aumer.

<sup>3</sup> p. 8. in De Sacy's edition.

fol. 19, and one after 28; ten leaves are missing after 88, five after 97, ten after 107, and several at the end. Marginal notes of later date.

Cat. 226, xxxii.

## 810.

1307. Size 9½ in. by 6 in.; foll. 287. Eleven lines in a page.

Another copy of the *Maḳāmdt.*

Well written, with vowel-points and various glosses in *Persian* and Arabic. It was transcribed, collated, and furnished with the original (*Persian*) glosses, in Rajab, 1069 = first year of 'Ālamgr, by order of Nizām al-dīn Šiddīqī. Ornamented and gilt.

To this has been added (fol. 284) a mystic treatise, which begins: *ن وَالْقَلَمُ وَمَا يَسْطُرُونَ* 'أَنْ هَذِهِ تَذَكُّرَةٌ لِقَوْمٍ يَعْقِلُونَ'. Plainly written, by one Sirāj al-dīn.

[Johnson.]

## 811.

2044. Size 10½ in. by 6½ in.; foll. 350. Nine lines in a page.

Another copy of the same work.

Well written in a large hand, with vowel-points. Many interlinear and marginal notes.

The first and the last seven leaves have been supplied by a later hand, but the MS. is still incomplete at the end.

Seal and signature of Muḥammad Khidr Khān (A.H. 1191).

[College of Fort William, 1825.]

## 812.

2043. Size 11 in. by 7½ in.; foll. 132. Nineteen lines in a page.

## مقامات السروجي

Another copy of the same work.

Plainly written; titles very large. Dated Thursday, 17th Šafar, 1051. Vowels, and both interlinear and marginal notes, have been added as far as fol. 122. Red lines round the pages.

All the vacant leaves before and after the text—the title-page included—are filled with various poems, stories, etc., in different hands. Some of them are dated A.H. 1119.

[College of Fort William, 1825.]

## 813.

1155. Size 10 in. by 5½ in.; foll. 135. Twenty-five lines in a page.

كتاب كرامة الزهر وصفة الدرر في شرح القصيدة البسامة (sic) الملقبة بطوق الحمامة وشارحها الفقيه الكاتب الأريب الأديب أبي (ابو) مروان عبد الملك ابن عبد الله بن بدر بن الحضرمي السلبى (sic) شكر الله سعيه الخ.

'Abd al-malik b. 'Abdallah Ibn Badrūn's Historical Commentary on the *Qasidah* of 'Abd al-majid b. 'Abdallah Ibn 'Abdūn (d. A.H. 529). Cf. Professor Dozy's edition (Leyden, 1846).

Well written, by Hādī b. Sa'īd b. 'Abdallah al-ṣayy al-ṣa'dī (sic). Dated Monday, 24th Rabī' I., 996.

Although this MS. is revised throughout, it appears to be not more accurate than other copies of this work. Moreover, in the passages referring to 'Alī, Ḥusain, etc., there are many interpolations, which are apparently due to a Shī'ite copyist. The exordium is also different from the common one. It begins as follows: الحمد لله الملك القديم المعبود الصمد القدير المقصود.

The beginning is ornamented, and the other pages are within coloured lines. On the title-page is a round ornament in gold, with an inscription, which latter is, however, nearly effaced.

## 814.

B 133. Size 8½ in. by 6 in.; foll. 386. Twenty-one lines in a page.

A large Commentary on 'Omar Ibn al-Fārid's (d. A.H. 632) renowned mystic *Qasidah* الثائية. This commentary is chiefly grammatical. It is ascribed to FARĠHĀNĪ (Muḥammad b. Aḥmad, d. about A.H. 700), the earliest interpreter of the *Ta'tyah*. Cf. H. Kh. ii. 86.

Plainly written, of the tenth century. Red lines round the pages.

This MS. is imperfect both at the beginning and the

<sup>1</sup> Cf. Dozy's edition, Introduction, pp. 9-23.

end, and has other defects besides. The leaves are misplaced in binding; they should stand in the following order: 1-38 (beginning at verse 2 of the *Kaṣīdah*), 286, 164-285 (here some leaves missing), 49-55 (here a slight defect), 377-386 (here a larger defect, extending over 19 verses), 56-163, 316-376, 287-296, 39-48, 297-315, ending at verse 758. The rest is wanting. Much injured by insects.

The book has been wrongly inscribed as a commentary on a *Kaṣīdah* of Sa'dī (see fol. 1); cf. *Catal.* 224, xix.

## 815.

B 127. Size  $8\frac{1}{2}$  in. by 5 in.; foll. 100. Twenty-one lines in a page.

Theosophic poems in erotic form, styled ترجمان الاشواق, by Muḥyi al-dīn Muḥammad b. 'Alī, commonly called IBN 'ARABĪ (d. A.H. 638), with a commentary by the same.

See, for particulars, H. Kh. iii. 276; *Cat. Lugd.* ii. 75; and Aumer, *Hds. Münch.* 218.

Plainly written. Imperfect at the end.

*Cat.* 232, xxii.

## 816.

B 125. Size 7 in. by  $5\frac{1}{2}$  in.; foll. 102. Twelve lines in a page.

Amplifications (تخميس) of MUHAMMAD b. ABU BAKR b. RAḤMĪD Baghdādī's (d. A.H. 662) *Kaṣīdahs* in praise of the Prophet, styled وثريّة. See regarding these *Kaṣīdahs*, H. Kh. vi. 422. Whether one of the two تخميس mentioned there is identical with this MS., cannot be ascertained.

There is no introduction. The first تخميس begins:

بدأت بذكر الله مدحا مقدّما

وأننى بحمد الله شكرا معظما

واختتم قولى بالصلوة وأتما

أصلى صلوة تملأ الأرض والسما على من له أعلى العلى مشبّوة

Well written, with vowel-points. Red lines round the pages. Many marginal notes. The end is missing.

## 817.

2110. Size  $7\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 7. Thirteen lines in a page.

Muḥammad b. Sa'd Būṣayrī's (d. A.H. 694<sup>1</sup>) celebrated *Kaṣīdah* in praise of the Prophet, called البردة. Cf. the editions of Von Rosenzweig (Wien, 1824), and Ralfs (Wien, 1860); *Catal. Mus. Brit.* 76; etc.

Well written, with vowel-points. The signature of the copyist on the title-page is effaced.

Injured by damp.

[College of Fort William.]

## 818.

2113. Size 8 in. by  $4\frac{3}{4}$  in.; foll. 19. Nine lines in a page.

An elegant copy of the *Burdah*.

Well written, with all the vowel-points. The first, middle, and last lines written in Thulth. An ornament at the beginning. Gold and coloured lines round the pages.

[College of Fort William, 1832.]

## 819.

2114. Size  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 20. Eight lines in a page.

Another copy of the *Burdah*.

Well written, on tinted paper, ornamented and gilt, but incorrect. Ends: تمت تمام شد روز جمعه.

[College of Fort William, 1825.]

## 820.

2314. Size 8 in. by  $4\frac{1}{2}$  in.; foll. 14. Ten and twenty lines in a page.

The *Burdah*, with Persian interlineation, preceded by an introduction, also in Persian, which enumerates the properties of each verse as far as v. 56.<sup>2</sup>

The text is legibly written in Naskh, with all the vowel-points added. The Persian portion is written in a small Nasta'liq.

Seal of Nuṣrət Jang, dated A.H. 1174.

[College of Fort William, 1825.]

<sup>1</sup> So according to 'Aṣḥalānī, but Makrīzī says that he died A.H. 696 or 697. Both these statements are mentioned in Ibn Hajar Haithamī's Commentary on the *Hamziyah*, see below, no. 824.

<sup>2</sup> Cf. Ralfs, *die Burda*, p. 23.

## 821.

686. Size 8 in. by 4½ in.; foll. 24. Seven lines in a page.

Another copy of the *Burdah*.

Boldly written, on a tinted ground. Spaces are left for a *Persian* interlineation, which, however, has been added to the first verse only.

Seal and signature of Mir Muḥammad Asad Khān, dated Bijāpūr, A.H. 1185.

[Tippu.]

## 822.

2289. Size 7½ in. by 5½ in.; foll. 56. Twenty-one lines in a page.

كتاب شرح برقة المديح للأمام العلامة  
الشيخ خالد الأزهرى النوى الخ

A Commentary on the *Burdah*, by (Zain al-dīn) KHĀLID (b. 'Abdallāh) AZHARĪ (d. A.H. 905), who wrote it A.H. 903. Cf. H. Kh. iv. 526. The worthlessness of this compilation is pointed out by Ralfe, *die Burda*, p. 25.

The preface begins: أما بعد حمد الله المستحق. التحميد (sic) الخ. The author gives in it an account of the origin of the poem. The text is given in portions, according to the connexion of the verses. The commentary is very circumstantial at the beginning. It consists usually of three sections: explanation of words, grammatical analysis (الأعراب), and general interpretation (معنى البيت).

This copy is rather carelessly executed, and only the earlier portion of it has been emended. A *Persian* translation of the verses is added on the margin, by a different hand. The writing is much injured by damp.

[College of Fort William.]

## 823.

B 126. Size 7½ in. by 4 in.; foll. 31. Fifteen lines in a page.

Another *Qaṣīdah* by Būṣīf, on the excellency and the miracles of Muḥammad. It is entitled أم القرى.

but it is more commonly called from its rhyme, الهمزية. See H. Kh. iv. 557.<sup>1</sup> Cf. Cat. Bodl. i. 254, ii. 339.

Plainly written, with vowel-points, by one Ṣādik.

## 824.

B 70. Size 10½ in. by 7 in.; foll. 241. Twenty-one lines in a page.

A copious Commentary on the *Hamstiyah*, by Shihāb al-dīn Aḥmad b. Ḥajar Haithamī Makki (d. A.H. 973). It is entitled افضل القرى لقرآ أم المنح المكية, and also القرى. It was composed A.H. 966. Cf. H. Kh. iv. 557.

Prefixed to it is a long preface (foll. 1-6), which begins: الحمد لله الذى اختص نبينا محمد صلعم بكتاب اخرس الفصحاء واعجز البلقاء.

The date of the author runs as follows (fol. 239): وقع الفراغ منه قرب نصف ليلة الجمعة ثانى جمادى الاولى سنة ست وستين وتسعمائة.

Well written. Dated Monday, the last of Jumāda I., 991. Various marginal notes in the earlier portion. On foll. 340 and 341 are added an extract from the تفصيل فى بيان (of Rāḥib Isfahānī),<sup>2</sup> inscribed الشأتين, and some notes (فائدة) on the الشجرة النبوية and فضلها على سائر جوهرة البرية.

Slightly injured.

## 825.

B 121. Size 10½ in. by 6 in.; foll. 291. Twenty-two lines in a page.

Another copy of the preceding Commentary.

Plainly written. Dated Monday, 27th Sha'ban, 1080. Cf. Cat. 223, vi., vii.

## 826.

2291. Size 9 in. by 5½ in.; foll. 205. Twenty-five lines in a page.

Foll. 1-186. Another copy of the same Commentary.

The complete text of the *Qaṣīdah* is added on the margin. Emendations and various glosses.

<sup>1</sup> The statement of H. Kh. regarding the name أم القرى is taken from Ibn Hajar's commentary. See the following no.

<sup>2</sup> See H. Kh. ii. 383.





JA'BARĪ (Burhān al-dīn Ibrāhīm b. 'Omar, d. A.H. 732), 'ABD AL-LATĪF BAKRĪ, etc. Many of the poems are anonymous.

III. Foll. 101-142. The Poems of ḤĀJIMĪ (Ḥusām al-dīn 'Isa b. Sanjar b. Bahrām Irbill, d. A.H. 632), collected and arranged in seven books, by 'Omar b. Muḥammad Dimishqī. See Cat. Lugd. ii. 68, and H. Kh. iii. 271. The collection is here entitled *مسارح الغزلان المهاجرة*.

Written in a small hand, resembling that of the preceding piece. Headings in yellow and red.

IV. Foll. 143-160. A fragment of a Poetical Collection. Many of the poems contained in it are of the kind called *خميس*.

Written like the preceding piece.

The remaining leaves of the volume are filled with various poems, which were added from time to time, by different hands.

Fol. 116 is a stray leaf, which does not belong to any of the above collections.

[Bibl. Leydeniana.]

### 830.

782. Size 9 in. by 6½ in.; foll. 307. Seventeen lines in a page.

هذا كتاب المستطرف من (sic) كل فن مستطرف  
تأليف الفقير الى عفوره الراجي لمغفرة ذنبه محمد  
الخطيب الاشبهى (sic).

The first part of the Anthology of Shihāb al-dīn Muḥammad b. Aḥmad KHAṬĪB AḤSHĪHĪ (who flourished about A.H. 800). Cf. H. Kh. v. 524. A full account of this work has been given in Catal. Bodl. ii. 97 sqq. See also Cat. Mus. Brit. 335, 654; Flügel, Hdss. Wien, i. 374; etc. It was printed at Būlāk, A.H. 1268.

This volume goes as far as Chapter 50.

Legibly written in a cursive hand.

### 831.

2170. Size 9 in. by 6 in.; foll. 268. Seventeen lines in a page.

The second part of the same work, from Chapter 51 to the end. Written like the preceding MS. Completed at the end of Shawwāl, 1138, by Sa'īd b. Sālīm

b. Muḥammad Bā Rāshid Ḥaḍramī Ḥimyarī. At the end are the following verses:

كثبت وقد ايقنت يوم كتابتي  
بان يدي تفنى ويبقى كتابها  
واعلم بان (sic) الله سائلها غدا  
فيا ليت شعري ما يكون جوابها

and

ان تجد عيبا فسد الخلاجل من لا عيب فيه وعلا.

Both parts bear the seals of 'Abd al-wahhāb Khān (A.H. 1168), and Iḫtidār Khān (A.H. 1179).

[College of Fort William, 1825.]

### 832.

B 89. Size 10 in. by 3 in.; foll. 439. Twenty-one lines in a page.

An imperfect copy of the same work, in two parts, the first of which concludes with Chapter 42 (fol. 166).

Plainly written. Of the twelfth century. The beginning is wanting, and there is a considerable defect after fol. 6.

The first words are: *وعنه صلعم ما من مسلم الخ*, from Chapter 1. At the end is the same tetrastich as in the preceding MS., introduced by the words *وما احسن*, *ما قيل*.

Cat. 230 (Vaz), x.

### 833.

2873. Size 12½ in. by 7½ in.; foll. 119. Twenty-one lines in a page.

The first part of MUḤAMMAD B. KĀNĪSAUḤ B. ŠĀḌĪQ's (flourished about the beginning of the tenth century, in Egypt) *السمر الحلال من ابداع الجلال*, that is, a selection from his *Diwān* (which is entitled *الجلال*), preceded by five dissertations (*مقدمة*), which are inscribed as follows:

I. في فضل العقل وما ورد في شرفه من النقل;  
II. في علوم الادب وما ورد فيها من القول المنتخب;  
III. فيها روت فيه الصحابة من الحديث ومزجت  
في نبذة مما انتخبته من IV. منه القديم بالحديث  
بعض القصائد والمقاطيع الحسان التي هي في جيد



في بعض قصائد V. ; الزمان كقوائد الدر وقلائد العقيان  
مبدعة ومعارضتي لها بقصائد بديعة مختصرة.

Only these dissertations are contained in the present volume. The last two, as is indicated by their titles, consist merely of poetical extracts. IV. contains, among others, long selections from the *Diwāns* of *Kamāl al-dīn Ibn Nabīh*, *Ibn Nubātah*, *Mutanabbī*, and *Ṣafī al-dīn Ḥillī*. V. gives, besides *Qaṣīdahs* of the authors just mentioned, some of (*Sultān*) *Kānīṣauḥ Ḡhaurī*, *Maḥmūd b. Āghā*, *Shihāb Maṣṣūrī*, *Shihāb al-dīn Aḥmad b. Maṣ'ūd Nābulusī*, and the author himself.

The *Diwān* of the author was divided into five chapters (باب) as follows: I. في القصائد ; II. في الغزل والمطارحات ; III. الموشحات والمختصات ; IV. في المراثي ; V. في المقاطيع.

The preface begins : قال الفقير الى رحمة ربه المحبب :  
الصادق محمد بن قانصوه بن صادق غفر الله ذنوبه ...  
الحمد لله المانع على البلغاء بصحاح بيان معاني بديع  
تخيّل اختراع المقال

Cf. on the author and another work of his, *Cat. Mus. Brit.* 347.

Well written, with vowel-points. Quite modern.

[Bibl. Leydeniana.]

### 834.

894. Size 9½ in. by 6½ in.; foll. 93. Twenty-one lines in a page.

The first part of an elegant copy of *BAHĀ AL-DĪN MUḤAMMAD 'ĀMULI's* (d. A.H. 1031) *Collectanea*, called *الكشكول*, or the *Beggar's Bowl*. See, regarding this work, *Flügel, Hdss. Wien*, i. 409.<sup>1</sup> It was printed at *Teheran*, A.H. 1266,<sup>2</sup> and recently at *Bûlâk* (s. a.). It contains both *Arabic* and *Persian* extracts.

Neatly written in *Nasta'liq*. A splendid ornament on the first page, and gold and blue lines round the others. Explanations of words and various notes are added on the margin.

<sup>1</sup> *Cat. Bodl.* ii. 304, no. occrv. is a different work.

<sup>2</sup> See *Cat. Bibl. Sprenger*. 1201.

هذا آخر ما وجد من المجلد الاول من الكشكول  
ويتلوه المجلد الثاني والحمد لله ... في سنة ست واربعين  
والف من الهجرة.

This, however, appears to be the colophon of the copy from which this MS. was taken.<sup>1</sup>

The title-page has been covered by another leaf, but the seal and signature of *Muḥammad 'Askarī*, a servant of *Shāh 'Ālam* (I.), may still be seen through the latter.

[Johnson.]

### 835.

632. Uniform with the preceding no.; foll. 59.

The second part of the same copy, beginning as in *Flügel*, l.o.

Ends : وانق الفراغ من هذه المجلد الثاني من  
الكشكول في سنة اربع واربعين الف من الهجرة  
النبيه الخ.

[Johnson.]

### 836.

633. Uniform with the preceding no.; foll. 81.

The third part of the same copy.

Begins : قال السيد البشر الشفيع المشفع في المحشر  
صلوات الله عليه وآله وسلم الدنيا دار بلاه الخ.

Ends : هذا آخر ما وجد من المجلد الثالث من  
الكشكول ويتلوه المجلد الرابع ان شاء الله تع بمناه وكرمه  
قد تم في عام ثمان واربعين والف من الهجرة النبوية  
المصطفوية.

[Johnson.]

### 837.

634. Uniform with the preceding no.; foll. 74.

The fourth part of the same copy.

Beginning : قال سيد المرسلين واشرف الاولين والآخرين  
صلوات الله عليه وآله اجمعين في خطبة خطبها وهو  
على ناقته الغضباء الخ.

Conclusion : هذا آخر المجلد الرابع من الكشكول قد  
تم في عام سبع واربعين والف من الهجرة النبوية.

[Johnson.]

<sup>1</sup> See below, no. 838.

## 838.

635. Uniform with the preceding no.; foll. 75.

The fifth and last part of the same copy.

Beginning: قال سيد المرسلين واشرف الاولين والآخرين  
صلوات الله عليه وآله اجمعين اذا اقشعر قلب المومن  
من خشية الله الخ.

Conclusion: تم المجلد الخامس من الكشكول بعون  
الله تعالى ويتلوه المجلد السادس (sio) انشاء الله بحسن  
توفيقه قد وقع الفراغ (sio) من هذه النسخة المباركة في  
شهر رذى القعدة سنة ١١٠٦.

This is the date of transcription of the copy. No  
sixth volume of the work is known to exist.<sup>1</sup>

[Johnson.]

## 839.

B 79. Size 9½ in. by 5½ in.; foll. 552. Twenty-  
one lines in a page.

Another copy of the *Kashkāl*, complete in one volume.

Well written. The fourth part is dated Tuesday,  
beginning of Muharram, 1085 (see fol. 447).

Conclusion: تم المجلد الخامس من نفائس الكشكول.

Cf. Cat. 231, v.

## 840.

2227. Size 11½ in. by 6½ in.; foll. 315. Twenty-  
five lines in a page.

Another copy of the *Kashkāl* in one volume, re-  
sembling, as it seems, the MS. described by Flügel, i.e.  
Written in Nasta'liq, the lines running in various  
directions. Coloured lines round the pages. Of the  
twelfth century.

It concludes with the colophon of the original copy,  
which begins: تم المجلد الخامس من الكشكول بعون  
الله تعالى ويتلوه المجلد السادس (١) بحسن توفيقه  
نسخته من خط جامع جمع الله بيننا وبينه في  
الدارين الخ, but has no date.

The single parts of the work form separate volumes  
(مجلد), only the first and second are not separated  
(see fol. 68v.); the conclusion of the former is different

<sup>1</sup> See, however, no. 840.

from the common one, and something is omitted at the  
beginning of the latter, which commences: تولى ابن  
السراج القضاء الخ.

Foll. 310 and 311 should be placed between 306  
and 307.

On the title-page are added: a tract proving the  
existence of God; a note regarding the anthropomor-  
phism of various sects, which is derived from the  
author's own copy (نقل من خط المصنف قدس سره); and the names of the Seven Sleepers,  
(بواسطين); and the names of the Seven Sleepers,  
اصحاب الكهف, the latter by a different hand.

In a strong binding of blue leather, with gold ornaments, and  
with frequent impressions of the mark CE on the back.

[College of Fort William, 1825.]

## 841.

1169. Size 8½ in. by 6 in.; foll. 98. Seventeen  
lines in a page.

كتاب الدرة المكللة في فتوح مكة المبجلة زادها الله  
تعالى شرفا وكروما ومهابة وتعظيما تاليف الشيخ الامام  
العالم المحدث ابي الحسن البكري رضى الله عنه ورحم  
سلفه آمين.

A legendary and poetical account of the conquest  
of Makkah by the Prophet, ascribed to ABU'L-HASAN  
BAKRI (probably Shams al-din Muhammad b. 'Abd  
al-rahman Misri, who died about A.H. 950; see H. Kh.  
*passim*). It was printed at Cairo, A.H. 1282.

Beginning: الحمد لله رب العالمين، والعاقبة للمتقين،  
ولا عدوان الا على الظالمين، احمد على نعمه... اما  
بعد فهذا ما تيسر الينا من كتاب الدرة المكللة في فتوح  
مكة المبجلة روى عن الامام على بن ابي طالب الخ.

The progress of the recital is frequently marked  
by the words قال الراوى. A special authority is  
not introduced.

Plainly written, by 'Omar Ibn Hijazi. Dated Thurs-  
day, 23rd Jum. I., 1062. The copy was made for  
Hasan, Shaikh of the Hawārah Arabs, in al-Sa'id, —  
مما عمل برسم المجلس العالى الاوحدى الاكملى الدخري

<sup>1</sup> Cf. Quatremère, Mémoires sur l'Egypte, ii. 209.

المعتمدى شيخ مشايخ عربان هواره بالصعيد الاعلى من  
اسمه وفعله حسن احسن الله تعالى اليه الخ.

A formula of exorcism, which is also ascribed to  
BAKRĪ, is added on the last page.

[Gaikwar.]

#### 842.

2699. Size 10½ in. by 7 in.; foll. 398. Fifteen  
lines in a page.

The first part of the Thousand and One Nights,  
ending with the 281st night (the Story of Prince  
Kamar al-zamān).

Beginning: الحمد لله الملك الجواد، خالق الخلق  
والعباد.

Well written in Nasta'liq. Rubrics often omitted.  
Quite modern.

[Bibl. Leydeniana.]

#### 843.

444. Size 9 in. by 6½ in.; foll. 128. Eleven  
lines in a page.

هذا كتاب حكاية الف ليلة وليلة من كتب المتقدمين  
هذا كتاب حكاية الف ليلة وليلة.

The first portion of the Thousand and One Nights.  
Imperfect at the end, terminating in the fortieth night.

Beginning: ذكروا اهل الاولين، عبرة للاخرين.

Written in a large plain hand.

[Johnson.]

#### 844.

1137. Size 10½ in. by 5½ in.; foll. 109. From  
twenty to twenty-five lines in a page.

A Collection of Tales and Romances, partly from the  
Thousand and One Nights.

Imperfect at the beginning. The first fragment  
relates the adventures of Amīr Mūsa, governor of Africa  
under 'Abd al-malik, in search of the demons of Solo-  
mon. The remaining tales are inscribed as follows:—

Fol. 31. حكاية السندباد البحري وما جرى له من  
الاهوال والعجائب الغربية.

Fol. 39. قصة مارية والعباس ابن سلطان اليمن وبنت  
ملك بغداد وما جرا بينهما.

Fol. 50v. حكاية سليمان عم يوم نزع الله منه الملك  
وما جرا عليه من المصائب والمحن.

Fol. 59v. حكاية دقيانوس والفتية اصحاب الكهف  
والرقيم وما جرى لهم.

Fol. 64. حكاية بهلول رحة من كتاب الآمال عن ابن  
بابويه القمي.

Fol. 65v. من كتاب المرحوم حسين باشا الحكاية الثالثة  
والاربعون فيها عفى ونجاه الله من الهلاك.

Fol. 66v. الحكاية الرابعة والعشرون في بر الوالدين من  
كتاب المرحوم ايضا.

Fol. 67. ايضا هذه الحكاية من كتاب المرحوم حسين  
باشا ابن علي باشا.

Fol. 67v. قصة هلال المدني وما جرى له مع النبي  
صلعم.

Fol. 69v. موعظة بهلول لهارون الرشيد وما كان منها.

Fol. 70v. قصة بشروهند وما جرى بينهما من المراسلات  
(المراسلات r. والعجائب).

Fol. 77v. قصة اليتيم وما جرا له مع النبي صلعم.

Fol. 80v. قصة فتوحات مكة زادها الله شرفا وتعظيما  
وتكريما.

Fol. 90. حكاية العابدة وابنها مظلومين رضى الله عنهما  
اجمعين.

Fol. 91v. حكاية القلندرية (sic) اولاد السلاطين ثلاثهم  
عوران من عين الهمين.

Plainly written. Of the eleventh century. Con-  
clusion (fol. 92): وهذا ما انتهى اليه من قصة القرنولية  
على التمام والكمال ونعوذ بالله الخ.

Fol. 93. A poem in strophes of five lines, ascribed  
to Ibn Abū'l-shimāl (ابن الشاعر ابن الشمال).

Beginning: قم نشرب الراح فوبق النهرى.

On fol. 2 is a story of Solomon; the following  
fourteen leaves are left blank.

According to the conclusion on fol. 92, the book is inscribed:  
قصة قرنولية.

## PROSODY.

845.

1077. Size 7 in. by 4½ in.; foll. 75. Seventeen lines in a page.

هذا الكتاب المسمى بالكافي في علم العروض والقوافي في شرح القصيدة الساوية التي نظمها الامام صدر الدين محمد الساوي رحمه الله تعالى آمين.

A Commentary on Sadr al-dīn Muḥammad *Saḍī*'s *Kaṣīdah* on Metre and Rhyme. This is a commentary by *أقول* and *قال*. The author, who is not mentioned,

is, according to H. Kh. iv. 204 (عروض الساوي), 'UBAIDALLAH b. 'ABD AL-KÂFI b. 'ABD al-majīd 'Ubaidī, and this is his second and shorter commentary. Cf. H. Kh. v. 21, 296; and Catal. Mus. Brit. 202, b.

Plainly written by two hands. Completed by 'Abd al-'azīz b. Ḥusain Nahrwālī. Collated with the original copy, which belonged to 'Abd al-malik b. Abu'l-barakāt al-binnānī, by Ismā'īl b. Aḥmad Ja'far Ḥusainī, in Rabī' I., 1017.

A table of the metres and their varieties is on the title-page.

[Gaikwar.]

## RHETORIC.

846.

B 266. Size 11½ in. by 7 in.; foll. 295. Eleven lines in a page.

A fragment of the third part of *Sirāj al-dīn* Abu Ya'qūb Yūsuf b. Muḥammad *SAKKĀKĪ*'s (d. A.H. 626) encyclopedical work called *مفتاح العلوم*. This part treats of Rhetoric (علم المعاني والبيان). It has become the basis of all the later works on that science. See H. Kh. vi. 15; Cat. Lugd. i. 124 sqq.; Cat. Mus. Brit. 258; Aumer, Hdss. Münch. 309; etc.

Boldly written, with numerous notes. Of the tenth century. Section II. begins on fol. 201. It is inscribed *الفصل الثاني في علم البيان من القسم الثالث* من الكتاب. Ten foll. are wanting at the beginning. The first words are: *للمخاطب أو إذا قال الخ*. Two foll. are missing after fol. 266. The latter portion is much injured by damp. Imperfect at the end.

Erroneously inscribed *لييب* شرح معنى لبيب; cf. Catal. 234 (Nubow), i. 2.

847.

2156. Size 10 in. by 6 in.; foll. 260. Twenty-nine lines in a page.

A Commentary (by *قوله*) on the third part of the *مفتاح العلوم*, by Sa'd al-dīn Mas'ūd b. 'Omar *TAFTĀZĀNĪ* (d. A.H. 792). See H. Kh. vi. 16.

This commentary is very rare. It is one of the latest works of Taftāzānī, which he wrote at the request of his friends, having been previously engaged in writing glosses on the *Kaṣḥādf*.<sup>1</sup> He completed it in Shawwāl, 787.<sup>2</sup>

Carefully, but inelegantly written in a Persian hand, somewhat difficult to read. Has the following colophon: *وقد اتفق الفراغ من كتابة هذه النسخة وتصحيحه بحمد الله وحسن تيسيره على يد العبد الضعيف المحتاج الى مغفرة الله تعالى بدر بن محمد*

<sup>1</sup> These glosses remained unfinished.

<sup>2</sup> So according to a note at the end of this MS., and to the list in no. 849.



الاتقانى عفا الله عنه وعن والديه في اليوم الخامس  
عشر من جمادى الآخرة سنة ثلاث وثمانمائة.

Many marginal notes in the first portion. At the end are added some moral tracts (foll. 252v.-253).

Injured by damp and by insects.

Bound with this is—

Foll. 254-257. A short treatise on the Metres, ascribed to Abu'l-Kāsim Muḥammad (sic) b. 'Alī Ḥarīrī. Begins:

فعولن مفاعيلن فعولن مفاعيلن<sup>1</sup> لوزن طويل الشعر  
فاحفظه وانذكر

Ends: تم الرسالة الحريرى في علم العروض.

Written in Nasta'liq, of the tenth century. Some notes. It is followed by a list of Arabic names of stars, explained in *Persian*, and two astronomical tables.

[College of Fort William, 1825.]

#### 848.

B267. Size 10 $\frac{3}{4}$  in. by 7 $\frac{1}{4}$  in.; foll. 228. Mostly thirty-one lines in a page.

Another copy of TAFTĀZĀNĪ's Commentary, slightly imperfect at the beginning.

Clearly written in a cursive hand. Completed on Thursday, 29th Sha'bān, 832, by 'Ubaid b. Ḥamid al-dīn الساسى (f). Emended. Some notes. The beginning is written in a different, large hand.

The first complete gloss begins: قوله واعنى بالفهم (=fol. 5 of the preceding no.).

Injured by insects.

Erroneously inscribed كتاب فتح المبين; cf. Catal. 237, x.

#### 849.

1596. Size 9 in. by 4 $\frac{3}{4}$  in.; foll. 142. Seven lines in a page.

An abridged and improved edition of the third part of the *Miftāḥ*, on Rhetoric, entitled تلخيص المفتاح; by Jalāl al-dīn Muḥammad b. 'Abd al-rahmān KAZWĪNĪ, commonly called خطيب دمشق (d. A.H. 739). Cf. H. Kh. ii. 402 sq.; Fleischer, Cat. Lips. 347; Von Kraft, Hdss. Orient. Akad. Wien, p. 22; Cat. St.

Petersb. 216; etc. This work was printed at Calcutta, 1815, and at Constantinople, A.H. 1280. Part of it has also been published in Mehren's *Rhetorik der Araber*.

Well written in Nasta'liq. The colophon runs as follows: قد تمت النسخة الموسومة بتلخيص المفتاح في يوم الرابع من شهر ذى الحجة سنة ١٢١٠ هجرية مقدسه مقام كنب فتح كده. A ticket, which is attached to the end of the colophon, contains the erroneous statement that this is a work of Taftāzānī, written by him, A.H. 787, at Samarkand. It is followed, on the next page, by a list of Taftāzānī's works, with their respective dates, derived from Taftāzānī himself. The error arose from confounding the present work with that described under the preceding nos.

A list of the contents is added at the beginning of the volume.

#### 850.

B248. Size 9 in. by 6 $\frac{1}{2}$  in.; foll. 196. Sixteen lines in a page.

I. Foll. 4-36. KAZWĪNĪ's تلخيص المفتاح. See the preceding no.

II. Foll. 39-196. A larger work on Rhetoric, by the same author, arranged like the preceding one, to which it serves as a commentary. It is entitled الإنصاح.

This work is of rare occurrence. See H. Kh. ii. 403, i. 509; cf. Mehren, *Rhetorik*, p. 8. As the author states in the preface, it contains also the materials of تلخيص المفتاح which are omitted in his الإنصاح, as well as those of the دلائل الإعجاز, by 'Abd al-kābir Jurjānī (d. A.H. 474),<sup>1</sup> which had not been incorporated with the المفتاح.

Carefully written in the hand of a scholar, often with distinction of the "unpointed" (مهملة) letters. Of the eighth century. The second treatise has been revised, and collated with another MS. On the margin of it are notes and extracts from earlier commentaries on المفتاح, and from other works.

All the available vacant spaces of this volume are filled with various notes and extracts, in Arabic and *Persian*. Injured by damp and by insects.

<sup>1</sup> The MS. has الاتقانى (sic).

<sup>1</sup> See H. Kh. iii. 235, and Mehren, l.c., p. 8.

## 851.

B 446. Size 6 in. by 4½ in.; foll. 115. Thirteen lines in a page.

A Commentary on the *Īddh*, intended to confute the unjust criticisms made in this work on Sakkākī. The author is (Imād al-dīn) YAḤYĀ b. AḤMAD KĀSHĀNĪ (who, according to H. Kh. i. 208, flourished in the tenth century). This commentary is mentioned occasionally in H. Kh. vi. 18. It is dedicated, in the preface, to Wazīr Ghiyāth al-dīn.

The passages of the *Īddh* referred to are introduced by قال صاحب الايضاح, and they are followed by the author's refutations, marked by اقول.

Neatly written. The first folio is wanting. Begins: الله ظلال جلاله. Imperfect at the end.

## 852.

B 251. Size 10½ in. by 7 in.; foll. 197. Twenty-one lines in a page.

A Commentary (ممزوج) on the تلخيص المفتاح, by SA'ĪD AL-DĪN TAḤRĀZĀNĪ (d. A.H. 792). This is the earlier and larger of his two commentaries, commonly called المطول. It was completed A.H. 748, and dedicated to Mu'izz al-dīn Abu'l-Ḥusain Muḥammad Kart, Sultan of Harāt. See H. Kh. ii. 404; Flügel, Hdss. Wien, i. 218; Aumer, Hdss. Münch. 310; Mehren, Rhetorik, p. 8; etc. This work was printed at Constantinople, A.H. 1260. The first portion of it was also printed at Lakhnau, A.H. 1265.

Carefully written. The colophon runs as follows: تم الكتاب المبارك بعون الله تع وحسن توفيقه على يد العبد الفقير همزة (sic) بن حاجي خليل وحرر في اوائل خمادى (sic). To this has subsequently been added: (sic) الاول من شهر سنة ثلثين<sup>1</sup> وثمانين وثمانه مائه.

The earlier portion (foll. 4v.-52) of this volume is in a different hand, but of about the same date. The author's preface, which had been omitted, has been subsequently added from an old MS. (foll. 1-3). Notes.

<sup>1</sup> So according to the diacritical points; it should be ثلث.

A slight defect after fol. 24; a larger one after fol. 52.

Bij. Libr., present of Shaikh 'Abd al-sallām. Signature of Nauras (Ibrāhīm 'Ādil Shāh II.) on the title-page.

Cat. 237, i.

## 853.

2144. Size 10½ in. by 6½ in.; foll. 158. Thirty-one lines in a page.

Another copy of the preceding work.

Well written in a small hand. Has the following colophon: وافق الفراغ من تعليق هذا الكتاب المبارك يوم الخميس بعد العصر ثالث شهر رجب القدر من شهر سنة ٩٨١ على يد افقر العباد واحوجهم الى رحمة ربه الغنى على بن محمد بن عيسى بن طه البكري الشافعي غفر الله ذنبه الخ.

Revised and collated. Some notes.

[College of Fort William, 1825.]

## 854.

B 253. Size 9½ in. by 6½ in.; foll. 251. Twenty-one lines in a page.

Another copy of the same work.

At the end is the author's date, as given elsewhere. He began his work on Monday, 2nd Ramaḍān, 742, at جرجانية خوارزم, and completed it on Wednesday, 11th Šafar, 748, at Harāt.

Well written, by 'Abd al-karīm b. Dā'ūd Šiddīqī Kānaujī, for Ḥāfiẓ Muḥammad b. Muḥammad Sharīf. The latter states in a note at the end that he revised the copy and added the copious glosses which are to be found on the margin, during five months of the year A.H. 1003, at Kānauj.

A list of the contents is on the fly-leaf.

## 855.

B 249. Size 11½ in. by 7½ in.; foll. 195. Thirty-one lines in a page.

Another copy of the same work.

Plainly written. Revised. The last foll are mutilated.



## 856.

2708. Size  $10\frac{1}{2}$  in. by  $5\frac{3}{4}$  in.; foll. 429. Seventeen lines in a page.

Another copy of the same work.

Plainly written. Frequent marginal notes. Worm-eaten.

[Bibl. Leydeniana.]

## 857.

148. Size  $12\frac{3}{4}$  in. by  $7\frac{1}{2}$  in.; foll. 503. Seventeen lines in a page.

An elegant copy of the same work.

Boldly written in Nasta'liq. Has the following colophon: تمت كتاب مطول اكتبه بامر خواجه بابا داروغه داغ تصحيحه شهر معظم احمد اباد طول الله عمره وزاد دولة راقمه فقير حقير خانزاد فدوى نصر الله تاريخ ١٧ شهر جماد الاول سنة ١١١٩.

The beginning is ornamented. The other pages are within gold and red lines, and have a double space for glosses, which have been added in several places, invariably from the *Hāshiyah* of JURJĀNĪ.

Foll. 293-296 should be placed after fol. 288.

## 858.

47A. Size  $9\frac{3}{4}$  in. by 7 in.; foll. 254. Generally twenty-one lines in a page.

Another copy of the same work. Written in various hands. Copious marginal notes. Slightly injured by damp.

[Johnson.]

## 859.

364. Size  $10\frac{1}{2}$  in. by  $5\frac{3}{4}$  in.; foll. 326. Fifteen lines in a page.

Another copy of the same work.

Plainly written; the end in different hands. Numerous notes. Defects after foll. 20, 39, and 297. The beginning soiled.

Seals of Iktidār Khān, Nuṣrat Jang, etc., on the title-page.

Cf. Stewart's Catal. 118.

[Tippu.]

## 860.

B 252. Size  $10\frac{1}{2}$  in. by 6 in.; foll. 345. Twenty-one lines in a page.

Another copy of the same work, imperfect and much injured at the beginning. Eight leaves are missing.

Carelessly written in Nasta'liq, by Muḥammad b. Ibrāhīm Mukri'. Many marginal notes.

## 861.

1087. Size 7 in. by  $4\frac{1}{2}$  in.; foll. 141. Seventeen lines in a page.

Glosses on المطول, by SA'YID SHARIF JURJĀNĪ (d. A.H. 816). See H. Kh. ii. 404. Printed at Constantinople, A.H. 1241.

The first gloss is: قوله وبهذا يظهر الخ.

Very neatly written in Nasta'liq. The colophon runs as follows: وقد وقع الفراغ من تنميق الحاشية الشريفة الشريفية قدس سر مؤلفها في شهر ذي حجة الحرام المنتظم في سلك شهر سنة ثمان وتسعين وتسعمائة كتبها اضعف عباد الله عبيد الله بن لطف الله غفر ذنوبهما.

Additional notes by the author, and numerous other glosses, on the margin. An ornament at the beginning. Gold and blue lines round the pages. Slightly injured by damp.

[Hastings.]

## 862.

B 258. Size  $8\frac{3}{4}$  in. by 6 in.; foll. 140. Nineteen lines in a page.

The same Glosses.

Closely written. Revised. Marginal notes. Slight defects after foll. 31 and 33.

Cat. 237, vi. 2 (?).

## 863.

1941. Size  $10\frac{1}{2}$  in. by 6 in.; foll. 155. Nineteen and twenty-one lines in a page.

Another copy of the same Glosses.

Plainly written. Colophon: تمت هذه الرسالة تصنيف خلاصة اولاد محمد مصطفى صلعم مير سيد

شريف على المطول في تاريخ ٢ شهر جماد الاول سنة  
١٠٨٦ هجرية.

A few notes.

Seal and note of Najābat 'Alī Khān (A.H. 1160) on the title-page.

[Tippu.]

### 864.

2134. Size 9½ in. by 5½ in.; foll. 191. Seventeen lines in a page.

Another copy of the same Glosses, plainly written.

The title of the work is added at the end by another hand.

Seal of Nuṣrat Jung.

[College of Fort William, 1825.]

### 865.

B254. Size 7 in. by 5½ in.; foll. 568. Seventeen lines in a page.

A Commentary (by قوله) on المطول, by YAḤYA B. YŪSUF<sup>1</sup> Sīrāmī<sup>2</sup> (Mīṣr, d. A.H. 833). See H. Kh. ii. 407, for an abstract of the preface.

The commentary begins: قوله الحمد لله الخ اقول  
الالهام القا معنى في القلب بطريق الفيض الخ  
The date of the author is to be found at the end, viz.  
Wednesday, 3rd Šafar, 830, and the following is  
added concerning the origin of this copy: ومن الله  
تعالى بالفراغ من كتابته من نسخة منقولة من نسخة  
مكتوبة بخط سيدنا ومولانا اقضى قضاء الاسلام بدر  
الدين محمد السعدى الحنبلى الناظر في الاحكام  
الشرعية بالديار المصرية اسبغ الله تعالى ظلاله تم  
الكتاب المبارك في السادس من شهر ردى القعدة  
الحرام احد شهور ست وثمانين وتسعمائة ببلدة احمد اكر  
(?) احمد نكر. (sic, r. الدكن والحمد لله اولاً وآخراً وباطناً  
وظاهراً وكتبه الاقل يحيى بن شمس الدين بن احمد رسماً  
له من الكرانى (sic) الشريف عفى الله عنه وعنهم  
اجمعين.

<sup>1</sup> The MS. has سيف.

<sup>2</sup> So in this MS., though originally السيراني was written.  
Cf. H. Kh. vii. 681, and the following no.

Neatly written. Revised. Both the beginning and end of the book are injured by insects.

The signature of the owner, who is mentioned in the colophon, is on the title-page (dated A.H. 986), together with an impression of his seal. Both are, however, nearly effaced.

Cat. 237, vi. 1 (?).

### 866.

1232. Size 8 in. by 4½ in.; foll. 243. Twenty-seven and twenty-eight lines in a page.

Another copy of the same Commentary, without the preface. The name of the author is given at the end as يحيى السيف السيراني.

Closely written in Nasta'liq; the last fol. by a different hand. The colophon gives the name of 'Abd al-kādir b. Shaikh Sulṭān Ilāhdād . . . ' Emended. The first leaf is injured.

[Johnson.]

### 867.

B260. Size 10 in. by 5½ in.; foll. 269. Twenty-three lines in a page.

Glosses on المطول, by ḤASAN CHALABĪ (b. Muḥammad Shāh Fanārī, d. A.H. 886). Cf. H. Kh. ii. 405. Printed at Constantinople, 1864.

Begins, without a preface: اللهمنا حقائق المعانى  
ردقائق البيان الاقرب الى الفهم ان المراد بالالهام في  
هذا المقام معناه اللغوى الخ.

Well written in Nasta'liq. Has the following colophon: تمه (sic) الكتاب بعون الملك الوهاب  
شهر ربيع الاول مورخا ١٩ مقام سيكرى سنة ٩٨٣ كاتب  
محمود جلال سركرهى.

Revised. Some notes by a later hand. On the last two pages is written a charm. The latter portion is injured by damp and by insects.

Dij. Libr. A.H. 1023; bought out of the left property of Shaikh 'Alam Allāh (b. 'Abd al-rezāq Makki Ḥanafī 'Aidārūsī, whose signature is to be found on the title-page). Fol. 121 is wrongly inscribed در حاجب ابن حاشيه ابن حاجب در  
علم معانى وبيان. Cf. Catal. 237, ix.

<sup>1</sup> The pedigree of this person is given at some length, but it is rather confused by blottings and alterations.

## 868.

B 256. Size 9 in. by 6 in.; foll. 418. Twenty-one lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

Plainly written. Has the following colophon: تم الكتاب المسمى بحاشية حسن جلي المملوك للفائق اقرانه بالعلم والادبى السابق عليهم بتحصيل الكمالات وشرف النسبى هو الوحيد بين طائفته المسمى باحمد جلى غفر الله له ولوالديه ولاتاربه واحفظه عن خائنة الاعين بحرمة سيد العرب والعجمى شعر

فى خلقتك للعنبر والمنسك مقيل

فى لطفك للشهد وللأرى مسيل

قد مال اليك كل حلو شغفا

الجنس الى الجنس كما قيل يديل

ثم وقع الفراغ عن انتساخ هذا الكتاب بعون ملك الوهاب على يد انقر عباد الله الغنى سيد محمد بن سيد نعمة الله البدخشى فى مكة المشرفة يوم الاربعاء الثامن عشر من شعبان سنة احدى وتسعين مائة (eio) من الهجرة النبوية الخ.

A few corrections and readings of another MS. are on the margin. Only one leaf seems to be wanting at the beginning. The first complete gloss is: قوله وخصصنا ببداية الايدى الخ. Slightly injured by insects.

## 869.

1759. Size 8 in. by 4½ in.; foll. 192. Twenty-five lines in a page.

Another copy of the same Glosses.

Well written. The colophon runs as follows: تمت حاشية المطول من تصنيف حسن جلى عليه الرحمة والغفران على يدى مالكا وصاحبها انقر عباد الله عبد الله بن احمد غفر الله لهما ولوالديهما بحق النبى وآله واصحابه فى عصر يوم الجمعة الثامن عشر من شهر شوال المكرم سنة ١٠٠٦ والسلام على من اتبع الهدى.

[Hastings.]

## 870.

B 257. Size 10 in. by 5¾ in.; foll. 300. Twenty-four and twenty-six lines in a page.

Another copy of the same Glosses.

Plainly written by several hands. The colophon gives the name of Hasan Muhammad b. 'Omar b. Kamāl al-dīn سوهى... Date, Monday, 23rd Ramadān, 1010. Slightly injured by insects.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān.

Cat. 237, iv. (?)

## 871.

2036. Size 9¾ in. by 5½ in.; foll. 309. At first twenty-three, afterwards twenty-nine lines in a page.

Another copy of the same Glosses.

Plainly written. Dated Monday, 5th Jum. II., 1025. Slightly injured by insects.

[College of Fort William, 1825.]

## 872.

B 255. Size 9½ in. by 6¼ in.; foll. 220. Twenty-five lines in a page.

Another copy of the same Glosses.

Well written. Dated 4th Šafar. An ornament on the first page, gold and coloured lines round the others.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān.

## 873.

2335. Size 6¾ in. by 3 in.; foll. 392. Twenty-one lines in a page.

Glosses on المطول, by ABU'L-KĀSIM N. ABU BAKR LAITHI SAMARKANDI (who flourished about the end of the ninth century). See H. Kh. ii. 405, and Cat. St. Petersb. 190.

The author, in his preface, refers to the glosses of Jurjānī, which he had read with his grandfather, in his early youth.

Plainly written. Carefully revised in A.H. 1115. Red lines round the pages.

[College of Fort William, 1825.]

<sup>1</sup> The following words are doubtful.

## 874.

1459. Size 9 in. by 5½ in.; foll. 279. Twenty-one lines in a page.

Another copy of the preceding Glosses. Well written, [Hastings.]

## 875.

B 259. Size 7½ in. by 5 in.; foll. 243. At first sixteen, afterwards from twenty-one to twenty-three lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

The greater part of it is written in a plain Naskh, but the beginning and the concluding portion are in a minute Nasta'liq character.

Frequent additions by the author are written on the margin. Colophon: تمت بعون الله وتوفيقه بيد اضعف العباد خوشحال في بلدة اسجداباد كجرات حين كان مشغلا بتكصيل كتاب المطول مع حاشية السيد السند قدس سره والخواشي منها هذه وذلك في سنة ١٠٠٩ في مدرسة السوق الخ.

Sixty-three foll. are wanting at the beginning. The last leaves are slightly injured by insects.

## 876.

1282. Size 10½ in. by 6 in.; foll. 344. Twenty-one lines in a page.

Glosses on المطول, by 'ABD AL-HAKIM SIYALKUTĪ (d. soon after A.H. 1060). Cf. H. Kh. vii. 798. These glosses have been printed at Constantinople, A.H. 1227 and 1241.<sup>2</sup>

Beginning: قوله افصح كتابه الخ اي كتابه المقدّر في الذهن الخ.

Plainly written in Nasta'liq, by Hāfiẓ Muḥammad 'Alī. Revised. Some notes. Foll. 8-9 and foll. 10-11 should be transposed.

[Hastings.]

<sup>1</sup> The following words are written in red, and in a somewhat different handwriting.

<sup>2</sup> Cf. Cat. Bibl. Sprenger. 1087, and Zenker, Biblioth. Orientalis, i. no. 330.

## 877.

B 262. Size 6½ in. by 5 in.; foll. 203. Nineteen lines in a page.

The shorter Commentary of TAFĪZĀNĪ on the تلخيص المفتاح, commonly called المختصر. It was completed A.H. 756, and dedicated to Sultān Jalāl al-dīn Abu'l-muzaffar Maḥmūd Jānī Beg Khān.<sup>1</sup> Cf. H. Kh. ii. 404; Cat. St. Petersburg. 189; Von Kraft, Hdss. orient. Akad. 22; etc. This commentary has been frequently published in India, first at Calcutta, 1818. It was also printed at Constantinople, A.H. 1259. Extracts from it are given in Mehren's Rhetorik der Araber.

Well written in a small hand. Of about the ninth century. Covered with notes of various origin. The beginning of the work is here in two copies, the first of which breaks off on fol. 3. The vacant pages at the beginning and at the end of the book are filled with various extracts in Arabic and Persian.

Bij. Libr., A.H. 1028.

Cat. 237, vii.

## 878.

B 263. Size 10½ in. by 6½ in.; foll. 157. Twenty-one lines in a page.

Another copy of the preceding Commentary.

Well written in Nasta'liq. Dated 1st Jum. II., 877. Frequent extracts from "the Glosses" (of Khuttā'ī, see no. 886) are on the margin. Both the beginning and end are injured by insects.

Cat. 235, viii. (?).

## 879.

2107. Size 8½ in. by 5½ in.; foll. 174. From fifteen to twenty-one lines in a page.

Another copy of the same work.

Written in Nasta'liq. Completed on Sunday, 30th Rabi' II., 1070, by Shaikh Farīd b. Shaikh Ibrāhīm Chishtī, at Bijāpūr. Some notes. A list of the contents is on the title-page. Foll. 39-42 should be placed between 19 and 20.

On the fly-leaf we find the spiritual pedigree of the

<sup>1</sup> Cf. Hammer-Purgstall, Geschichte der Goldenen Horde, p. 306.

aforesaid Shaikh Farid (Kādirī order—شجرة طبقات), written by Husain b. Muḥammad, (پیران قادریہ) A.H. 1083, at ..... في مقام البهنو.

[College of Fort William, 1825.]

## 880.

B 250. Size  $7\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 175. Nineteen lines in a page.

Another copy of the same work.

Written in Nasta'liq, with numerous notes. Dated Ramaḍān, 1015. The first fol. is wanting. Begins: والانتهاج ومدد الاعناق.

On foll. 171-5 are various extracts.

Cat. 237, i. 5.

## 881.

2024. Size  $11\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 208. Fifteen lines in a page.

Another copy of the same work.

Well written, by ابراهيم بن ملا الهدنه عرف لاکه. Dated Ramaḍān, 1119.

Copious notes in the earlier portion.

Seal of 'Abd al-wahhāb Khān, dated A.H. 1168.

[College of Fort William, 1825.]

## 882.

434. Size 10 in. by  $5\frac{1}{2}$  in.; foll. 207. Seventeen lines in a page.

Another copy of the same work.

Written by the same hand as no. 856. Fol. 180 has been left blank, something being wanting. The first fol. is supplied by a more modern hand. A few notes.

[Johnson.]

## 883.

2997. Size 7 in. by  $5\frac{1}{2}$  in.; foll. 139. Seventeen lines in a page.

Another copy of the same work, imperfect at the beginning. The first words are: بالبعد والفراق.

Written in a small cursive hand. Of the ninth century. Red lines round the pages. Frequent inter-linear and marginal notes. Injured by damp in several places. Slight defects after foll. 3 and 81.

## 884.

1040. Size  $9\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 88. Twenty-three lines in a page.

Another copy of the same work, incomplete at the end.

Legibly written in Nasta'liq, with notes. Injured by damp.

[Tippu.]

## 885.

B 264. Size  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 169. Seventeen lines in a page.

Another copy of the same work, neatly written, with numerous notes, but very defective.

Foll. 1 and 50 are injured.

## 886.

2206. Size 8 in. by  $4\frac{1}{2}$  in.; foll. 91. Fifteen lines in a page.

Glosses on المختصر, by MAULĀNĀZĀDAH (KHUTTĀ'ī, who flourished in the ninth century). These glosses are also to be found in Catal. St. Petersburg, p. 191, no. cxx. They were printed at Calcutta, A.H. 1256 (149 pp.).

The surname of the author is given here according to the Calcutta edition.<sup>1</sup> It is elsewhere spelled الخطائى. He is probably identical with the Nizām al-dīn 'Othmān Khaṭṭā'ī (d. A.H. 901, *etc.*), or Maulānāzādah 'Othmān Khaṭṭā'ī, mentioned in H. Kh. ii. 407 sq., 447. The glosses mentioned *ib.* p. 408 seem to be different from these.

Begins: نحمدك اللهم على ما اعطينا من سوابغ النعم.

Legibly written in Nasta'liq and Shikastah, occasionally across the pages. Marginal notes. The text of the *Mukhtaṣar* is partly added on the upper margin. This copy was made by 'Abd al-razzāk Husainī..., at الجالس. Date, A.H. 1092.

The earlier portion of this MS. has been misplaced in binding. The leaves should stand thus: foll. 1-6

<sup>1</sup> We read in the editor's conclusion, p. ۱۴۹: المنسوب الى: الخطائى. See regarding this place, Yāqūt, ii. ۴۰۲.

(here a slight defect), 7-8 (another defect), 9-20, 22, 23, 21, 25, 26, 24, 30, 27-29, 38, 32-37, 31, 39-41, 43, 42, 44 to the end.

[College of Fort William, 1825.]

887.

B 261. Size  $9\frac{1}{2}$  in. by 6 in.; foll. 448. Twenty-three lines in a page.

Another Commentary (مزموج) on the تلخيص المفتاح, by Ibrâhîm b. Muḥammad b. 'Arabshâh

ISFARÂ'INÎ ('Iṣām al-dīn, d. A.H. 943). It is commonly called الأطول, on account of its being even larger than Taftâzânî's المطول. Cf. H. Kh. ii. 410.

Plainly written by several hands. A lacuna after fol. 271 is indicated by two blank leaves. Some portions are much injured by insects, and the end is in a ruinous condition.

Bij. Libr., A.H. 1014, from Amin Khân.

Cat. 237, ii. (?).

## GRAMMAR.

888.

420. Size  $9\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 211. Twenty-five lines in a page.

A remarkable work on Syntax, the author of which is not named. He is later than Zamakhsharî, but is wont to quote and compare the oldest authorities, such as Khalîl, Sibawaih, Aḥfash, Mâzîni, and the schools of al-Baṣrah and al-Kûfah in general. Classical poetry is also frequently cited and explained in his work. The title of it is not to be found, nor can anything be learnt from the preface, the beginning of which is, moreover, mutilated. The first words are: 'فالمكان... وخالتك الانس والجبان'. Another passage, shortly after... فصل علم النحو ان هو آلة, runs as follows: اما بعد لفهم معاني كلام الله الخ.

The treatise begins with explanations of grammatical terms, such as اللفظ, القول, الكلام, etc. The first chapter commences as follows (fol. 5): باب وينقسم: الكلم الى معرب ومبني الخ; the second (fol. 12) is inscribed باب المرفوعات; the third (fol. 17), باب المبتدأ والخبر, etc.

Carefully written in a good hand. Of the seventh or the eighth century. Imperfect at the end. The first and last leaves are mutilated; several others are injured by insects and unskillfully mended. Foll. 11 and 14 should be transposed.

The book is wrongly inscribed مغنى در علم نحو, by a later hand.

[Johnson.]

889.

198. Size  $9\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 32. Ten lines in a page.

A short treatise on Syntax and Etymology, ascribed to Muḥammad b. Aḥmad b. Ṭaifûr SAJÂWANDÎ, who is apparently identical with Burhân al-dīn Abu'l-Faḍl Muḥammad<sup>1</sup> b. Ṭaifûr Sajâwandî, who died about A.H. 560. See regarding him, Cat. Mus. Brit., Add. ot Corr., p. 764, ad p. 86; Flügel, Hdss. Wien, iii. 60; and above, no. 46. The work has no special title. In the colophon it is styled الكتاب المسمى بالسجاوندى. Cf. Stewart's Catal., p. 128, xxxix.

Begins: الحمد لله رب العالمين... قال الشيخ الامام: الزاهد محمد بن احمد بن طيفور السجاوندى نور الله قبره الكلام كله على ثلاثة اضرب اسم وفعل وحرف جاء لمعنى فالاسم خبر ويخبر عنه نحو (fol. 2) زيد قائم الخ.

It is divided into chapters, the last of which is inscribed باب النسبة.

Plainly written. Dated Sunday, 17th Jum. I., 1189. Seal of Nuṣrat Jang.

[Tippu.]

890.

B 9. Size  $7\frac{1}{2}$  in. by 5 in.; foll. 49. Seven lines in a page.

Nâsir b. 'Abd al-saiyid MUṬARRIZÎ's (d. A.H. 610) Grammar, entitled المصباح. See H. Kh. v. 582; Cat.

<sup>1</sup> Alias Muḥammad b. Aḥmad, see H. Kh. vii. 858.



St. Petersburg. 156; Flügel, Hdss. Wien, i. 156; etc. This treatise forms the first volume of Baillie's Five Books on Arabic Grammar, Calcutta, 1802. The first chapter of it is also to be found in De Sacy's *Anthologie Grammaticale*. Printed at Lakhnau, A.H. 1262.

Well written in a large hand, with numerous notes. The colophon runs as follows: تمت يوم الأحد وقت الظهر بتاريخ عشر من شهر صفر سنة ١٢٢٣ مالكة مير الجي. A defect after fol. 44.

Cat. 235, xiii.

## 891.

294. Size 8 $\frac{3}{4}$  in. by 5 in.; foll. 126. Thirteen lines in a page.

A Commentary (by قول) on the preceding work, entitled *الصو*; by Tāj al-dīn (alias Sirāj al-dīn) Muḥammad b. Muḥammad b. Aḥmad b. al-Saif ISFARĀ'INĪ (flourished about the end of the seventh century). Cf. H. Kh. v. 583; Flügel, Hdss. Wien, i. 158; Cat. Bodl. ii. 436; Aumer, Hdss. Münch. 317; etc. It was printed at Lakhnau about A.D. 1850, with glosses and a preface, which is wanting in all the MSS.

Clearly written in Nasta'liq. The colophon runs as follows: انا المسمى بمير سيد محمد منعم كتبت هذه النسخة المسماة بصو في شرح النسخة المصباح بقرأة شيخ محمد جان ولد شيخ خير الله ابن شيخ عبد الوالى القنوجى الفاروقى مالكة هو الذى كتبت هذه النسخة الخ.

Some notes. Coloured lines round the pages. Injured by insecta.

Seal of Nuprat Jang.

[Tippu.]

## 892.

298. Size 8 $\frac{3}{4}$  in. by 4 $\frac{3}{4}$  in.; foll. 280. Eleven lines in a page.

Another copy of the same Commentary, plainly written, by Muḥammad Ja'far, A.H. 1189.

Seal of Khān Jahān.

[Tippu.]

## 893.

295. Size 8 $\frac{3}{4}$  in. by 4 $\frac{3}{4}$  in.; foll. 183. Eleven lines in a page.

Another Commentary (ممزوج) on the same work, inscribed *انوار*. It is identical with the commentary described in Flügel, Hdss. Wien, i., p. 161, no. 169, under the supposed title *الاصباح*.<sup>1</sup> The author is not ascertained. Extracts from a commentary with the title *انوار* are to be found in Fleischer, Cat. Lips., p. 340, no. xiv. 2. Cf. Stewart's Catal., p. 127, xxxii. Boldly written, of the twelfth century.

Seal of 'Abd al-ṣamad Khān Dīlīr Jang, A.H. 1185.

[Tippu.]

## 894.

B32. Size 7 in. by 5 in.; foll. 38. Eleven lines in a page.

A fragment, containing the concluding portion<sup>2</sup> of the grammatical treatise *اللباب*, by Tāj al-dīn Muḥammad b. Muḥammad b. Aḥmad b. al-Saif ISFARĀ'INĪ FĀṢIL, the author of the preceding work. See H. Kh. v. 302;<sup>3</sup> Flügel, Hdss. Wien, i. 173.

The text is accompanied by copious glosses, which were compiled by an unknown author, A.H. 736, at Nisābūr.

Carefully written, finished at the beginning of Rabī' I., 799, by Muḥammad b. Muḥammad b. Aḥmad b. 'Abdallah مولدا النيسابورى اصلا.

The first words are: نحو رايت القوم.

On the last two pages is added a short treatise on the meaning of the grammatical term *اللفظ*. It begins: هذه فائدة تشتمل على مقدمة وتقسيم وخاتمة المقدمة. The *خاتمة* consists of twelve *تنبيهات*.

Well written, by a different hand, with marginal notes. Worm-eaten.

<sup>1</sup> It would appear, from the beginning of this commentary, that it is not identical with *الانصاح* in Cat. Lugd. i. 35 sq.

<sup>2</sup> From fol. 93 of the original pagination.

<sup>3</sup> H. Kh., however, confounds this work with the *لباب*, see no. 890.

<sup>4</sup> See regarding him, H. Kh. iii. 362, iv. 445.

## 895.

B13. Size 10 in. by 6 in.; foll. 217. Seventeen, nineteen, and twenty-five lines in a page.

A Commentary (ممزوج) on the preceding work, by (Ḳuṭb al-dīn) Muḥammad b. Mas'ūd b. Maḥmūd b. Abu'l-faṭḥ Strāfi Fāḷī, who completed it A.H. 712. Cf. H. Kh. v. 303; Cat. Lugd. i. 42; Casiri, i. 61, col. xv.

Beginning as in H. Kh. The conclusion is omitted.

Carefully written, by 'Abd al-raḥīm b. Dāniyāl b. Sa'd b. Aḥmad (الأمزدجى), who completed it on Sunday, 7th Sha'bān, 822. Collated. Copious notes. The beginning is slightly injured by damp.

Bij. Libr., A.H. 1024, from Ḥasan b. Kāsim, the physician, whose seal and note (dated A.H. 970) are on the title-page.

Cat. 235, ii. 1.

## 896.

B12. Size 9½ in. by 6 in.; foll. 207. Twenty-seven lines in a page.

Another copy of the preceding Commentary.

It gives Fāḷī's conclusion, but not the date.

Written in various styles; finished on 18th Dhu'l-ḥaḍa, 832, by Abu Yūsuf b. Bahā al-dīn Sighnākī (صغاني). Marginal notes.

Bij. Libr., A.H. 880, from Shaikh Aḥmad Khunji.

Cat. 235, ii. 2.

## 897.

B25. Size 6½ in. by 5½ in.; foll. 103. Twenty-three lines in a page.

A fragment of the same Commentary, imperfect both at the beginning and end.

It corresponds to foll. 10v.-115 of no. 895. The first words are: كرجل ورجال.

Written in a small hand, difficult to read. Frequent marginal notes. Injured by white-ants.

Erroneously inscribed اجزا حاشيه ملا عصام; cf. Catal. 235, iii. 12 (?).

## 898.

B11. Size 9½ in. by 5½ in.; foll. 352. Twenty-one lines in a page.

Another Commentary (ممزوج) on the *Lubāb*. The author is not mentioned.

قال الاستاذ المحقق: It begins, without a preface: والامام المدقق تاج الملة والدين.. الاسفرائنى احمد الحمد هو الوصف بالجميل على جهة التعظيم قال الامام فخر الدين الرازى قد يمدح اللؤلؤ لحسن شكله الخ.

Well written. Frequent notes in the earlier portion. Imperfect at the end. The last few leaves are much worm-eaten. The beginning is also injured.

On the title-page is a fine square ornament, containing the inscription, according to which the MS. was captured at Muḥammadābād-Bider, and became part of the library of Ibrāhīm 'Ādil Shāh (II.), A.H. 1027. The seal of the latter, bearing the inscription عناية الارضية كفاية الابدية, is impressed on the first page.

Cat. 235, xviii.

## 899.

B 10. Size 11 in. by 7 in.; foll. 209. Five lines in a page.

A concise Grammar, entitled (fol. 5v.) لبّ الالباب. The author of it is not mentioned, but, according to the beginning, it appears to be identical with the work mentioned in H. Kh. v. 306, no. 11. v. 3. H. Kh. ascribes it first to Tāj al-dīn Isfara'īnī, but quotes subsequently the contradictory statement of a commentary, in which the author is named SHAMS AL-DĪN 'ABD AL-MUN'IM B. MUḤAMMAD BAR-KUMĪNĪ. The latter statement is more probable, as H. Kh. evidently confounds the present treatise with Isfara'īnī's اللباب, before mentioned (no. 894). This would appear from his general description of the latter work (وهو كتاب وجيز الخ, p. 303), which in fact is taken from the preface of the present treatise.<sup>1</sup> The author of it cannot be later than the eighth century. He dedicates his work to a Wazīr (صاحب ديوان), named Shama al-dīn. No other copy known.

The preface begins: الحمد لله الموجد من العدم المستأثر بالقدم، والصلوة.... وبعد فلما رايت بمصداتي اتحاف الملوك احدى الدولتين أن أتخف حضرة هي خيرة الجنان الخ (fol. 6):

<sup>1</sup> Hence arose the incongruities noticed by Flügel, Hdss. Wien, i. 173, note 4.

اللفظ الموضوع لمعنى مفرد هو الكلمة او مركب فيه  
الاسناد وهو الحكم المفيد باحد جزئيه على الآخر  
الكلام الخ.

Boldly written, with vowel-points added. Copious  
marginal notes. Dated A.H. 784.

Bij. Libr., A.H. 1034.

Cat. 235, iv.

## 900.

575. Size 11½ in. by 6½ in.; foll. 303. Mostly  
twenty-seven lines in a page.

A large Commentary on the preceding work, entitled  
خلاصة الاعراب في شرح لب الالباب. It was com-  
piled by YUSUF B. JAMÂL 'ALAWÎ.

The preface begins: اولى لفظ ينحو نحوه الانام الخ.  
The author says subsequently: وبعد فيقول الاستاذ  
العلامة افضل المتأخرين قدوة العلماء المتبحرين يوسف  
ابن جمال العلوى جعل الله تعالى سعيه مشكورا وذنيه  
مغفورا جمعت في هذه (sic) الكتاب خلاصة ما في  
شروح الكافية والمفضل واللباب وما سمع به خاطري  
وظننته الصواب جمعا متوسطا بين الاجاز والاطناب الخ.

The commentary begins: بسم الله الرحمن الرحيم  
الحمد لله الموجد من العدم المستأثر بالقدم اعلم ان  
نعمة الله تعالى اكثر من ان يحيط بها الاحصاء الخ.

The text is given in portions, which are explained  
successively (by قوله).

This copy is in two volumes, the first of which  
concludes on fol. 171, as follows: قد تم تمامه وختم  
اختتامه من كتاب سيد السادات يوسف جمال علوى  
المسمى بخلاصة الاعراب من المجلدة الاولى في العاشر  
من شهر المحرم في الثبت وهو يوم عاشورا بوقت  
الضحى سنة خمس وخمسين وثمانمائة حق وملك  
ميان...<sup>1</sup> با جميل بخط عبد الضعيف هارون بن نظام  
ابن شمس بن محمود ايرجى اللهم اغفر الخ.

The second vol. begins (fol. 174v.): التوابع ما يتلو:

<sup>1</sup> Erased.

قد تم جلده الثانى من : السابق الخ  
خلاصة الاعراب شرح اللب المشهور بيوسف الخ. It  
is dated 15th Muḥarram, 853. The copyist has here  
the surname سيستانى.

Plainly written; foll. 56-130 by a different hand.  
Marginal notes.

Seal and signature of قاضى خاكي احمد ترمذى (A.H. 998).

[Gaikwar.]

## 901.

B 14. Size 9½ in. by 5½ in.; foll. 227. Three  
lines in a page.

INN HÂJIB's (Jamâl al-dîn Abu 'Amr 'Othmân b.  
'Omar, d. A.H. 646) الكافية في النحو. See H. Kh. v. 6;  
Cat. St. Petersburg. 154; Flügel, Hdss. Wien, i. 162; etc.  
Published at Rome, 1592. Edited by Baillie (Five  
Books on Arabic Grammar, vol. iii.), Calcutta, 1803.  
Printed at Bôlâk, A.H. 1255, etc. Cf. Weijers in  
Orientalia, i, 349 sqq.

Well written, with vowel-points. Copious marginal  
notes.

The seal of Muhammad 'Âdil Shâh is on the title-page, and that  
of Âkâ Biḡwân 'Âdilshâhi is at the end of the book. Library of  
'Âlamgir, A.H. 1089.

Cat. 235, iii.

## 902.

B 15. Size 8½ in. by 5½ in.; foll. 173. Five lines  
in a page.

Another copy of the preceding work.

Well written. Some notes.

On fol. 1 are various Persian poems.

Bij. Libr., A.H. 1027.

## 903.

B 30c. Size 9 in. by 5½ in.; foll. 258. Three  
lines in a page.

A defective copy of the same work.

Boldly written. Copious notes.

A few leaves are wanting at the beginning. The  
first words are : المعشورة عليه. There are slight  
defects after foll. 8, 75, and 80, and the last fol. is  
wanting.

## 904.

33. Size 10 $\frac{3}{4}$  in. by 6 $\frac{1}{4}$  in.; foll. 134. Five lines in a page.

Another copy of the *Kāfiyah*.

Well written in a large hand. Completed on 8th Rabī' I., 1158, by Muḥammad Fāḍil. Marginal notes. Coloured lines round the pages.

[Johnson.]

## 905.

1331. Size 10 in. by 5 $\frac{1}{4}$  in.; foll. 89. Five lines in a page.

Another copy of the same work.

Well written in Nasta'liq. Copious notes. The scribe gives his name as محمد امير قطب الدين.

[Tippu.]

## 906.

1977. Size 9 in. by 5 $\frac{3}{4}$  in.; foll. 71. Seven lines in a page.

Another copy of the same work.

Well written. Some notes at the beginning.

## 907.

2614. Size 8 $\frac{1}{4}$  in. by 5 $\frac{1}{4}$  in.; foll. 127. At first three, afterwards five lines in a page.

Another copy of the same work.

Well written. Completed on Sunday, 19th Dhu'l-hijjah, 1191, by سيد حسين عرب جفرى ولد سيد محمد عرب جفرى.

[Bibl. Leydeniana.]

## 908.

2569. Size 8 in. by 5 $\frac{1}{4}$  in.; foll. 69. Nine lines in a page.

Another copy of the same work.

Well written, with vowel-points. Completed on 16th Jum. I., 1194, by Muḥammad Ismā'īl.

Slightly injured by damp, and mended.

[Bibl. Leydeniana.]

## 909.

1451. Size 9 $\frac{1}{2}$  in. by 5 $\frac{3}{4}$  in.; foll. 67. Nine lines in a page.

Another copy of the same work.

Plainly written in Nasta'liq. Dated A.H. 1209.

Notes in Arabic and Persian. Prefixed is a list of contents.

[Johnson.]

## 910.

2598. Size 10 in. by 6 $\frac{1}{4}$  in.; foll. 132. Five lines in a page.

Another copy of the same work.

Boldly written. Date, A.H. 1217. This copy was made by a student, named Muḥammad الجوى, under the superintendence of his teacher, 'Alī Ḥasanī. Notes in the earlier portion.

On fol. 1 are various extracts, by the same hand, amongst them a poem ascribed to 'Alī, which begins:

ليكن ليكن انت مولا

[Bibl. Leydeniana.]

## 911.

2534. Size 11 in. by 7 $\frac{1}{2}$  in.; foll. 63. Nine lines in a page.

Another copy of the same work.

Plainly written in a large hand.

[Sir Charles Wilkins.]

## 912.

381. Size 10 $\frac{3}{4}$  in. by 7 in.; foll. 217. Thirty-five lines in a page.

A large Commentary (by قول) on the *Kāfiyah*, by Rāḍī AL-DĪN (alias Najm al-dīn) Muḥammad b. al-Ḥasan Astarābādī, a Shī'ite, who completed it in Shawwāl, 686. Cf. H. Kh. v. 7. Other copies, Casiri, i. 22, no. xcr., and (probably) Aumer, Hdss. Münch., no. 715. The second part is to be found in Cat. St. Petersb. 160. Printed at Lakhnau, A.H. 1280. Cf. Stewart's Catal., p. 126.<sup>1</sup>

Begins: الحمد لله الذى جلت آثره عن ان تحاط به. بعد. The author says subsequently: الذى بعض من اعتنى بصلاح حاله... تعليق ما يجرى

<sup>1</sup> It is not contained in Cod. Lugd. lxvii., as is stated in Catal. Lugd. i., p. 37, following Weijers, Orientalia, i. 365 sqq. The work in question is a commentary by the author himself. Compare Aumer, no. 714.

مجرى الشرح على مقدمة ابن الحاجب (في النحو)  
فان : and further on : عند قراتها على فانتدبت له  
جاء مرضياً فبركات الجناب المقدس القوي صلوات  
الله على مشرقه لاتفاقه فيه الخ.

The first gloss begins : قوله الكلمة لفظ وضع لمعنى  
and the مفرد اعلم ان الكلم جنس الكلمة كنمر وتمر الخ  
هذا آخر شرح المقدمة والحمد : (fol. 217)  
له ... وقد تم تمامه واختتم اختتامه في الحضرة الغروية  
على مشرفها صلوات رب الغرة وسلامه في شوال سنة  
ست وثمانين وستمائة. It is followed by an appendix,  
which begins : ولندكر احكام هآ السكت وان كان  
المصنف ذكر بعضها في التصريف الخ.

A good copy. Written in a small but clear hand.  
The last fol. is wanting. Slightly injured by damp.

The title-page contains the note of the owner, Hâjji Muḥammad  
b. Maḥmūd Farāhī, of Harāt, dated A.H. 821, and beginning :

سجداً لله تعالى على ما رضاني عنه عز اسمه بتملك  
هذا الكتاب الرضى المرضي الخ.  
[Tippu.]

## 913.

B 17. Size 7½ in. by 5½ in.; foll. 398. Twenty-  
five and twenty-three lines in a page.

Another copy of the same Commentary, clearly  
written in a current hand.

In two volumes, the first of which concludes as  
follows (fol. 191) : تم الجزء الاول من شرح الكافية من :  
املا المولى الامام المعظم ملك العلماء وصدر الفضلاء  
مفتى الطوائف الفقيه نجم الملة والدين غياث الاسلام  
والمسلمين محمد بن الحسن الاسترآبادى كساه الله  
بجلايب غفرانه بالحضرة الشريفة الغروية على الحال بها  
افضل السلام في ربيع الآخر سنة ثمان وثمانين وستمائة  
ثم تحريره ليلة الخامس والعشرين من ذى الحجة  
حجة ست وثمانين وسبعمائة.

<sup>1</sup> From the margin.

<sup>2</sup> A gloss on the margin says : منسوب الى غرا وهي المشهد : الرضوى.  
Then the place would be Mashhad in Khurāsān.

Vol. 2 (fol. 191v.) begins as the St. Petersburg MS.

Various defects in the earlier portion, including the  
first quire, have been supplied by later hands. The  
latter portion (from fol. 220) is written in a small  
clear hand of about A.H. 1000.

A small ornament at the beginning. Blue lines  
round the pages. Worm-eaten.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān.

Cat. 235, iii. 3.

## 914.

1953. Size 10½ in. by 5½ in.; foll. 583. Twenty-  
five lines in a page.

Another copy of the same work, in two volumes.

The first gloss begins here : قوله الكلمة ... اعلم ان :  
الكلمة مفرد للكلم مثل تمر وتمر الخ. The first vol.  
concludes (fol. 253) as follows : هذا اخر قسم المعربات :  
من الاسماء والحمد لله رب العالمين.

تمت هذا الكتاب الرابع وعشر (sio) من :  
شهر جمادى الآخر احد ثمانين وتسعمائة بخط عبد  
اللطيف بن عبد الحافظ غفر الله به الخ.

The second vol. begins as in the preceding MS.  
The appendix is omitted. Instead of the date of the  
author, we find that of the transcription, viz. في يوم  
الاثنين من شهر صفر في وقت عصر كتبه الضعيف عبد  
اللطيف الخ.

Well written. Coloured lines round the pages.  
Fol. 579 should be placed after 582.

Seals of a Safawī Khān and of Nuṣrat Jang.

[Tippu.]

## 915.

B 18. Size 10½ in. by 6½ in.; foll. 111. Thirty  
lines in a page.

The first part of the same work, extending, however,  
beyond the ordinary first volume.<sup>2</sup> The last gloss is :  
قوله اسماء الاشارة.

The first gloss begins as in the preceding no.

Written in a small but clear Nasta'liq character.

<sup>1</sup> This word is scored out, and the figure 3 written over it.

<sup>2</sup> E.g., as far as fol. 216v. in no. 913.

Frequent marginal notes. Conclusion : تم الجزء الاول  
من شرح الكافية للشيخ الامام صدر الفاضلين نجم الملة  
والدين رضى الاسلام والمسلمين محمد بن الحسين (sic)  
الاسترابادى قدس الله روحه العزيز الخ.

Slightly injured by damp and by insects. Fol. 100  
mutilated.

Bij. Libr., A.H. 992.

Cat. 235, iii. 9 (?).

### 918.

2798. Size 8 $\frac{3}{4}$  in. by 5 $\frac{1}{4}$  in.; foll. 96. Twenty-  
five lines in a page.

A fragment of the same work.

Well written. Imperfect both at the beginning and  
end. Much injured by insects.

This volume contains also some fragments of a  
*Persian* commentary on the Koran.

[Bibl. Leydeniana.]

### 917.

1797. Size 11 in. by 6 in.; foll. 223. Seventeen  
lines in a page.

Another Commentary (by قوله) on the *Kāfiyah*, by  
RUKN AL-DIN Hasan b. Muhammad Astarābādī Hasani  
(d. A.H. 717 or 715). It is called الوافية or المتوسط,  
being the middle-sized of the author's three com-  
mentaries. Cf. H. Kh. v. 7; Cat. Lugd. I. 38 sqq.;  
Fleischer, Cat. Lips. 341; Aumer, Hdss. Münch. 321;  
and above, no. 289.

The commentary begins: قوله الكلمة لفظ وضع لمعنى  
مفرد اعلم ان معرفة هذا الحمد الخ.

Well written. Numerous glosses, chiefly by the two  
Saiyid Sharif,<sup>1</sup> are added in the earlier portion. Colo-  
phon (fol. 218): تمت الكتاب المتوسط بعون الله  
سبحانه وتعالى بيد عبد الصغيف النخيف محمد عاقل  
ابن استاذى عبد الغفور بن مغفوري مرحومي عبد  
اللطيف الخ.

Fol. 2 should be placed after 4.

Foll. 219-223. A *Persian* treatise inscribed  
چهار کانی نماز بعد از جمعه.

<sup>1</sup> See H. Kh., Lo.

Fol. 223v. The beginning of a collection of traditions,  
در بیان سرخی موی شریف.

Seal of Nuṣrat Jang.—"College of Fort William, 1801."

[Tippu.]

### 918.

2128. Size 8 $\frac{3}{4}$  in. by 5 $\frac{1}{4}$  in.; foll. 195. Thirteen  
and fifteen lines in a page.

Another copy of the preceding Commentary.

Closely written. Dated A.H. 1011. The scribe  
names himself: انصف العباد محمد نا مراد (sic) بن  
نصف بن محمد بن سيد محمد سيستاني عيشاري.

Frequent glosses, by Saiyid and others, in the earlier  
portion. The first fol. is wanting. Begins: توفيقي  
توفيقى. The last fol. is injured. Foll. 10 and 13,  
foll. 44 and 75, and foll. 46 and 47 should be transposed.

[College of Fort William, 1825.]

### 919.

B 19. Size 7 $\frac{3}{4}$  in. by 4 $\frac{3}{4}$  in.; foll. 261. Seventeen  
lines in a page.

Another copy of the same work.

Plainly written by two hands. There is a lacuna on  
fol. 205, which is followed by six blank leaves. The  
end is injured by insects.

Bij. Libr., A.H. 1054, from Kādi Khushhāl, who had purchased  
the MS. in A.H. 1039. Seal of Muhammad 'Adil Shāh.

Cat. 235, iii. 7.

### 920.

1478. Size 7 in. by 4 $\frac{3}{4}$  in.; foll. 135. Seventeen  
lines in a page.

A concise Commentary (مزوج) on the *Kāfiyah*,  
identical with that described in Aumer, Hdss.  
Münch., p. 323, no. 717, i.e. الموشح of KHAḌĪF  
(Shams al-din Muhammad b. Abu Bakr, who flourished  
in the seventh or eighth century). Cf. H. Kh. v. 8;  
Cat. Mus. Brit. 232; Bibl. Sprenger. 1022.

Written in a small clear hand. Dated 23rd Ramaḍān,  
883. Several leaves are wanting after fol. 1.

On the fly-leaf is written: شرح كافية النحو لما جلال  
دواني.



## 921.

199. Size 9½ in. by 5 in.; foll. 205. Seventeen lines in a page.

A Commentary (ممزوج) on the *Kāfiyah*, by the celebrated 'ABD AL-RAḤMĀN JĀMĪ (d. A.H. 898), who wrote it A.H. 897, for the use of his son Diyā al-dīn. Hence it is entitled الفوائد الضيائية. It is also frequently styled ملاً شرح. Cf. H. Kh. v. 10; Cat. St. Petersburg. 158; Fleischer, Cat. Lips. 342. Copies are frequent. Printed at Calcutta, A.H. 1233; at Constantinople, A.H. 1235; at Lakhnau, A.H. 1265; etc.

Clearly written in Nasta'liq. Has the following colophon: قد حصل الفراغ من تسويد هذا الكتاب بعون الملك الوهاب على يد العبد... محمود خان اميجوزى (?) في دار الخلافت اكبراباد بتاريخ نهم من شهر شوال بوقت الظهر يوم الثالث ومالك الملك عنايتخان ابن ابوخان خويشكى.

Coloured lines round the pages. A few notes (فائدة) on grammatical and other subjects are added on the last page.

[Johnson.]

## 922.

2259. Size 7½ in. by 5½ in.; foll. 187. Twenty-one lines in a page.

الفوائد الضيائية لملا عبد الرحمن الجامى تولا الله في علم النحو على الكافية لابن الحاجب تولا الله مكافاته آمين.

Another copy of the preceding Commentary.

Plainly written. Dated A.H. 1060: وكان الفراغ من رقم هذا الكتاب يوم الربوع (sic) لعله سابع وعشرين شهر ربيع الاول من سنة ستين والقب بلغ قصاصه (?) Collated with another MS., in Shawwāl of the same year: بحسب الطاقة والامكان على نسخة صحيحة محروسة عن الغلط وكان ذلك بتاريخ (يوم الربوع تاسع) شهر شوال من شهر سنة ستين والقب سنة من الهجرة الخ.

There is added the chronogram of Jāmī's death:

(= 898) ومن دخله كان آمناً.

Red lines round the pages.

[College of Fort William, 1825.]

<sup>1</sup> Added over the line.

## 923.

679. Size about 9 in. by about 6 in.; foll. 159.

At first seventeen, afterwards fifteen lines in a page.

Another copy of the same work. Plainly written. Dated 26th Rajab, 1088. Scribe, Muḥammad Sa'īd b. Saiyid Aḥmad....<sup>1</sup>

At the end is the same chronogram as in the preceding no.

The last page contains a mystic poem, beginning:

انا الموجود فاطلبنى تجدنى  
فان تطلبه (sic) سوائى لم تجدنى.

## 924.

1546. Size 10½ in. by 6 in.; foll. 326. Fifteen lines in a page.

Another copy of the same work.

Plainly written. Copious notes by عبد الغفور عصام, عبد الحكيم, قطب عالم, علوى, are added at the beginning and in the concluding portion. Red lines round the pages. The first fol. has been supplied by a different hand.

The fly-leaves contain various notes. On fol. 3v. we find a notice of the death of two daughters of Nusrat Jang.—"College of Fort William, 1801."

Cf. Stewart's Catal. 126.

[Tippu.]

## 925.

1678. Size 11½ in. by 6½ in.; foll. 131. Nineteen lines in a page.

Another copy of the same work.

Well written in Nasta'liq. Colophon: وقد وقع تحرير هذا الكتاب باعانة الملك العزيز خمس عشر من شهر ربيع الثانى في وقت العشاء من يوم ادينه ذره بيمقدار محمد عابد ابن محمد افضل.

Some notes. The first two leaves have been supplied at a later date.

[Johnson.]

<sup>1</sup> The following names are doubtful.

## 926.

1557. Size  $8\frac{3}{4}$  in. by  $5\frac{1}{2}$  in.; foll. 241. Nine lines in a page.

The first part of the same work.

Plainly written in Nasta'liq.

The last fol. gives a list of the contents.

[Warehouse.]

## 927.

1558. Uniform with the preceding no.; foll. 223.

The second part of the same work, continuing the preceding MS., with which it formed originally one volume.

Dated 4th Sha'bân, 1211, در مقام کتب فتح کده (Camp Fathgarh?).

Prefixed is a list of contents.

[Warehouse.]

## 928.

B 27. Size  $6\frac{3}{4}$  in. by 5 in.; foll. 151. Seventeen lines in a page.

Glosses on *Jāmi's* Commentary, by his pupil, 'Abd al-sharīf Lānī (d. A.H. 912). Cf. H. Kh. v. 11, and Cat. St. Petersburg. 232. This work was printed at Constantinople, A.H. 1253. Another edition, which includes a continuation of the work (تكملة) by 'Abd al-hakīm (Siyālkūtī?), was printed A.H. 1254 (place not named—Calcutta?), in small quarto, pp. 728.

Begins: قوله الحمد مصدر المعلوم واللام للجنس. اسماء الافعال  
The glosses extend to the paragraph (= fol. 120v. in no. 921).

To this is added:—

Foll. 149v.-151. A Shi'ah Legend, illustrating the miraculous powers of 'Alī. Begins: خبر من خزانه مولانا مفترض الطاعة على الخلق اجمعين امير المؤمنين عم حدثنا ابو عبد الله بن زكريا عن ابي جوهري بن اسود عن محمد بن عبد الله السابغ (?) يرفعه الى سلمان الفارسي رضى عنه انه قال كنا جلوسا عند مولانا امير المؤمنين الخ.

The last portion of it is written on the margin, from the end backwards.

Clearly written. Of the tenth century.

Bij. Libr., A.H. 992, from Khalīl Allah b. Faḍl Allah Ja'farī. Seals of the latter (A.H. 977), and of his father.

Cat. 235, iii. 1.

## 929.

B 28. Size  $7\frac{1}{4}$  in. by  $4\frac{1}{2}$  in.; foll. 354. Seventeen lines in a page.

Another copy of the same Glosses.

Plainly written. Coloured lines round the pages. Imperfect both at the beginning and the end. The first gloss is: قوله او مخفف الخ (= fol. 7v. in the preceding no.). A few leaves are wanting after fol. 4.

Cat. 235, iii. 13.

## 930.

1706. Size  $8\frac{3}{4}$  in. by 5 in.; foll. 255. Seventeen lines in a page.

Glosses on 'Abd al-ghafūr's Glosses, ascribed to 'Abd al-hakīm (very probably Siyālkūtī, who died soon after A.H. 1060). Cf. Stewart's Catal., p. 127, xxvii.

Begins: قوله الحمد مصدر المعلوم بكونه معدولا من حمدت الخ. Plainly written.

Seals of Iktidār Khān (1179), and Nuṣrat Jang.

[Tippu.]

## 931.

B 22. Size  $8\frac{3}{4}$  in. by  $5\frac{1}{2}$  in.; foll. 293. Seventeen lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

Written by different hands, mostly in Nasta'liq.

The first gloss is: (قوله) اعنى علامه (علامته r.) اى (= fol. 64v. in the preceding no.).

Inscribed هذا كتاب حاشيه رضى در علم نحو  
Cf. Catal. 236, iii. 16.

## 932.

B 21. Size 9 in. by 5 in.; foll. 238. From twenty-one to twenty-four lines in a page.

Glosses on *Jāmi's* Commentary, by Ibrāhīm b. Muḥammad b. 'Arabshāh Isfārā'īnī 'Iṣām al-Dīn (d. A.H.

943). Cf. H. Kh. v. 10; Cat. St. Petersburg. 159; Flügel, Hds. Wien, i. 168.

The first gloss begins: قوله الحمد هو الوصف بالجميل. The book concludes with a short prayer.

Plainly written. Revised throughout. Illegible words of the text are made clear on the margin under the heading تنوير. Some additional notes by the author, and extracts from his own commentary on the *Kafiyah*, are also on the margin. The end is worm-eaten.

Kādiriyah Library, A.H. 1075, from Tāj Muḥammad.

Cat. 235, iii. 4.

### 933.

B 24. Size 7½ in. by 5 in.; foll. 175. Twenty-three lines in a page.

Another copy of the preceding Glosses.

Written in a small Nasta'liq hand, which, however, becomes larger and irregular towards the end. The colophon runs as follows: قد فرغ من الكتابة العبد المحتاج إلى رحمة الملك الصمداني ابن محمود محمد المتخلص ببيخودي في ثاني عشر شهر ذي القعدة المنتظمة في شهر سنة ستة وسبعين وتسعمائة من هجرة النبوة عليه افضل الصلوات واكمل التحيات ونقلت من اواخر بحث المنادي الى اخر الكتاب من نسخة لا تخلو من السقم والغلط اللهم وفقنا لتصحيحه الخ.

Corrections and glosses, which are marked طب سلمه الله, are added at the beginning.

Then follow:—

a. Foll. 158v.-160. A short treatise (رسالة) on the syntax of the التفصيل.

b. Foll. 164-174. Glosses on a grammatical treatise.

c. Foll. 174v.-175. The commencement of a logical treatise by ABU TĀLIB b. Abu'l-fath Ḥusaini.

Begins: الحمد لله الذي قسم بيننا وبين قومنا بالحق والتحقيق.

Ends abruptly.

d. Fol. 175v. A fragment of glosses on a grammatical subject.

All the latter pieces are indifferently written.

### 934.

B 23. Size 8½ in. by 4½ in.; foll. 212. Twenty-three, twenty-five, and twenty-one lines in a page.

Another copy of 'Iḍm al-dīn's Glosses.

Well written. Dated Thursday, 7th Dhu'l-ka'dah, 1025. Red lines round the pages.

Bij. Lib., A.H. 1054, from Kādi Khushḥāl. Seal of Muḥammad 'Ādil Shāh.

Cat. 235, iii. 15 (?).

### 935.

B 20. Size 10½ in. by 5½ in.; foll. 184. Twenty-five lines in a page.

Another copy of the same Glosses, concluding as no. 932.

Well written, of the eleventh century. Notes at the beginning. The lower part of the MS. is much injured by insects.

### 936.

2286. Size 8 in. by 6 in.; foll. 218. Mostly seventeen lines in a page.

A Commentary (منزوح) on the *Kafiyah*, ascribed on the title-page to MUḤAMMAD B. 'IZZ AL-DĪN Mufti, and styled in another inscription, at the end, مصباح الراغب. Both these statements, however, are doubtful.

Begins: الحمد لله رب العالمين... اعلم ان لفظ النحو له حقيقتان لغوية واصطلاحية ويراد به احد مقصدين الخ.

Indifferently written, by several hands; only the concluding portion carefully executed. Of the twelfth century. Marginal notes. The last fol. wanting.

The above two statements regarding the title and the author are combined in an English inscription. The name "Elliott" is written on the binding.

[College of Fort William.]

<sup>1</sup> Where it is called الحاشية على الكافية.

## 937.

2061. Size 9 in. by 5½ in.; foll. 346. From eleven to fifteen lines in a page.

An abridged and improved edition of Shihâb al-dîn b. Shams al-dîn b. 'Omar Zâwulî *Daulatâbâdî's* Glosses (حواشى) on the *Kāfiyah*. It is in the form of a شرح ممزوج. The author is not mentioned. See Cat. St. Petersb. 161 sq. (where, however, the work is described as glosses on *Daulatâbâdî*), and Casiri, i. 20. Cf. H. Kh. v. 9, 18.

The commentary begins: انما لم يبدأ الشيخ رحمة الله عليه في هذه الرسالة بحمد الله الخ.

Plainly written. Of the eleventh century. Imperfect at the end. On the margin are the glosses of Mîxân Iḥdād (ميان الهداد).

Slightly injured by insects. Foll. 2 and 3 should be transposed.

The title-page has the inscription الجزء الاول من فاضل الهندى, which seems to be derived from the preface, where *Daulatâbâdî* is styled فاضل من افاضل الهند (fol. 3).

## 938.

B29. Size 10½ in. by 8½ in.; foll. 321. From twenty-three to twenty-seven lines in a page.

A large Commentary (by قوله) on the *Kāfiyah*, in which reference is made to Ibn Ḥājjib's own commentary on that work.<sup>1</sup> The author is not ascertained; perhaps he is Nāṣir al-dîn Sa'îd 'Ajamî, who, according to H. Kh. v. 9, wrote a voluminous commentary on that of the author.

There are also cited in this work, Ibn Ḥājjib's commentary on his أرجوزة (that is, the versification of the *Kāfiyah*, mentioned in H. Kh. v. 7), and on المنظومة (which probably means the same work), but most frequently his commentary on Zamakbharî's *Mufasssal*<sup>2</sup> (قال المصنف في شرح المفصل). Rukn al-dîn Ḥadithî, who wrote a commentary on the *Kāfiyah*,<sup>3</sup> Zanjânî (d. A.H. 655), Ibn Mâlik (d. A.H. 672), and Jārabārdî (d. A.H. 746), are also quoted.

A good copy, written in a current hand, of the eighth century. Emended and collated with another MS.

<sup>1</sup> Cf. H. Kh. v. 7, and Aumer, Hdss. Münch., no. 714.

<sup>2</sup> See H. Kh. vi. 37, and Aumer, no. 693.

<sup>3</sup> H. Kh. v. 19.

A few leaves are wanting both at the beginning and end. The first gloss is: قوله الكلام ما تضمن [كلمتين بالاسناد] يعنى الكلام اللفظ الذى يتضمن كلمتين بالاسناد اللفظ بمثابة الجنس.

The book is very much damaged by white-ants.

Inscribed (fol. 319) شرح الشرح; cf. Catal. 236, xxi.

## 939.

459. Size 9½ in. by 5 in.; foll. 128. Sixteen lines in a page.

A grammatical analysis of the text of the *Kāfiyah*, styled تركيب الكافية. The author is not mentioned. It was printed at Calcutta, A.H. 1261. Cf. Stewart's Catal. 127, xxvi.

Begins: الكلمة مبتدأ واللام فيها لتعريف الجنس.

Written in a current hand. Dated Monday, 18th Dhu'l-ḥijjah, 1191. A lacuna on fol. 122v.

Seal of Nuṣrat Jang.

[Tippu.]

## 940.

B33. Size 7½ in. by 4½ in.; foll. 48. Eleven lines in a page.

A fragment of the same work, imperfect both at the beginning and end.

The first words are: النكرة مفعول ما لم يسم فاعله.

Nestly written.

## 941.

1406. Size 11 in. by 6 in.; foll. 132. Five lines in a page.

A short Grammar, founded upon the *Kāfiyah*, by an unknown, but probably modern, author.<sup>2</sup> Entitled هداية النحو. It forms the second volume of Baillie's Five Books upon Arabic Grammar, Calcutta, 1803. Cf. Stewart's Catal. 127, and Cat. Mus. Brit. 643.

Begins: الحمد لله رب العالمين... اما بعد فهذا مختصر مضبوط في النحو جمعت فيه مهمات النحو على ترتيب الكافية الخ.

<sup>1</sup> The words in brackets are from the margin (صح).

<sup>2</sup> It is not probable, that it is one of the two works mentioned by H. Kh. vi. 496, under the same title.

Boldly written. Of the twelfth century. Foll. 128-131 belong to a different treatise.

Seal of Nusrat Jang.

[Tippu.]

#### 942.

229. Size  $8\frac{1}{2}$  in. by  $4\frac{1}{2}$  in.; foll. 86. Eleven lines in a page.

Another copy of the same work.

Plainly written. Dated A.H. 1189. The first ten leaves are mutilated.

Seal of Khān Jahān, dated A.H. 1174.

[Tippu.]

#### 943.

1353. Size 9 in. by  $5\frac{1}{2}$  in.; foll. 109. Thirteen lines in a page.

I. Foll. 1-53. A *Persian* treatise on the forms of the Arabic verb.

II. Foll. 54-109. The *هداية النحو* before mentioned.

Well written, by Muḥammad Ḥalīm Kuraishi. Date, 9th Jum. I., sixth year of Muḥammad Shāh = A.H. 1136. Red lines round the pages.

[Johnson.]

#### 944.

525. Size  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 100. Nine lines in a page.

I. Foll. 1-48. Two *Persian* treatises on Arabic grammar. The first treats of the forms of the Arabic verb. The second is the *صرف مير*.

II. Foll. 49-100. The *هداية النحو* (see above).

Written in Nasta'liq. Dated Rabi' II., 1164 (?).<sup>1</sup>

[Hastings.]

#### 945.

501. Size  $6\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 171. Five lines in a page.

INN ḤĀJIB's (d. A.H. 646) *الشافية*, or treatise on Etymology and Orthography, which is a supplement to his *Kāfiyah*. See H. Kh. iv. 1; Cat. St. Petersburg. 154 sq.; Cat. Mus. Brit. 642; etc. Printed at Calcutta, 1805, and (with glosses) at Lakhnau, A.H. 1266.

Boldly written, in two hands. Copious notes. Has

<sup>1</sup> This date is partly effaced.

the following colophon: تم الكتاب بعون الله الوهاب بخط العبد الضعيف الراجي الى رحمة الله الودود مسعود ابن محمود المدعو بفريد الدين في يوم الاثنين وقت الضحى سنة ثمانين وسبعمائة.

[Hastings.]

#### 946.

197. Size  $9\frac{1}{2}$  in. by 5 in.; foll. 61. Eleven lines in a page.

Another copy of the same work.

Beautifully written, with all the vowel-points added. Dated A.H. 1096. Rubrics omitted in the earlier portion.

[Tippu.]

#### 947.

20A. Size  $8\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 206. Five lines in a page.

Another copy of the same work.

Well written. Copious glosses. The upper margin has been eaten away by white-ants.

[Bibl. Leydeniana.]

#### 948.

2386. Size  $8\frac{1}{2}$  in. by 6 in.; foll. 101. Five lines in a page.

Another copy of the same work.

Written in a large plain hand. Notes at the beginning.

[Bibl. Leydeniana.]

#### 949.

1573. Size  $9\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.; foll. 118. Twenty-one lines in a page.

A Commentary (by قوله) on the *Shāfiyah*, by Fakhr al-dīn Aḥmad b. al-Ḥasan<sup>2</sup> JĀRAḤARDĪ (d. A.H. 746). See H. Kh. iv. 4; Flügel, Hdss. Wien, i. 172; Cat. St. Petersburg. 163; Cat. Mus. Brit. 234, 642. Printed at Calcutta, A.H. 1262.

Clearly written in Nasta'liq. The colophon runs as follows: تمت تمام شد نسخه شریفه جاربودی شرح:

<sup>1</sup> The last three words have been subsequently scored out.

<sup>2</sup> الحسين in this MS. and others; الحسين in the Calc. edition, p. ٥٢٤, and in the Vienna MS.

شافيه بتاريخ بيست ويكم شهر رجب المرجب  
سنه (sio) بيد اضعف عباد الله الصمد ياد محمد  
شاهجهانپوري, and is followed by some *Persian* verses.

Extracts from other commentaries, and the text  
of the *Shāfiyah*, are added on the margin. A list of the  
contents is on the title-page.

[Hastings.]

### 950.

B 1. Size 9½ in. by 6 in.; foll. 21. Seventeen  
lines in a page.

The first portion of the same Commentary, plainly  
written in Nasta'liq.

Cat. 234 (Surf), ii.

### 951.

289. Size 8½ in. by 5½ in.; foll. 145. Twenty-  
three lines in a page.

Another Commentary (by قوله) on the *Shāfiyah*, by  
RUKN AL-DIN Hasan b. Muhammad<sup>1</sup> Astarābādī  
(Hasanī, d. A.H. 717 or 715). See Cat. St. Petersburg.  
164, and above, no. 917. A commentary of Rukn  
al-din is mentioned by H. Kh. iv. 5, who, however,  
erroneously ascribes the present work to Raḍī al-din.<sup>2</sup>

Begins: ... اما بعد حمد الله على توالى نعمه ونواله  
فالتمس متى جماعة ان اشرح المقدمة في التصريف  
المنسوبة الى المولى العالم العلامة جمال العرب وترجمان  
الادب جمال الدين الخ.

Written in a current hand. Finished on 3rd Jum.  
I., 1092, by Muhammad Murtaḍa b. Shaikh Tāj  
al-din b. Shaikh Kamāl al-din 'Abbāsī, of Gwalior  
(الكواليارى).

[Johnson.]

### 952.

1045. Size 9 in. by 5½ in.; foll. 28. Twenty-five  
and twenty-seven lines in a page.

The commencement of a copious Commentary (by  
قوله) on the *Shāfiyah*; which appears to be the work

<sup>1</sup> Thus according to H. Kh. iv. 5. In Cat. St. Petersburg, 164,  
his father is called Sharaḥshāh.

<sup>2</sup> Compare the following no.

of Raḍī al-din ASTARĀBĀDĪ (Muhammad b. al-Hasan,  
seventh century, cf. no. 912). This work was printed at  
Lakhnau, A.H. 1262. H. Kh., iv. 5, confounds it with  
the commentary of Rukn al-din (see the preceding no.).

Begins: اما بعد حمد الله تعالى والصلوة ... فقد  
عزمت على ان اشرح مقدمة ابن الحاجب رحمه الله  
في التصريف والخط وابسط الكلام في شرحها كما في شرح  
اختها بعض البسط الخ.

Neatly written, of the eleventh century. Ends  
abruptly on fol. 28r. Foll. 13 and 14 should be  
transposed.

[Gaikwar.]

### 953.

B 26. Size 8½ in. by 5½ in.; foll. 139. Twenty-  
three lines in a page.

Another fragment of the same Commentary.

Very neatly written in Nasta'liq. Of the ninth  
or tenth century. Both the beginning and the end are  
wanting, and there is a defect after fol. 9. The first  
few leaves are injured by damp, and the concluding  
portion is worm-eaten.

Inscribed: رضى در علم نحو.

### 954.

2132. Size 8 in. by 5½ in.; foll. 213. At first  
sixteen, afterwards from twenty-five to twenty-  
seven lines in a page.

كتاب المناهل الصافية المروى لذوى القلوب الصادية  
في حل مشكلات معانى الشافية تاليف الشيخ العلامة  
الصدر الصمصامة الماجد الفاضل بدر المجالس وشمس  
المدارس لطف الله بن محمد بن الغياث رحمه الله  
تعالى الخ.

A Commentary (ممزوج) on the *Shāfiyah*, by  
LUṬF ALLAH b. Muhammad b. al-Ghiyāth. This com-  
mentary is not mentioned anywhere. The name of the  
author and the above title do not actually occur in it,  
as there is no preface.

Begins, after a prolonged *Basmalah*: (sio) اعلم انها  
قد جرت عادة كثير من العلماء اذا القوا كتابا في فن  
من فنون العلم ان يقدموا على الشروع فيه مقدمة تعين  
الطالب الخ.



Plainly written in different styles. The colophon runs as follows (fol. 210): **تم الكتاب بمن الله العزيز: الوهاب في الساعة الثامنة من يوم السبت است بقين من شهر الحجة لعله احد شهور سنة ١٠٨٤ وكان ذلك بخط الفقير... الفضيل (?) بن محمد بن الحسن الحلال ختم الله له بالصالحات الخ.**

This copy was collated in Dhu'l-ka'dah, 1085. A cousin of the aforesaid Fudail (?) read the MS. before his mother Fāṭimah bint al-Ḥasan, in two sittings, A.H. 1088. Much used. Numerous notes. Headings in large characters and often in yellow.

To this is added the *Ḳaṣidah* of AL-SHANFARA, with notes, written by the same hand.

The vacant leaves at the beginning (foll. 1-8) and at the end of the book are filled with various extracts, in poetry and in prose. Amongst them are some passages from the *كتاب العواصم* of Saiyid MUHAMMAD b. IḤNĀRIM MURṬAḌA, and a rhymed treatise on the Arabic metres, by ṢARĪ AL-DĪN HILLĪ (fol. 5).

On the fly-leaf is a modern inscription, both in Arabic and English.

[College of Fort William, 1825.]

955.

1073. Size 9 in. by 4½ in.; foll. 23. Thirteen lines in a page.

A treatise on Conjugation, by 'Izz al-dīn 'Abd al-wahhāb ZANJĀNĪ (d. about A.H. 655). It is called *التصريف*, or *العزى*. See H. Kh. iv. 208; Flügel, Hdss. Wien, i. 179; Cat. Mus. Brit. ii. 233; etc. Copies are frequent. The work was published by Raymundus, Rome, 1610. It was also printed at Constantinople, A.H. 1233, etc.

In the title of the book the author is called Jurjānī, and it is inscribed in a more modern hand **ميزان جرجاني**.

[Gaikwar.]

<sup>1</sup> This word is indistinct.

956.

B31. Size 7½ in. by 5½ in.; foll. 82. Five and seven lines in a page.

A short Grammar, by (Ḥamīd al-dīn) Abu'l-Ḥasan 'Alī b. Muḥammad b. Ibrāhīm ḌARIRI' *Ḳuhunduzī* (or Bukhārī), who, according to H. Kh. (i. 338, vi. 481), died A.H. 666 or 667. This work is generally called *التصريف*. It was printed at Lakhnau, A.H. 1262.

Begins: **الحمد لله رب العالمين... قال الشيخ... اعلم ان كلام العرب ينقسم على ثلاثة اقسام اسم وفعل وحرف جاء لمعنى الخ.**

It is divided into chapters (باب) and sections (فصل).

Well written. Numerous notes. Date, 24th Ramaḡān, 960. Red lines round the pages. The first fol. has been supplied by a later hand.

Cat. 235, xii.

957.

2112. Size 7¾ in. by 4¾ in.; foll. 52. Seven lines in a page.

Another copy of the same work.

Well written, partly with vowel-points. Ends: **تمت الكتاب التصريفى القهندزى فى علم النحو.**

Of the twelfth century.

On the last page are two *Persian* quatrains, relating to the death of a Begam in A.H. 1182.

Seal of Nusrat Jang.

[College of Fort William, 1825.]

958.

522. Size 6¾ in. by 4½ in.; foll. 51. Eleven lines in a page.

**الخلاصة فى يد (sic) للشيخ الامام العالم الفاضل الكامل ابنى عبد الله محمد بن مالك الطائى الجبائى تغمده الله برحمته واسكنه فى جنته.**

IBN MĀLĪK's (Abu 'Abdallah Muḥammad b. 'Abdallah, d. A.H. 672) Grammar in verse, commonly called *الالفية*. Cf. H. Kh. i. 407; Cat. St. Petersburg.

<sup>1</sup> *التصريف* in all the MSS.; H. Kh. reads *التصريف*.

p. 172; etc. Published by De Sacy (Orient. Transl. Fund), 1833. Printed at Bûlâk, A.H. 1253, and at Lakhnau, A.H. 1263.

A fine copy, with vowel-points. Has the following colophon: تمت اللفية الموسومة بالخلاصة بحمد الله وعونه وحسن توفيقه في شهر شوال عام ثمان وعشرين وسبع مائة الحمد لله وحده الخ.

Headings in gold; the above inscription richly ornamented. Somewhat injured by damp.

A charm against fever, and a general charm, which is ascribed to Ja'far Šâdiq, and copied from the handwriting of 'Alî b. 'Abd al-Âli, are added at the end.

Seal and signature of Nawwâb 'Abd al-mukîm Khân (of the twelfth century).

[Tippu.]

959.

1826. Size 10 in. by 7 in.; foll. 181. Twenty-five lines in a page.

A Commentary on *Ibn Malik's* اللفية, by his son, BADR AL-DÎN ABU 'ABDALLAH MUHAMMAD b. MUHAMMAD (d. A.H. 686). Cf. H. Kh. i. 407; Cat. Mus. Brit. 237; Flügel, Hdss. Wien, i. 170; etc.

Begins: قال الشيخ الامام العالم العلامة بدر الدين الخ.

Well written by several hands. Dated A.H. 957. The original verses are marked with ص, and the commentary with ش. Notes of later date.

The notes and seals of the following successive owners are on the title-page: Muhammad b. 'Alî..., a pupil of Bahâ al-dîn 'Âmulî; Ahmad... 'Âmulî; Muhammad Hâdi b. Hâjî Muhammad Hasanî, a "servant" of 'Âlamgir, who acquired the book, A.H. 1037, at Akbarâbâd, and presented it to his son Ibrâhîm, A.H. 1088, at Shâbjahânâbâd.

[Johnson.]

960.

2329. Size 7½ in. by 4 in.; foll. 249. Seventeen lines in a page.

IBN 'AḤL's ('Abdallah b. 'Abd al-rahmân, d. A.H. 769) Commentary on the *Alfiyah*. Cf. H. Kh. i. 408; Cat. St. Petersburg, 175. Published by Dieterici, Leipzig, 1851, and translated into German by the same, Berlin, 1852. Printed at Bûlâk, A.H. 1252, and at Beirut (with a الشواهد), 1872.

Written in a small hand, of about the tenth century. Emended. Worm-eaten. Several portions, including the beginning and the end, were supplied by 'Abd al-rahmân b. فياط (sio) b. 'Alî, in A.H. 1214.

[College of Fort William, 1825.]

961.

B 6. Size 8½ in. by 6 in.; foll. 145. Twenty-five lines in a page.

A fragment of another Commentary (ممزوج) on the *Alfiyah*. The beginning, as far as the paragraph الفاعل, is wanting. This commentary is ascribed on the fly-leaf to 'Abd al-rahmân b. 'Alî MAḤMŪDÎ, and this statement proves to be correct. Cf. H. Kh. i. 409; Casiri, i. 3, no. vi. (according to whom the author died, A.H. 807, at Fâs); Cat. Mus. Brit. 237; and Aumer, Hdss. Münch. 325. It was printed at Cairo, A.H. 1279.

The text is generally introduced by the words ثم قال, or by قوله..., the latter being always in connexion with the preceding comments.

Conclusion: قال المؤلف خار الله له واطف به قد اتينا على ما اردنا جمعه من الشرح والاعراب واستوفينا ما وعدنا به في اول الكتاب فجاء شرحا مكمل المقاصد مسهل المعاني والقوائد ينتفع به البادى ويستحسنه الشادى موافقا لما رويته موفيا بما اردت من اختصاره وتصدته فالحمد لله على ما منح من التيسير والتسهيل وفتح من التبصير والتكميل فهو حسنى ونعم الوكيل.

Written in a current hand, the last few foll. different from the rest. The text and the commentary not distinguished in the latter portion. Emended and collated with another MS. A note to the effect, that "Ibn Hajar" made this copy from Ramadân to 1st Shawwâl, at Makkah, which has been added at the end, at three different times, is hardly trustworthy. It is a correct copy, which was probably made in Arabia, in the ninth or tenth century. It has been in its present fragmentary state for more than two centuries.

Bij. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 235, v.

<sup>1</sup> Compare with this H. Kh., i. 6.

962.

2272. Size 8½ in. by 6 in.; foll. 206. Fifteen lines in a page.

I. Foll. 1-171. A Commentary (ممزوج) on the *Alfiyah*, entitled *المحجة المرضية*, by Jalāl al-dīn Sorūṭī (d. A.H. 911). Cf. H. Kh. i. 408 sq.; Cat. Mus. Brit. 237; Cat. St. Petersburg. 175.

Well written, with a broad margin, but no notes.

II. Foll. 172-206. A Persian treatise, in explanation of the verses quoted in the preceding commentary, by NIZĀM AL-DĪN B. AHMAD ARDABĪLĪ.

Begins: چنین گوید افقر العباد نظام الدین ... که این کلمات چندی است که نوشته میشود در توضیح ابیاتی که در شرح سیوطی است الخ.

Written by the same hand as no. I. Dated A.H. 1223.

"A. Lockett, Isfahan, July 28th, 1811."

[College of Fort William, 1825.]

963.

B 5. Size 9½ in. by 6½ in.; foll. 118. Thirteen and fifteen lines in a page.

Another Grammar by ILI MĀLIK, being a new edition of his *الفوائد النحویة*. It is entitled: تسهیل الفوائد وتکمیل المقاصد. Cf. H. Kh. ii. 290, iv. 479; Casiri, i. 16, 33.

Begins: قال الشيخ الامام حجة العرب جمال الدين ابو عبد الله محمد بن عبد الله بن مالك الطائي البجاني قدس الله روحه ونور ضريحه حامداً لله ... هذا كتاب في النحو جعلته بحمد الله مستوفيا لاصوله مستوليا على ابوابه وفصوله الخ.

The work is divided into chapters, the first of which commences as follows: باب يشرح الكلمة والكلام وما يتعلق به الكلمة لفظ دال مستقل بالوضع تحقيقاً او تقديراً الخ.

Beautifully written, with vowel-points added. Of about the eighth century. The first fol. and the last are supplied by a later hand. Both the beginning

and end are worm-eaten, and fol. 2 is much injured by damp. The first few pages are covered with notes.

Dij. Libr., A.H. 992.

Cat. 235, vi.

964.

999. Size 9½ in. by 5 in.; foll. 328. From seventeen to twenty-five lines in a page.

A large Commentary (ممزوج) on the preceding work, entitled *تعلیق الفرائد*, by (Badr al-dīn) Muḥammad b. Abu Bakr b. 'Omar Makhdūmī (المخدومي) DAMĀMINĪ (d. A.H. 828). Cf. H. Kh. ii. 292, who gives an extract from the preface.

The author, who was a native of Egypt, wrote this commentary at Cambsy, in Gujarāt, whither he came A.H. 820, and he dedicated it to Sultān Nāṣir al-dīn Abu'l-faṭḥ Aḥmad Shāh b. Sultān Muḥammad Shāh b. Sultān Muẓaffar Shāh (who reigned from A.H. 814 to 846). The work begins with a biographical notice of Ibn Mālik, جمال الدين ابو عبد الله محمد بن عبد الله بن عبد الله ايضا ابن مالك الطائي الاندلسي البجاني. Ibn Mālik was born at Jaen, A.H. 600; he lived afterwards at Ḥamāt, and at Damascus. He died in Sha'bān, 672, and was buried on Mount Kāsiyūn.

The authorities who handed down the text of the *Tashīl* to Damāminī are mentioned by him as follows: قلت وانا اروي كتاب التسهيل هذا عن شيخنا برهان الدين ابراهيم بن احمد بن عبد الواحد الشامي الضرير المقيم بجامع الاقمر من القاهرة المعزية كان رحمه اخبرنا به اجازة قال اخبرنا الشيخ انير الدين ابو حيان سماعاً عليه قال اخبرنا ابن ابي الفتح البعلبكي اجازة قال اخبرنا الامام جمال الدين بن مالك اجازة.

Clearly written in Nasta'lik, by different hands. Dated 16th Jum. I., 1059. Notes at the beginning. Slightly injured by insects. Foll. 5 and 8 should be transposed.

<sup>1</sup> So the name is spelt in a marginal note derived from the author. H. Kh. gives the well-known patronymic المخدومي.

## 965.

1192. Size 8 in. by 5½ in.; foll. 14. Eleven lines in a page.

كتاب الدرّة البهيّة نظم الاجروميّة لشيخ الاسلام بركة الانام شرف الدين يحيى بن ابي الخير الانصاري العريطي المصّر (sic) نفعا الله ببركته.

A rhymed paraphrase of *Ibn Ajurrām's* (Muhammad b. Dā'ūd Ṣinhājī, d. A.H. 723) grammatical treatise, المقدمة الاجرومية, by Sharaf al-dīn Yahya b. Abu'l-khair Anṣārī 'Imrīṭī, who composed it A.H. 976. See Cat. Mus. 642, for a commentary on this work, and regarding the *Ajurrāmiyah*, Flügel, Hdss. Wien, i. 174, and Cat. St. Petersburg. 169.

This versification is in the metre *Rajaz*. The above date is given at the end of the work as follows (fol. 14): وفي جمادى سادس السبعين \* بعد انتهى تسع ما سني.

The author calls himself (*ibid.*): الشرف العريطي.

Plainly written with vowel-points. Of the twelfth century. [Gaikwar.]

## 966.

2218. Size 8¼ in. by 6 in.; foll. 443. Seventeen lines in a page.

IBN HISHām's (Jamāl al-dīn 'Abdallāh b. Yūsuf Anṣārī, d. A.H. 761) مغنى اللبيب. Cf. H. Kh. v. 655; Aumer, Hdss. Münch. 328 sqq.; De Jong, Cat. Bibl. Acad. 37; Cat. Mus. Brit. 239; etc.

The greater part of the work, as far as fol. 316, is well written; the remainder is executed in an inferior style, by one 'Abd al-bāqī, who finished his task in Rajab, 1156. Notes in the earlier portion. The first leaf supplied by a modern hand.

[College of Fort William, 1825.]

## 967.

B7. Size 11½ in. by 7½ in.; foll. 443. At first twenty-one, afterwards from nineteen to twenty-three lines in a page.

A Commentary (by قال... أقول) on the preceding work, by Muḥammad b. Abu Bakr Makhdūmī.

<sup>1</sup> This MS. has المحزومي; see, however, no. 964.

DAMĀMĪNĪ (d. A.H. 828). It is styled in the colophon تحفة الغريب في الكلام على مغنى اللبيب. The author wrote it A.H. 824, at Nahrwālah, in Gujarāt.

Begins: الحمد لله الذي منح من لسان العرب الايادي المحسنة وجعله كنز الفصاحة فهو مغنى اللبيب عما سواه من الالسة.

This seems to be the second of the three commentaries described by H. Kh. v. 657.

The author's date runs as follows: وكان تأليف هذا الشرح المشتمل على ثلاث مجلدات بشهر (!) نهرواله من الكجرات الهندية في خمسة اشهر واربعه عشر يوما تجز فيها تأليفه وكتابته في هذه المبينة وأول هذه المدة يوم الخميس أول يوم من شهر ربيع الأول سنة اربع وعشرين وثمان مائة وآخرها يوم الخميس ايضا الرابع عشر من شعبان المكرم من هذه السنة.

Plainly written by two hands. Dated Friday, 4th Rabī' I., 849. A lacuna on fol. 2 comprises the greater part of the preface.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān. Seal of Maḥmūd Malik al-tijjār (A.H. 876), and seal of Maḥmūd Khwājah Jahān, apparently the same person.

Cat. 234 (Nuhov), i. 1.

## 968.

2322. Size 9 in. by 6½ in.; foll. 137. Seventeen lines in a page.

A Commentary (ممزوج) on *Ibn Hishām's* (d. A.H. 761) Grammar, قطر النداء, by Shihāb al-dīn Aḥmad b. Jamāl... FĀKIRĪ,<sup>1</sup> who wrote it A.H. 924. It is entitled مجيب النّدا. Cf. H. Kh. iv. 563; Aumer, Hdss. Münch. 331 sq.; Cat. Mus. Brit. 692b. Printed at Būlāk, A.H. 1253.

The preface begins as in Aumer, no. 742. The commentary commences as follows: الكلمة بفتح الكاف وكسر الالام الخ.

Plainly written. Completed on Sunday, 22nd Dhū'l-

<sup>1</sup> So the name is given in the inscription which is on the fly-leaf.

ka'dah, 1209, by Hājji Bakr b. Molla Hājji Hāmid Efendi. Notes.

Muhammad 'Omar b. al-Hājji Muhammad Sa'īd Jamīl-zādah bought this book on 20th Dhu'l-hijjah, 1215.

"Bagdad, January 18th, 1812. A. Lockett."

[College of Fort William, 1825.]

### 969.

B 134. Size 8½ in. by 5½ in.; foll. 15. Nine lines in a page.

The first portion of a treatise in explanation of various verses of puzzling grammatical construction, اللغزيات or الألغاز. No title found. The author calls himself حسين بن (الحسن) الملقب بجمال الأبرزي, and dedicates his work to Abu'l-fawāris Shāh Shujā' (the Muẓaffaride, of Fārs, d. A.H. 788).

Begins: الحمد لله الذي نور العالمين بانوار علوم العالمين ..... أما بعد فقد شاع بين (fol. 2) أهل العلم منظومات فيها من جهة الأعراب تشكيكات الخ.

The first verse explained is,

حدثوني أن زيد ضاحكا قائما، في حب هند تسعف

Well written. Ends abruptly.

Inscribed: منظومه در علم نحو; cf. Catal. 236, xi.

### 970.

B 3. Size 9 in. by 6 in.; foll. 201. Five and seven lines in a page.

A treatise on Syntax, called الوافي, by MUHAMMAD B. 'OTHMĀN B. 'OMAR BALKHĪ (who lived at least as early as the eighth century, see no. 972). Cf. H. Kh. vi. 419. No other copy besides this and the following MS. is known. The name of the author occurs in the preface, and allusion is made in it to the above title, by the words (fol. 5) كتابي هذا وافي بحل وكتابي نفائسه الخ.

The preface begins: الحمد لله الذي بيده تصرف (ص) والاحوال; and the

treatise commences: النحو علم باصول يُعرف بها احوال اللفظ العربي من الاعراب والبناء يُحترز به عن الخطا في التأليف.

Boldly written by several hands, with vowel-points. Copious glosses, which are mostly transcribed from kindred works and from commentaries (e.g. the under-mentioned (مخدوم) كبير الدين ابن قاصحة (sic) كابلِي), are added by the copy seems to have been made. A list of the abbreviations used for the said works (علامات كتب كه نقل حواشي ازان) (كرده شده است) is written on the title-page.

One leaf is missing after fol. 9. Worm-eaten.

Kādiriyah Library, A.H. 1075, from Tāj Muhammad.

Cat. 235, xvii. 1.

### 971.

B 2. Size 8¾ in. by 5 in.; foll. 176. Five lines in a page.

Another copy of the same work, with the same glosses as the preceding MS., from which it is apparently transcribed. Well written. Of the tenth century.

Twenty foll. are wanting after fol. 99.

Bij. Libr., A.H. 1003.

Cat. 235, ix.

### 972.

B 4. Size 9½ in. by 6½ in.; foll. 336. Nineteen lines in a page.

A copious Commentary (ممزوج) on the preceding work, entitled المنهل الصافي, by Muhammad b. Abu Bakr b. 'Omar Makhdūmī<sup>1</sup> DAMĀMIRI MĀLIKĪ (d. A.H. 828). See H. Kh. vi. 419; cf. Stewart's Catal. 127, xxxiv., and above, nos. 964 and 967.

The author wrote this commentary A.H. 825, when he was on the way to Aḥsanābād (=Gulbargah), where he intended to present it to Aḥmad Shāh abo al-ma'azī shahab al-dīnī and al-dīnī aḥmad shah Bahmani

<sup>1</sup> The MS. has المخدومي in the preface, but المخدومي in the conclusion.

<sup>1</sup> Added as a correction (صح).



السلطان). He praises this king accordingly in his preface.

The work is dated as follows: وكان تأليف هذا الكتاب بجزيرة المهائم من بلاد الهند في مدة أولها وأواخر شهر رمضان المعظم سنة خمس وعشرين وثمان مائة وآخرها يوم الأحد الحادي والعشرون من ذي الحجة الحرام من السنة المذكورة وابتدأت نقله إلى هذه المبيتة باحساناب في يوم السبت الثالث والعشرين من صفر سنة ست وعشرين ووافق الفراغ من هذا النقل يوم الثلاثاء الثامن من جمادى . سنة ست المذكورة قال ذلك وكتبه مولفه أقل عبيد الله تعالى محمد بن من أبي بكر المخدومي المالكي حامدا الخ.

Well written, the text in a large character. Numerous notes. Colophon: تمت تمام شد بوقت الضحى في يوم السبت من شهر صفر سنة ثلاث وتسعين وتسعمائة تمت الكتاب بعون الله الملك الوهاب على يد العبد الفقير إلى الله الرحيم سيد إبراهيم ابن سلطان الصالحين شاه مصطفى حبيب الله ابن سلطان العارفين شاه علي محمد معشوق الله الحسيني الاحمدى ابا الحسيني القادري اما رضى الله عنهما بوقت الضحى في يوم السبت اربعة عشر من شهر صفر سنة ثلاث وتسعين وتسعمائة ايضا قابض ومالك هذا الكتاب سيد إبراهيم ابن سيد مصطفى احمدى.

The first fol. is wanting, and the next two foll. are much injured. A defect after fol. 43.

Pagination in Nāgari figures.

Cat. 236, xvii. 2.

### 973.

2038. Size 10½ in. by 6 in.; foll. 360. Twenty-one lines in a page.

Another copy of the same work.

Plainly written. Numerous notes. Worm-eaten.

<sup>1</sup> See; H. Kh. gives مهابور.

<sup>2</sup> Here is a hole in the paper.

<sup>3</sup> On the margin is added اربعة عشر, as a correction (صح).

Some leaves are mutilated. The beginning and the concluding portion, and several other leaves, are supplied by a later hand.

[College of Fort William, 1825.]

### 974.

288. Size 8½ in. by 5½ in.; foll. 98. Five lines in a page.

A concise Grammar, entitled الارشاد, by Shihāb (al-dīn Aḥmad) b. Shams (al-dīn) b. 'Omar Zāwull' DAULATĀBĀDĪ<sup>2</sup> (or Hindī, flourished about the ninth century). See H. Kh. i. 255; Cat. Mus. Brit. 242; Cat. Lugd. i. 47 sq.

After the preface, the treatise begins as follows: اعلم ان النحو علم يعرف به كيفية التركيب العربى صحة وسقاما.

Well written, with copious glosses, but incomplete.

This book was the property of Muḥammad b. Shaikh Miḥān b. 'Abd al-ghaffār b. Maulānā 'Omar Shāh.

[Hastings.]

### 975.

B30b. Size 7¾ in. by 4½ in.; foll. 127. Seven lines in a page.

Another copy of the same work, imperfect both at the beginning and end.

Boldly written, of about the ninth century. Marginal notes. A defect after fol. 2. Worm-eaten at the end.

Begins: الموكدة وما المصدرية (= fol. 7v. in the preceding MS).

Erroneously inscribed: كتاب مختصر ابن حاجب cf. Catal. 235, xvi.

### 976.

1525. Size 12 in. by 7 in.; foll. 244. Mostly seventeen lines in a page.

A Commentary (ممنوع) on the preceding work, by WAJĪH b. NAṢR ALLAH b. 'IMĀD 'ALAWĪ, who wrote it

<sup>1</sup> This MS. has الزوالى, but the commentary (no. 976) gives الزوالى, i.e. a native of Zāwulistān.

<sup>2</sup> Daulatābād is, according to the same commentary, بلدة من بلاد جونپور.



during the reign of Maḥmūd Shāh (III.) b. Laṭīf b. Muẓaffar Shāh, of Gujarāt (A.H. 944-961). A commentary by Wajih al-dīn, of Gujarāt, is mentioned in the Leyden MS. of the original work (Cat. Lugd. i. 48n.).

The work has no special preface. It begins, after a *Basmalah* and the shortest possible *Hamdalah*: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله افتتح كتابه ببسم الله ثم بالحمد لله تيمنا بالكتاب العزيز الخ.

The author concludes as follows: تم تأليف الشرح: بعون الله الملك الولى للفقير وجيه بن نصر الله بن عماد العلوى وقت الظهر فى الثانى عشر من شهر الربيع الاول شهر مولد النبى صلى الله عليه وعلى آله واصحابه وامته اجمعين فى عهد مولانا السلطان محمود شاه بن لطيف بن مظفر شاه الراحم على الخلق سيما العلماء والفقير آمين.

Clearly written in Nasta'liq, the beginning different from the rest. The colophon runs as follows: كتبت هذا الكتاب فقير احمد باشنده بيران وهار(?)

Notes in the earlier portion. Foll. 107 and 108 should be transposed.

The first six leaves contain various notes and extracts, amongst them the *Ḳaṣidah* of ṬANṬARĀNĪ (on which see no. 803, I.).

Fol. 4 should be placed after fol. 1. Worm-eaten.

977.

597. Size 10½ in. by 6½ in.; foll. 278. Thirty-five lines in a page.

Jalāl al-dīn 'Abd al-rahmān b. Abu Bakr SURŪṬĪ's (d. A.H. 911) الأشباه والنظائر (التكوية). Of H. Kh. i. 313, and Casiri, i. 11.

The author says in his preface that this is a new edition of a work which was written more than ten years previously, but was never published. It is founded on the same principles as certain modern law-books, some of which have the same title; and it follows especially the plan of Tāj al-dīn Subkī's الأشباه والنظائر,<sup>1</sup>

and, as regards the first part, of Zarkashī's القواعد.<sup>2</sup> It is divided into seven books (فقرن), each of which has a special title. They are enumerated in H. Kh., l.o., and are inscribed here as follows: I. (foll. 1-76) القواعد والاصول التى ترد اليها الجزئيات والفروع. This book is arranged according to the alphabetical order of the subjects. II. (foll. 76-104) القواعد الخاصة، subdivided into chapters. III. (foll. 105-108) بنا المسائل بعضها على بعض. This book is an imitation of Zarkashī's سلاسل الذهب,<sup>3</sup> and is divided into chapters. IV. (foll. 109-128) (تسم) فى الجمع والفرق: 1. الابواب المتشابهة المفترقة فى كثير من الاحكام. 2. المسائل المتشابهة المفترقة فى الحكم والعلة. V. (foll. 129-140) الالغاز والاجاجى والمطارحات والممكنات. This book is analogous to Isnawī's الالغاز,<sup>3</sup> and has no special arrangement. Books VI. and VII. follow in inversed order: the latter fills foll. 140-142; the former (foll. 143-277) is inscribed as follows: فن المناظرات والسجاسات والمذاكرات والمراجعات والمعايدات والفتاوى والواتعات والمكانبات والمراسلات.

Carefully written, in a small hand, by al-Mahdī Zain b. Ismā'īl b. Aḥmad Kurdī Shāfi'ī Ṣaḥrāwī, during A.H. 962 and 963. Each book has its own date, viz. I. Saturday, 18th Ṣafar, 962; II. Monday, 19th Rabi' I.; III. Wednesday, 21st Rabi' I.; IV. Wednesday, 12th Rabi' II.; V. Saturday, 29th Rabi' II. (this book was collated by another hand in Ramaḍān, 968, at قرية السلام, near al-Tā'if); VI. (properly VII.) Tuesday, 3rd Jum. I. (collated as the preceding book); and VII. (or VI.) Friday, 21st Muḥarram, 963. The colophon runs as follows (fol. 277): كملت الأشباه والنظائر

التكوية والحمد لله... وكتبت باسم الشيخ الامام العالم العلامة السراجى سراج الدين ابى حفص عمر بن الشيخ الامام العالم العلامة الحمبر البحر الفهامة

<sup>1</sup> H. Kh. i. 313.

<sup>2</sup> H. Kh. iv. 576.

<sup>3</sup> *ibid.* iii. 605.

<sup>3</sup> *ibid.* i. 404.

المحقق المدقق الرحلة الشهابي شهاب الدين ابي  
العباس احمد بن الشيخ الامام العالم العلامة الحبر  
البحر الفهامة المحقق المدقق الرحلة عبد الحق على  
يد فقير رحمة ربه المهدي زين الكردى غفر الله له<sup>1</sup>

وكان الفراغ من نسخها يوم الجمعة حادى عشرين شهر  
الله المحرم الحرام افتتاح عام ٩١٣هـ الموافق لتاسع  
كبيك القبطى ١٢٧٢هـ الموافق لسادس كانون الاول الرومى  
١٨١٧هـ الموافق لتاسع اردبهرشتماه العبرى (sic) ٩١٥هـ الخ.

It is followed (foll. 277v.-278) by a short treatise  
of Suvrûfî, on the grammatical construction of the  
words of the Prophet, رضى الله زنة عرشه ورضى  
رفع. It is entitled: نفسه وعدد خلقه ومداد كلماته.  
رفع. Cf. H. Kh. iii. 474. السنة في نصب الزنة

الحمد لله الذى لا تاخذة سنة... وبعد فقد  
كثر السؤال عن وجه النصب في قوله صلعم سبحانه الخ.

Written by the same hand.

A former owner, Ahmad b. Sulaimân, acquired this MS.  
at Madinah, A.H. 1084.

### 978.

1211. Size 7 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in.; foll. 9. Twenty-  
five lines in a page.

سواء السبيل الى اعراب حسبنا الله ونعم الوكيل  
تحرير استاذنا العلامة المحقق الفهامة المدقق السيد  
السند محمد بن عبد الرسول البرزنجى الشهرزورى ثم  
المدنى الخ.

A short treatise on the syntax of the words حَسْبُنَا  
صَوْنُ صَوْنُ (Sû. 3,167), by MUHAMMAD B. 'ABD  
AL-RASÛL BARZANJÎ (d. A.H. 1103<sup>1</sup>) who compiled it,  
A.H. 1094, at Madinah.

الحمد لله رب العالمين... اما بعد فهذا  
سواء السبيل... اعلم انهم اختلفوا في جواز عطف  
الانشاء على الاخبار وعكسه الخ.

The author concludes: مولفه الفقير الملول

<sup>1</sup> See H. Kh. vi. 390.

محمد بن عبد الرسول البرزنجى عفى عنهما تم عشية  
يوم الاربعاء رابع عشرى ربيع الاول سنة اربع وتسعين  
and the colophon runs, والف بظاهر المدينة النبوية الخ  
وقد فرغ من تبليغه الفقير محمد سعيد  
ابن حسين القرشى الكوكنى النقشبندى يوم الاربعاء في  
المدينة المنورة قبل العصر ثانى ربيع الثانى من السنة  
الذكورة غفر الله له الخ.

This copy was revised by the author.

[Gaikwar.]

### 979.

2288. Size 9 $\frac{1}{4}$  in. by 5 in.; foll. 58. Fifteen  
lines in a page.

I. Foll. 2-38. IBN MĀLIK's *اللقية* (see no. 958).

Well written, with vowel-points. Completed on  
18th Ramaḍān, 1094, by Molla Khwājah Muḥammad  
Karbālā'ī b. Yakhshī Beg ماسولى (sic).

II. Foll. 39-57. كتاب التصريف في علم التصريف.

A rhymed treatise on Inflection, by 'ABD AL-RAḤMĀN  
B. 'ĪSĀ' (Murshidī Makki, d. A.H. 1037). Cf. Cat.  
Mus. Brit. 244, 775.

Written by the same hand as no. I. Dated 27th  
Ramaḍān, 1094.

Various charms and formulas fill the vacant pages.

[College of Fort William, 1825.]

### 980.

2219. Size 8 in. by 5 $\frac{1}{2}$  in.; foll. 185. Twenty  
and twenty-three lines in a page.

I. Foll. 1-143. الفواكه الجنية على متممة الجرومية  
للشيخ عبد الله الفاكهى تغمده الله برحمته.

A Commentary (ممزوج) on a treatise on Grammar,  
which professes to be a supplement to Ibn Ajurrūmī's  
well-known book. This treatise is the work of Shams  
al-dīn Muḥammad b. Muḥammad Ru'ainī Makki  
Mālikī, commonly called *al-Ḥafīdh*. The name of  
the commentator, 'ABDALLAH FĀKIHĪ, does not occur

<sup>1</sup> هو (أ) بن عيسى عابد الرحمن.

in the text. He completed the first copy (أنهائه مؤلفه) fol. 143) on Sunday, 10th Rajab, 956.

Begins: الحمد لله على نعمه.... وبعد فهذا تعليق لطيف وضعته على المقدمة الموضوعة في العربية تاليف سيدنا وصاحبنا العالم الورع الزاهد شمس الدين الخ.

The original treatise commences: الحمد لله رب العالمين... وبعد فهذه مقدمة في علم العربية متممة لمسائل الجرومية يكون (sic) واسطة بينها وبين غيرها (من) المطولات الخ.

Plainly written. Corrections, various readings, and some notes, on the margin.

II. Foll. 143v.-185. A Commentary (ممزوج) on Sa'd al-din Mas'ud b. 'Omar *Tafidsani's* (d. A.H. 792) Grammar, ارشاد الهادي, by MUHAMMAD B. SHARIF HUSAINI (son of the celebrated Jurjani), who wrote it A.H. 823. See H. Kh. i. 254; cf. Flügel, Hdss. Wien, i. 189.

This Commentary is entitled ارشاد في شرح الارشاد.

Plainly written. Imperfect at the end.

"Purchased in Ispehan, July 25th, 1811."

[College of Fort William, 1825.]

### 981.

B8. Size 8 in. by 5½ in.; foll. 114. Eleven and seventeen lines in a page.

I. Foll. 1-14. The treatise on the Grammatical Regenta, العوامل, by 'ABD AL-KÂHIR JURJÂNÎ (d. A.H. 471 or 474). Cf. the editions of Baillie (Five Books on Arabic Grammar, Calcutta, 1802), and Lockett (Calcutta, 1814).

On the last page begins a Persian treatise.

II. Foll. 15-50. The Grammar الهداية. See no. 941.

III. Foll. 51-114. A Commentary (ممزوج) on *Sajawandi's* grammatical treatise (see no. 889), by an unknown author. Entitled الدرر.

The preface begins: الحمد لله الذي تفرّد بالعظمة والجلال والاکرام. The name of *Sajawandi* does not occur. His work is only spoken of as المختصر. The last chapter is omitted.

Dated 10th Rajab.

Plainly written by different hands. Of the tenth and eleventh centuries.

Bij. Libr., A.H. 1064, from Khushhâl. Seal of Muhammad 'Adil Shâh.

Cat. 235, xi.

### 982.

2971. Size 9½ in. by 7 in.; foll. 60. Seventeen and more lines in a page.

I. Foll. 1-21. A Commentary (ممزوج) on 'Abd al-kâhir Jurjânî's العوامل (see the preceding no.), by MUHAMMAD ŠÂDIK b. Darwish Muhammad. It is entitled جامع القواعد.

Begins: بحمدك يا من جعلت علم النحو ميزان الاعراب والبناء الخ.

Plainly written in Nasta'liq, by Muhammad Maudûd b. Raft' al-din Husaini, who completed it on 8th Muharram, 1090, at Ujain (?). (في بلدة الاحين-?).

II. Fol. 22. A poem ascribed to IBN HÂTIB (d. A.H. 646), in which all the nouns substantives which are feminine by usage are enumerated, القصيدة التي جمع فيها ابن الحاجب المؤنثات السماعية.

Begins:

نفسى القدا' لسائل وافانى بمسائل فاحت كغصن البان

III. Foll. 23-59. Glosses on *Ibn Hâjib's* الكافية (see no. 901), by an unknown author. Imperfect at the end.

Beginning: الحمد لله رب العالمين.... قال الشيخ ابن الحاجب بسم الله الرحمن الرحيم قلت افتتح كتابه تبركا واقتدا بكتاب الله تعالى الخ.

Written by different hands. Ends abruptly.

On the last page begins the مختصر الميزان, a treatise on Logic (see no. 575).

Seal and signature of Charles Boddam, Calcutta, May 1st, 1787.

### 983.

529. Size 7½ in. by 4½ in.; foll. 164. Eleven lines in a page.

I. Foll. 2-4. مائة عامل. A Persian versification of 'Abd al-kâhir Jurjânî's العوامل (see no. 981 and no. 984, II.).

<sup>1</sup> In the hand-writing of Lockett.

Begins:

بعد توحيد خداوند درود مصطفى.

Well written in Nasta'liq. Dated Rajab, 1171.

II. Foll. 5-30. شرح العوامل. A Commentary on the same work.

III. Foll. 30v.-33. العوامل. The text of the same work.

Written in a large plain hand.

IV. Foll. 35-76. الضريرى. The Grammar of Dā-rūf. See no. 956.

V. Foll. 79-164. The Grammar الهداية. See no. 941.

Well written. The last piece dated 26th Rajab, 1171. [Johnson.]

#### 984.

1881. Size 8½ in. by 5 in.; foll. 74. Five and seven lines in a page.

I. Foll. 1-60. The Grammar الضريرى (see no. 956), with notes.

II. Foll. 62-68. A Persian versification of the مائة عامل, identical with no. 983, I.

Dated 12th Rabī' I., 1194. Marginal notes.

III. Foll. 69-71. A short treatise on the different kinds of sentences. It is termed in the colophon:

جمل در علم نحو.

Begins: اعلم ان اصل الجملة على اربعة اوجه.

Marginal notes.

IV. Foll. 71v.-74. A short syntactical treatise, styled in the colophon تنمة; probably by 'ABD AL-KÂHIR JURJÂNĪ (d. A.H. 471 or 474). See Cat. Mus. Brit. 472.

Numerous notes.

Plainly written in Nasta'liq, nos. III. and IV. by the hand of Ra'fat Allah Jaunpūrī.

[Johnson.]

#### 985.

524. Size 8 in. by 5½ in.; foll. 82. Mostly twelve lines in a page.

I. Foll. 2-24. A Persian treatise on Conjugation, inscribed امسله (sic); followed (fol. 7v.) by a commentary (شرح امسله).

II. Foll. 25-41. شرح العوامل. A Commentary (ممزوج) on the treatise of 'Abd al-kâhir Jurjânī, before mentioned.

Well written. Dated A.H. 1082.

III. Foll. 42-76. صرف مبر. An Arabic Grammar in Persian. It was printed at Lakhnau, A.H. 1260.

This copy is dated A.H. 1081.

IV. Foll. 76-80. عوامل. The treatise mentioned under no. II.

Ends: وهذه مائة عامل لا يستغنى منها الصغير والكبير.

Plainly written. Dated A.H. 1081. Marginal notes.

V. Foll. 81-82. A shorter version of the same treatise.

Well written. Marginal notes.

[Johnson.]

#### 986.

2739. Size 8¾ in. by 5½ in.; foll. 99. At first five, afterwards from twelve to seventeen lines in a page.

I. Foll. 1-52. The Diwân of NÂSIR 'ALĪ, in Urdu.

II. Foll. 53-78. IBN HÂJIR's الكافية (see no. 901).

Written in a large hand. Ends abruptly.

III. Foll. 79-99. MUTARRIZI's المصباح (see no. 890).

Plainly written.

[Bibl. Leydeniana.]

#### 987.

2903. Size 11 in. by 7½ in.; foll. 140. Number of lines varying.

I. Foll. 1-7. Paradigms of the Arabic Verbs, with Javanese interlineation, in the Arabic character.

II. Foll. 8-35. 'IZZ AL-DĪN ZANJÂNĪ's (d. A.H. 655) كتاب التصريف. See no. 955.

III. Foll. 36-40. 'ABD AL-KÂHIR JURJÂNĪ's (d. A.H. 471 or 474) مائة عامل.

IV. Foll. 41-59. IBN AJJURRŪM's (d. A.H. 723) treatise on Grammar, called الاجرومية. Cf. no. 965.

V. Foll. 62-86. A Commentary (ممزوج) on the مائة عامل. The author is not named.

Begins: ان اولي ما نطقت به السن الانام الخ.

VI. Foll. 89-131. MUṬARRIZ's (d. A.H. 610) المصباح.  
See no. 890.

VII. Foll. 131v.-137. Prayers.

Written in various inelegant hands, occasionally with notes and titles in *Javanese*.

The vacant pages are filled with single notes and tracts in *Javanese*, mostly in the Arabic character.

988.

2624. Size 8½ in. by 6 in. Five, seven, and thirteen lines in a page.

I. Foll. 1-14. Paradigms of the Arabic Verbs.

Begins: الحمد لله.... اعلم اسعدك الله تعالى  
وآياتنا في الدارين ان الافعال كلها على اربعة اتسام الخ.

Conclusion: تمت كتاب الميزان.

II. Foll. 15-37. Another treatise on the Verbs.

Begins: الحمد لله.... اعلم اسعدك الله تعالى  
وآياتنا في الدارين ان الفعل من حيث المعنى نوعان  
لازم ومتعدي الخ.

Conclusion: تمت الاوزان.

Plainly written. Of the thirteenth century.

The remainder of the volume is in *Persian* and *Urdu*.

[Bibl. Leydeniana.]

989.

1069. Size 8½ in. by 5 in.; foll. 34. Twenty-three lines in a page.

A Commentary (ممزوج) on Abu'l-Kāsim Maḥmūd b. 'Omar Zamakhshari's (d. A.H. 538) رسالة التصرفات, or treatise on Particles and the Inflection of Nouns, by MUHAMMAD 'ISMAT ALLAH b. Maḥmūd Ni'mat Allah BUKHĀRĪ, who wrote it A.H. 945.

As the author states himself, the treatise commented on is only a portion of Zamakhshari's المقدمة, i.e. المققدمة الادب; and it comprises Parts (قسم) III. and IV. of this work. See regarding the latter, H. Kh. vi. 76; Cat. Bodl. ii. 186; Fleischer, Cat. Lips. 332; etc. The first three parts of it have been edited by Dr. Wetzstein (Samachsharii Lexicon Arabicum Persicum, etc., Lips. 1850, autographed).

The preface begins: جدا لمن فتح ابواب العلوم على  
تم ما قصدت جمعه في هذا الكتاب.... رحم الله لمن  
دعا لمؤلفه الفقير الراجي الى رحمة الله الباري محمد  
عصمة الله محمود ابن<sup>1</sup> نعمة الله البخاري اسكنهما الله  
جوار رحمة والبسهما لباس مغفرته انه قدير باجابة  
دعاء الفقير في وقت الظهر من يوم الاحد العاشر للصفر  
سنة خمس واربعين وتسعمائة من الهجرة الخ.

This MS. appears to have been transcribed from the author's own copy. It is neatly written in Nasta'liq, and has corrections and notes by the author on the margin; the latter conclude invariably with منه instead. only the first note has غنى عنه.

Two prayers are added on the title-page by the original hand. Worm-eaten.

[Gaikwar.]

990.

2392. Size 7½ in. by 4½ in.; foll. 175. Nineteen lines in a page.

I. Foll. 2-9. Glosses on Zamakhshari's رسالة التصرفات (see the preceding no.), by an unknown author. Imperfect at the end.

Beginning: قوله فصل في الحروف التي تجر الاسماء:  
فان قلت لم لم يصدر الشيخ رحمة الله عليه هذه الرسالة  
بالحمد لله الخ.

Written in a small Nasta'liq hand.

II. Foll. 10-49. 'ISMAT ALLAH's Commentary on the same treatise, identical with no. 989.

Clearly written in Nasta'liq, by محمد (?). اندخودی. Corrections and notes by the author on the margin. Injured by damp.

III. Foll. 67v.-82. A Commentary (ممزوج) on Shams al-din Miṣrī's treatise on Conjugation. It is entitled الرسالة البرهانية. The author is not known.

Begins: الحمد لله الذي خلق الاشياء بقدرته....

<sup>1</sup> Read محمود بن. Cf. H. Kh. v. 11.



وبعد فان كتاب الصرف للامام شمس الملة والدين  
المصرى النخ.

The original treatise commences: الحمد لله على  
نعمائه... وبعد فهذه جملة من تصريف الافعال النخ.

Written like no. I.

IV. Foll. 83-160. A Commentary (ممزوج) on 'Izz  
al-din 'Abd al-wahhâb Zanjânî's (d. A.H. 655) treatise  
on Conjugation, مختصر التصريف, by (Sa'd al-din)

Mas'ûd b. 'Omar TAFTÂZÂNÎ (d. A.H. 792). See H. Kh.  
iv. 208; Cat. St. Petersburg. 150; Cat. Bodl. ii. 186;  
Aumer, Hds. Münch. 336. Printed at Constantinople,  
A.H. 1253. Cf. no. 955, regarding the original work.

Plainly written, by Pîr Muḥammad b. 'Ârif Shaikh  
Nasafi. Dated Dhu'l-ḥijjah, 973. Corrections and  
some notes on the margin. Worm-eaten.

Foll. 50-67 and 161-175. Persian tracts.

[Sir Charles Wilkins.]

## DICTIONARIES.

### 991.

2457. Size 10 in. by 7 in.; foll. 376. From  
twenty-two to twenty-four lines in a page.

A concise Dictionary of the Arabic Language, entitled  
مجلد اللغة, by ABU'L-HUSAIN AHMAD b. FÂNIS b.  
Zakariyâ Kazwîni (d. A.H. 395). See H. Kh. v. 406;  
Cat. Mus. Brit. 754; Cat. Lugd. i. 66; Weijers in  
Orientalia, i. 357; etc.

Beginning: قال ابو الحسين احمد بن فارس بن زكريا  
رحمه الله اما بعد وليك الله النخ.

Plainly, but not carefully written, by different  
hands. Of the twelfth century. Rubrics are often  
omitted. Many leaves are more or less injured.  
Hence the first portion is in a state of confusion.

[Bibl. Leydeniana.]

### 992.

832. Size 8 in. by 5½ in.; foll. 297. Twenty-  
six lines in a page.

كتاب الغريبين في لغة كلام الله واحاديث رسوله عم  
للامام الاجل الشريف ابي عبيد احمد بن محمد الهروي  
رحمة الله عليه النخ.

A Dictionary to the Koran and the Traditions, by  
ABU 'UBAID AHMAD b. Muḥammad HARAWÎ (d.  
A.H. 401). Cf. H. Kh. iv. 338, 327, and Ibn Khalli-  
kân, ed. Wüstenfeld, no. 10. Copies of this valuable

work seem to be rare. The second part of it is to be  
found in the Rifâ'iyah Collection at Leipzig, no. 69.

Begins: قال الامام ابو عبيد احمد بن محمد الهروي  
رحمه الله سبحانه من له في كل شيء شاهد بانه الله  
واحد النخ.

After long praises of God and the Prophet, the  
author proceeds to say (fol. 2): وبعد فان اللغة العربية  
انما يحتاج اليها لمعرفة غريبى القرآن واحاديث  
الرسول صلعم والصحابة والتابعين النخ.

The dictionary is arranged and subdivided according  
to the first and second letters of the words to be ex-  
plained, but always the whole passage in which the  
word occurs is given. The first book begins (fol. 2v.):

كتاب الهمزة بسم الله الرحمن الرحيم قلت وبالله  
التوفيق الالف عند العرب الفان الف مهموزة وهى الهمزة  
وانما جعلت صورتها الفا لان الهمزة لا تقوم بنفسها النخ.  
باب الالف مع الباء قول الله تعالى وفاكهة وابتا قال  
ابن اليزيدى الاب المرعى وقال غيره الاب للبيائم  
كالفاكهة للناس النخ.

Beautifully written in a very small hand, with most  
of the vowel-points inserted, on a brownish paper.  
Dated A.H. 510. The colophon runs as follows: وقع

<sup>1</sup> This word is omitted by H. Kh. in quoting this passage.



الفرغ من تجميعه لناصر بن أحمد بن عبد الكريم بن على الكاتب الغزنوي الارغندي بولوالج<sup>1</sup> المنتصف من صفر سنة عشر وخمسمائة والحمد لله رب العالمين والصلوة على نبيه سيد المرسلين محمد وآله الطيبين الطاهرين الاخيار كتبه لنفسه متعه الله به دهرًا بمتة وسعة فضله.

Revised and collated with another copy.

Damaged by worms, especially in the earlier portion.

The first eight leaves supplied by a more modern hand.

According to the seals and notes on the title-page, the book went, after its restoration, through the hands of the following owners: Takī al-dīn Bukhārī; his sons Aḥmad Faḍl Allāh and Sa'īd; Imād al-dīn Muḥammad (about A.H. 1166); and al-Ḥusain b. al-Ḥasan... Ḥusain of Madīnah. It has also recently been a وقف. Strongly bound in red leather covers, with gold ornaments.

[Gaikwar.]

993.

B40. Size 7 in. by 5½ in.; foll. 139. Seventeen lines in a page.

A Dictionary of Arabic Infinitives, with explanations in Persian; by Kāqī Abu 'Alī al-Ḥusain b. Aḥmad ZAUZANĪ<sup>2</sup> (d. A.H. 486). Entitled كتاب المصادر. Cf. H. Kh. v. 574; Fleischer, Cat. Lips. 331; Tornberg, Codd. Upsal. 9; Cat. Mus. Brit. 765; Flügel, Hdss. Wien, i. 105.

Carefully written, but imperfect at the end. The beginning supplied by a later hand. A defect after fol. 66. The concluding portion is misplaced in binding; it should be arranged as follows: foll. 124, 130-132, 134-139, 125-129, 133.

994.

B38. Size 11¾ in. by 9½ in.; foll. 327. Seventeen lines in a page.

A larger Dictionary of Infinitives, with explanations in Persian, entitled تاج المصادر; by Abu Ja'far Aḥmad b. 'Alī Mukri' BAHĀRĪ (nick-named Ja'farak, d. A.H. 544). See H. Kh. ii. 93; Cat. Bodl. i. 234, ii. 608; and also Stewart's Catal. 134.

As the author states in his preface, this dictionary

refers in the first place to the Koran, next to the Traditions, and lastly to ancient poetry. It is arranged in the same manner as the preceding work, and like this without any illustrative quotations.

Boldly written, the Arabic words with vowel-points. Probably of the eighth century. Slightly imperfect at the end and somewhat damaged.

The MS. was carried to Bijāpūr from Muḥammadābād (Bīdar). Seal of Khwājah Jahān.

995.

B37. Size 11½ in. by 7½ in.; foll. 376. Seventeen lines in a page.

Another copy of the preceding work.

Boldly written. A few leaves wanting at the end.

The first fol. injured.

Bij. Libr., A.H. 1029, from Muḥammadābād (Bīdar).

Cat. 233 (Loghūt), i.

996.

1027. Size 10 in. by 5¾ in.; foll. 353. Seventeen lines in a page.

Another copy of the same work, without the preface.

Begins: باب فَعَلَ يَقَعْلُ مِنَ السَّالِمِ بَفَتْحِ الْعَيْنِ فِي الْمَاضِي وَضَمِّهَا فِي الْغَائِبِ سَوْرَانِ كَرْدَنِ الْحِجِّ.

Plainly written, in Naskh and Nasta'liq. The colophon runs as follows: تمت الكتابة بعون الله وحسن توفيقه في الرابع والثلاثون من ذي الحجة في التاريخ بيست وهفتم روز چهارشنبه حرره الله بخش ساكن محله شيخ داود قطب.

[Johnson.]

997.

B36. Size 9½ in. by 6½ in.; foll. 92. Eleven lines in a page.

A fragment of what appears to be Abu'l-Faḍl Aḥmad b. Muḥammad MAIDĀNĪ's (d. A.H. 518) Vocabulary, السامى فى الاسامى. See no. 1027, III., for a complete copy.

Well written in a large hand, but imperfect at the

<sup>1</sup> Walwālīj in Badakhshān.

<sup>2</sup> So the name appears in the preface.

<sup>1</sup> Supply التَقَبُّ.

<sup>2</sup> This word has no diacritical points.

commencement. It begins (fol. 2) in the chapter on garments, from Part II., which concerns animate beings. There are defects after foll. 27 and 91. The last fol. is in a different hand, and the upper part of it is torn off. It is dated 22nd Sha'bân, 762.

Fol. 1, also in a different hand, does not belong to the same work, but gives the introduction to a selection from it, by an unknown author. It begins: الحمد لله حق حمده... اما بعد فقد سألني أخ في الله أن استخرج له من كتاب السامى في الاسامى ما لا بد له (sic) من الألفاظ العربية المتداولة بين أهل الأدب الخ.

The book was already in its present condition, A.H. 1024, when it came into the Bijāpūr Library.

## 998.

1436. Size 10 $\frac{3}{4}$  in. by 6 $\frac{1}{4}$  in.; foll. 641. Twenty-five lines in a page.

A Dictionary of the Arabic Language, which is an abridgment of a larger work, called شمس العلوم, and is accordingly entitled لوامع النجوم المستضيئة من شمس العلوم. The author is not known.

The larger work in question was composed by Nashuon b. Sa'id Himyarī<sup>1</sup> (d. A.H. 573), whose son, according to H. Kh. iv. 74, also made an abridgment of it, with the title, ضياء العلوم.

Begins: الحمد لله الذى فضل الانسان على سائر الحيوان الخ.

The author restricts himself to lexicology, اللغات, leaving aside all the literary and descriptive matter of the original work. He says regarding the latter: .. لكن كان محتويا على ذكر ملوك العرب ومشتبلا على بعض قواعد علم الادب وعلى كل شىء من منافع الاشجار وطبائع الاحجار وعلى بعض ما يتعلق بالاحاديث وال اخبار وعلى تفسير بعض الآيات وتبيين بعض القرآت وغير ذلك الخ.

The alphabetical arrangement is the usual one, only

all reduplicated stems stand first in each letter. The nouns are separated from, and precede, the verbs.

The letter *Alif* begins: كتاب الهمزة باب الهمزة وما بعدها من الحروف المضاعف (sic) الاسماء فعل بفتح الفاء وسكون العين ب الـب المرعى تـ الـا القوة وهو الـا والـايد ايضا الخ.

It is in two parts, the first of which ends with the letter ش (fol. 221).

Plainly written. Of the eleventh century. Coloured lines round the pages.

A key to the شمس العلوم and its two abridgments, the ضياء and the present one, is to be found on the first page.

Bought at Lakhnau.

[Johnson.]

## 999.

1498. Size 13 $\frac{3}{4}$  in. by 7 $\frac{1}{2}$  in.; foll. 196. Thirty-three lines in a page.

The latter portion of IBN AL-ATHIR JAZARI's (Majd al-din Abu'l-sa'adât Mubarak b. Abu'l-karam, d. A.H. 606) Dictionary to the Traditions, entitled النهاية في غريب الحديث. See H. Kh. vi. 403, and also, for an extract from it, *ib.* iv. 322 sqq.; Cat. Mus. Brit. 641, 755; Cat. Bodl. i. 229; Stewart, p. 133; Ibn Khallikân, ed. Wüstenfeld, no. 512. Printed at Teherân, A.H. 1269.<sup>1</sup>

This work is partly founded upon the dictionary of Harawî above mentioned (no. 992).

This part begins: باب الشين مع الطاء شطاً في حديث انس في قوله تعالى فأخرج شطاء قال نباته وفروخه الخ.

Well written, but not quite finished. The last paragraph is ينع, in which the MS. ends abruptly. Worm-eaten. Foll. 4 and 5, and also 6 and 7, should be transposed.

Seals of Faïd 'Alî 'Khân (A.H. 1174) and Muḥammad Khîr Khân (A.H. 1191).

[Tippu.]

<sup>1</sup> A copy of this work is in the Wetzstein Collection of the Royal Library at Berlin, i, no. 149.

<sup>1</sup> Cf. Bibl. Sprenger. 971.

1000.

756. Size 10½ in. by 6 in.; foll. 254. Twenty-three lines in a page.

An abridgment of the preceding work, by Jalāl al-dīn 'Abd al-rahmān SURŪŪŪ (d. A.H. 911), who completed it on the عيد الفطر, A.H. 907, and entitled it الدر النظيم. See H. Kh. iii. 196, iv. 403; Cat. Bodl. ii. 177; Cat. Mus. Brit. 756.

Clearly written, in a current hand. Dated, as it seems, A.H. 969. The colophon runs as follows: وكان الفراغ من كتاب هذه النسخة المباركة في اليوم الاحدى المبارك ثامن عشر من شهر جمادى الاخرى عام تسع وخمسين... وستين وتسعمائة من الهجرة النبوية الخ.

The words explained in the dictionary are repeated on the margin in red. Blue lines round the pages. Notes. Injured by insects.

1001.

B35. Size 8 in. by 5 in.; foll. 302. Twenty-one lines in a page.

A Dictionary of unfamiliar words and phrases occurring in books of Traditions and Law, entitled المغرب, by Abu'l-fath Nāṣir b. 'Abd al-sayid MUṬARRIZI (d. A.H. 610). See H. Kh. v. 648; Weijers in *Orientalia*, i. 378; Cat. Lugd. i. 82; Cat. Mus. Brit. 229; etc.

Of the grammatical appendix (ذيل) to the work, only the introduction is given. Plainly written, in Sha'bān, 990, by أحمد بن ميانجيو شيخ بن عمر. Blue lines round the pages. Imperfect at the beginning; the first few leaves much injured.

Inscribed (fol. 4) ما حل في حل لغات المغربيه; cf. Catal. 233 (Loghut), iv.

1002.

2775. Size 9 in. by 6 in.; foll. 358. Twenty-one lines in a page.

An Arabic Dictionary, entitled المصباح المنير (في غريب الشرح الكبير), by Shihāb al-dīn Aḥmad

<sup>1</sup> This word is mutilated, it was وتسعمائة; this and the preceding word should evidently be cancelled, as a mere *lapsus calami*.

<sup>2</sup> The following names are effaced.

b. Muḥammad b. 'Alī Farrūmī Mukrī' Shāfi'ī, who completed it A.H. 734. As the title indicates, this work was originally intended only to explain unusual words occurring in Rāfi'ī's (d. A.H. 623) commentary on Ghazzālī's digest of Shāfi'ite law, الوجيز. A full account of it is given by Mehren in *Zeitschrift der D. M. G.* xxvii. 204-210, according to the Būlāk edition of A.H. 1281. Cf. H. Kh. v. 586; Codd. Hafn. 118; Lane's *Arabic Lexicon*, i., preface, p. xvi.

Begins: قال العبد الفقير الى الله تعالى احمد بن محمد بن علي العمدة (sic) القيسى عفى الله عنه الخ.

At the end is stated, in rather incorrect language, that this MS. was transcribed from a copy which had been written by the author himself, and completed by him near the end of Dhu'l-hijjah, A.H. 737.<sup>1</sup>

Legibly written in small Nasta'liq. Dated Thursday, 26th Jum. II., 987. It was copied by حاجي محمد بن ناخدا قاسم خوري (?) ساكن بندر ديو for the use of Shaikh Shams al-dīn Muḥammad b. al-Najmī.<sup>2</sup> Worm-eaten.

Foll. 121 and 130 should be transposed.

Among the successive owners of the book, whose names are written in it, we remark Faḍā'il Khān, a servant of 'Ālamgir, and a "post-laureate" (ملك الشعر), named Mir Kāmar al-dīn.

1003.

2047. Size 10½ in. by 6½ in.; foll. 303. Twenty-five lines in a page.

Kamāl al-dīn Muḥammad b. Mūsa Dāmīrī's (d. A.H. 808) Zoological Dictionary, called حياة الحيوان. Cf. H. Kh. iii. 122; Flügel, *Hdss. Wien*, iii. 509 sqq.; Cat. Mus. Brit. 215; and the edition of Būlāk, A.H. 1283.

This is the shorter version, in which part of the poetical quotations, and also the whole digression at the word الأوز, are omitted. The preface is the usual one.

Well written. Somewhat injured by damp. Defects

<sup>1</sup> The MS. has تسعمائة, but سبعائة must be read.

<sup>2</sup> The next name is indistinct.

at both ends are supplied by more modern hands, but there is another defect after fol. 208. Fol. 302 should stand after 298.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

#### 1004.

867. Size 10 in. by  $6\frac{1}{4}$  in.; foll. 294. Thirty-one and twenty-nine lines in a page.

كتاب حاوى الجسان مهذب من حياة الحيوان  
الكبرى تاليف سيدنا ومولانا الشيخ الامام والخبير الهمام  
العلامة العمدة محمد بن عبد القادر بن محمد الدميرى  
الشافعى (sio) رحمه الله الخ.

A selection from the *ḥayāt al-ḥaywān*, arranged in the same manner, by MUḤAMMAD b. 'ABD AL-KĀDIR b. Muḥammad Damirī (?) Ḥanafi.<sup>1</sup> This work is not generally known. H. Kh., iii. 5, just mentions the title of it.

The preface begins: الحمد لله الذى خلق الانسان  
وفضله تفصيلا.

The author, after praising the original work (كتاب  
حياة الحيوان الكبرى), speaks of his present task as  
follows: فانتخب من هذا الكتاب غرره والتقطت  
من بحره درره وجمعت ذلك على حروف المعجم  
كاصله الخ. His selection comprises the digression at  
الوز, and more of the poetical quotations than the  
preceding MS. It has also an original appendix, which  
treats of the properties (فضائل) of Sūrah 97.

A good copy, probably made in Egypt, about A.H. 900,  
but injured by damp, and defective after foll. 150, 229,  
and 249, and at the end.

[Johnson.]

#### 1005.

2233. Size 11½ in. by 7½ in.; foll. 676. Twenty-eight lines in a page.

The *Kāmds*, or Arabic Dictionary of Majd al-dīn  
Abu Ṭāhir Muḥammad b. Ya'qūb Firūzābādī (d.

<sup>1</sup> So in the preface; the preceding name is there effaced: only  
الدميرى remains.

A.H. 817). Cf. Cat. St. Petersburg. 197 sqq., etc. Printed  
at Calcutta, 1817, in two vols.

Well written by several hands, with frequent vowel-  
points. Divided into four parts, according to the  
partition of the archetype. The first part, which goes  
as far as وجد (fol. 140), concludes with the date  
of the author, viz. Dhū'l-ḥijjah, 768, after which  
comes the date of transcription, Tuesday, 20th Rama-  
dān, 955. Part II. ends with ساع (fol. 331), and is  
dated Friday, 13th Rabī' I., 955. Part III. ends  
with ضال (fol. 492), and is dated Sunday, 28th Ṣafar,  
976. Part IV. is not quite complete.

[College of Fort William, 1825.]

#### 1006.

2031. Size 11 in. by  $6\frac{3}{4}$  in.; foll. 505. Thirty-seven lines in a page.

Another copy of the *Kāmds*.

Neatly written, with frequent vowel-points. Com-  
pleted on Saturday, 10th Ṣafar, 1033, by Aḥmad b. Mu-  
ḥammad al-aghraṣī. Revised throughout and emended.  
Two ornaments at the beginning. Coloured lines  
round the pages.

Some verses in praise of this work, and various  
notes, are on the fly-leaves.

This MS., which apparently was written in Arabia, belonged  
successively to several Imāms of al-Yaman, such as al-Mutawakkil,  
al-Mu'aliyad, etc.

"Ex libris A. Lockett. Purchased in Isfahan, 17 August, 1811."

[College of Fort William, 1825.]

#### 1007.

46A. Size 12 in. by  $7\frac{1}{2}$  in.; foll. 507. Thirty-three lines in a page.

Another copy of the *Kāmds*.

Well written as far as fol. 54, where an inferior  
handwriting begins. Dated al-Ṭā'if, 6th Rajab, 1072.  
Fol. 432v. blank.

An ornament on the first page, red lines round  
the others.

1008.

565. Size 13½ in. by 7½ in.; foll. 650. Twenty-seven lines in a page.

Another copy of the *Kāmūs*.

Well written. Coloured lines round the pages. Of the eleventh century. At the end is the following "bill," written on the margin: *أجرة الجلد والجدول ثلثة واجرة الكاتب مع القرطاس مكعبه الأخمسة وآلاف كتابته مكعب أربعة آلاف عشرة.*

On the last page is added a poem on the nouns substantive which are feminine by usage (*المؤنثات*), the same as no. 982, II.

Foll. 305-312 are misplaced in binding. They should be arranged as follows: 305, 307, 308, 306, 311, 309, 310, 312.

Seal of one Muhammad . . .<sup>1</sup> dated A.H. 1086, at the end.

[Hastings.]

1009.

1924. Size 10½ in. by 5½ in.; foll. 719. Twenty-seven and twenty-five lines in a page.

Another copy of the *Kāmūs*, in three parts, the second of which is not quite complete (see fol. 376).

Well written by two hands. A rich ornament at the beginning; gold and blue lines round the pages. Of the eleventh century.

Foll. 692 and 695 should be transposed.

This MS. belonged to the libraries of 'Ālamgir (Aurangzib) and Shāh 'Ālam I.

[Johnson.]

1010.

11A. Size 13 in. by 8 in.; foll. 516. Twenty-nine lines in a page.

An elegant copy of the *Kāmūs*, which was made for Molla Muhammad Sa'id b. Muhammad Ṣāliḥ Māzandarānī, commonly called Ashraf, a court poet of the time of Aurangzib. According to a note in his own handwriting, this copy was completed at the beginning of *Dhu'l-ka'du'*, 1111, at Dehli (في منزلي في الدهلي تجاه معبد الهنود).

<sup>1</sup> The rest is illegible.

Neatly written, on tinted paper. Titles in gold. A tasteful ornament at the beginning. Gold and blue lines round the pages. Some notes.

A biographical notice of Ashraf, drawn from the *سرو آزاد*,<sup>1</sup> has been added at the end.

Seal of Saiyid Husain, a servant of 'Ālamgir. Signature of Richard Johnson, Hyderabad, 1785. Ticketed "Haileybury Library."

1011.

44A. Size 11½ in. by 6½ in.; foll. 369. Twenty-five lines in a page.

The first half of the *Kāmūs*, as far as *ساع*. In two parts, the first of which ends with *ذيار* (fol. 186).

Well written, with occasional vowel-points. Coloured lines round the pages. Of the twelfth century. The MS. being somewhat worm-eaten, the *recto* of every leaf has been covered with oil-paper. Foll. 6 and 7 should be transposed.

In an elegant English binding. "Purchased from the executors of the Marquess of Hastings."

1012.

45A. Size 10½ in. by 5½ in.; foll. 368. Twenty-seven lines in a page.

The continuation of the preceding no., from the letter *Shin* (شبدع) to the end. Part III. ends on fol. 153.

The greater part, from fol. 100, is supplied from another copy, which is written by various hands. Coloured lines round the pages. Worm-eaten.

Foll. 2 and 3, and also 6 and 7, should be transposed.

Bound like the preceding no. and marked as vol. 2. "Purchased from the executors of the Marquess of Hastings."

1013.

30A. Size 12 in. by 7½ in.; foll. 277. Twenty-nine lines in a page.

The first half of the *Kāmūs*, as far as *ساع*. In two parts, the first of which concludes (fol. 147) with *زير*.

A good copy, carefully written, with frequent vowel-points. Emended throughout and collated. Notes. Coloured lines round the pages. Worm-eaten.

<sup>1</sup> See for this *Tazkirah*, Sprenger, Catal. Oudh, p. 143.

## 1014.

31A. Size 12 in. by 7½ in.; foll. 354. Twenty-seven lines in a page.

The latter half of the *Kdmās*, from أصبع to the end. Part III. concludes on fol. 206, with ضال.

Negligent handwriting. At the end is the following date: تم الأوراق الجديدة يوم الخميس التاسع من ربيع الأول. Coloured lines round the pages.

Bound like the preceding MS.; marked as vol. 2.

## 1015.

1807. Size 11½ in. by 6 in.; foll. 405. Twenty-five lines in a page.

A Dictionary of the Arabic Language, with explanations in *Persian*, entitled الصراح, by Abu'l-Faḍl Muḥammad b. 'Omar b. Khālid, commonly called JAMĀL KURASHĪ. It professes to be an extract from *Jauharī's* (d. A.H. 398) الصلاح. Cf. H. Kh. iv. 102; Cat. Lugd. i. 69; Cat. Mus. Brit. 467; Stewart's Cat. 138. Printed at Calcutta, 1812-15, in two vols.

An elegant copy, written, as it seems, A.H. 1013. Colophon: وقد وقع الفراغ في وقت الضحى في الشهر (sic) ذو القعدة في عام الف بعد ثلثة عشر. The first two pages are richly ornamented and gilt; the others are within blue and gold lines.

[Johnson.]

## 1016.

34. Size 10½ in. by 6½ in.; foll. 236. Twenty-seven lines in a page.

Another copy of the *Surah*.

Well written. Has the following colophon: تمت هذه النسخة المباركة المعظمة من اللغات الدقيقة والصحائف الرقيقة المسمى بالصراح المنتخب من الصلاح في شهر ربيع الثاني ٤ سنة ١٠٩٣ موافق سنة ١٢٥٠ تحرير يانت.

Coloured lines round the pages.

"Allahabad, 10th November, 1766. Alexander Dow. Price 40 Rupees."

[Johnson.]

## 1017.

2419. Size 10 in. by 6 in.; foll. 414. Twenty-one lines in a page.

Another copy of the *Surah*.

Well written in Nasta'liq, the Arabic words with vowel-points. Completed on Monday, 26th Jum. II., 1097, by 'Abd al-wāhid, at Akbarābād.

A key to the work is on the fly-leaf.

Seal of Mirzā Muḥammad, a "servant" of Muḥammad Shāh (dated A.H. 1160).

[Sir Charles Wilkins.]

## 1018.

1918. Size 11 in. by 6½ in.; foll. 421. Twenty-five lines in a page.

Another copy of the same work.

Well written. Of the eleventh century. Colophon: تم الكتاب المسمى بصراح في علم التصريح الالفاظ المعاني مرقوم للاستاد اسمه ميان . . الله محمد ابراهيم ومتعلمه (sic).

Corrections and notes in the earlier portion. Worm-eaten.

[Johnson.]

## 1019.

1654. Size 11½ in. by 7½ in.; foll. 279. Thirty-one lines in a page.

Another copy of the same work.

Well written. Of the eleventh or twelfth century. Prefixed is an index, by a different hand.

[Johnson.]

## 1020.

1433. Size 10 in. by 6½ in.; foll. 459. Twenty-one lines in a page.

Another copy of the same work.

Plainly written. Of the twelfth century.

[Hastings.]

## 1021.

2025. Size 10½ in. by 6½ in.; foll. 316. Thirty-one lines in a page.

Another copy of the same work, written in small Nasta'liq.

<sup>1</sup> Erased.

<sup>1</sup> i.e., the 25th year of Aurangzib.



The following is written at the head of the first page: الجزء الاول من صراح اللغة شرعت في تحريره يوم الخميس خامس وعشرين رمضان المبارك سنة ١٢١٤ ببلدة كالمبي.

A key to the work is to be found on the title-page.

Seal of Saiyid 'Alī Rīdā (A.H. 1224).

[College of Fort William.]

1022.

2974. Size 10½ in. by 6½ in.; foll. 257. Nineteen lines in a page.

The latter portion of the *Surāḥ*, beginning with غ.

Clearly written in two Nasta'liq hands. The upper part of the first fol. is cut off.

1023.

1789. Size 12 in. by 6½ in.; foll. 894. Twenty-five lines in a page.

كتاب مجمع البحار (بحار) الانوار في غرائب التنزيل ولطائف الاخبار تأليف شيخ الاسلام قطب الزمان سيدنا مولانا محمد طاهر بن طاهر المحدث النعمة (الحنفى الشامى ثم الكجراتى) الهندى ثم الفتنى الخ.

A large Dictionary to the Koran and the Traditions, by MUHAMMAD TÂHIB, a native of Pattan in Gujarât (d. A.H. 986). See H. Kh. v. 394, and Cat. Mus. Brit. 756.

This work is partly based upon *Ibn al-Athir's* النهاية, above mentioned (no. 999). It consists of three parts, each of which has its own *Hamdalah* and conclusion. The first part (foll. 1-263), which goes as far as ر, is dated Pattan, 20th Ramaḍān (year omitted); the second (foll. 264-539, from ر to ع), 11th Ramaḍān, 976; the third (foll. 540-867), Safar, 978. The work concludes with a خاتمة (foll. 867v.-894), on various subjects of the science of tradition, which was finished on 12th Rabī' I. (probably also A.H. 978). Then comes the preamble to an appendix (ذيل, mentioned by H. Kh.), which latter is, however, not given.<sup>2</sup>

<sup>1</sup> Added as a correction (صح).

<sup>2</sup> It is also wanting in the MS. of the British Museum.

Well written in Nasta'liq. In the conclusions of the single parts the author is invariably styled شيخ محمد ابن شيخ طاهر المحدث العلامة الهندى شهرة الكجراتى مطالعا الفتنى مولدا.

Part II. is dated A.H. 1049.

In some places, near both ends, the upper part of the MS. has been destroyed, and restored by another hand. [Johnson.]

1024.

2171. Size 9½ in. by 6 in.; foll. 369. Fifteen lines in a page.

A Medical Dictionary, entitled بحر الجواهر, by MUHAMMAD B. YŪSUF, a physician of Harât, who dedicated his work to the Wazir Zahir al-din Muhammad Amr Beg. Cf. Stewart's Catal. 116, lvi. Printed at Calcutta, 1830.<sup>1</sup>

Begins: مجدا لعلام اجدى ذوى الانعام تحقيق دقائق اللغات العربية.

This work was compiled from various medical books and dictionaries. Twenty of these are enumerated in the preface, amongst them works as late as the *Kāmil* and the *Surāḥ*. Some of the explanations are in Persian.

Well written. Dated A.H. 1096.

Fol. 366. The names of the weights and measures, derived from IBN SINA, اسامى الاوزان والاكيال من, and a similar list, alphabetically arranged, which is taken from the ترويح الارواح (see no. 794).

[College of Fort William, 1825.]

1025.

1354. Size 8½ in. by 5 in.; foll. 199. Eighteen lines in a page.

Another copy of the preceding Dictionary.

Written in a small clear hand. Dated 26th Ramaḍān (year omitted). Of the eleventh century.

Foll. 88-97 should be placed as follows: 88, 96, 91-94, 89, 95, 90, 97.

[Johnson.]

<sup>1</sup> Cf. Bibl. Sprenger. 995.

## 1026.

1690. Size  $9\frac{1}{4}$  in. by  $6\frac{1}{4}$  in.; foll. 238. Seventeen lines in a page.

Another copy of the *بحر الجواهر*. Well written.  
Seal of 'Abd al-wahhâb Khân (d. A.H. 1168).

[Tippu.]

## 1027.

1793. Size  $11\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 625. Twenty-one and twenty-three lines in a page.

I. Foll. 2-31. A classification of the auxiliary parts of speech, *الأدوات*, with explanations in *Persian*. Entitled *الهادى للشادى*. The author is Abu'l-Fadl Ahmad b. Muḥammad MAIDÂNÎ (d. A.H. 518). Cf. H. Kh. vi. 469, and also Cat. Bodl. ii. 607.

The preface begins: *اما بعد حمد الله الذى استأثر بالتقيا، وتفرد بالعلاء*. The author says that he was requested to write this treatise after completing his *الاسامى فى الاسامى*.<sup>1</sup> He dedicates it to Kâḍi Abu'l-Kâsim Maṣṣūr b. Ahmad b. Sa'id. The treatise comprises not only the particles, but also the adverbs, pronouns, auxiliary verbs and nouns, etc. It is accordingly divided into three parts (قسم): 1. Nouns, in twelve chapters; 2. Verbs, in four chapters; 3. Particles (الحروف), in ten chapters.

Conclusion: *تمت كتابة كتاب الهادى للشادى فى الأدوات المدعوة (sic) بالميدانى.*

II. Foll. 31v.-44. An explanation of the names of God. The author is not mentioned.

Begins: *الحمد لله رب العالمين... اما بعد فهذا مختصر فى شرح اسماء الله الحسنى وصفاته العلى هو قالوا هو اسم موضوع للاشارة اليه.*

Both this piece and the preceding are beautifully written in Nasta'liq, with frequent vowel-points.

III. Foll. 45-131. An Arabic Vocabulary explained in *Persian*, entitled *الاسامى فى الاسامى*. The author, who is not mentioned here, is the aforesaid MAIDÂNÎ. See H. Kh. iii. 375; Casiri, i. 175; Cat.

<sup>1</sup> See below, no. III.

Lugd. i. 76; and Weijers in *Orientalia*, i. 368 sqq. Another fragment, no. 997.

The author dedicated his work to Saiyid Abu'l-barakât 'Alî b. Mas'ûd b. Ismâ'il.

Clearly written in Nasta'liq, the Arabic words with vowel-points. Dated 26th Rajab, 965.

IV. Foll. 132-437. An abridgment of Abu Naṣr Ismâ'il b. Ḥammâd *Jauhari's* (d. A.H. 398) celebrated Dictionary *الصحاح*, by ABU'L-KARAM 'ABD AL-RAḤÎM b. 'Abdallah b. Shâkir b. Ḥâmid MA'DÂNÎ.

The preface begins: *الحمد لله على نعمه المتضاعفة... اما بعد فان محرر هذه الاسطر والسخيفة مقدمة لهذه اللغة الشريفة وهو العبد المعترف بذنبه الراجى عفوه ابو الكرم عبد الرحيم بن الامام ابى المناقب عبد الله بن الامام ابى المكارم شاكربن الامام مجد الائمة ابى المطهر حامد المعدانى رحمه الله يقول الخ.*

The author says that, in reading the *Sahâh*, he made an abridgment of it, omitting the poetical quotations (الشواهد), etc.; and that he was induced to publish it by Mu'ayyad al-dîn Abu Tâlib Muḥammad, son of 'Abu 'Alî al-Ḥasan b. Muḥammad b. Abu'l-haijâ.

Well written in Nasta'liq, but imperfect at the end.

V. Foll. 438-623. A Dictionary Arabic and *Persian*, the beginning and end of which are wanting. It is arranged according to the first and second letters. It is preceded by an explanation of the names of God, and concludes with a special chapter (باب فى آخر الكتاب) (فى اسماء شتى), in which the numbers, the names of the measures and weights, etc., are mentioned in succession.

Written in two good Nasta'liq hands. The last fol. mutilated. Foll. 606-618 reversed.

An index to no. II. is on the fly-leaf.

Seal of Muḥammad Hâdi, a servant of 'Âlamgîr (A.H. 1180).

[Johnson.]

<sup>1</sup> The word *بن* is omitted, but must necessarily be supplied here.

# ENCYCLOPEDIA.

1028.

B453. Size 7½ in. by 5 in.; foll. 12. Twenty-five and twenty-three lines in a page.

Foll. 5-12. An encyclopedic treatise, by ḤABĪB ALLAH MĪRZĀ JĀN SHĪRĀZĪ (d. A.H. 994), written for a friend named Muḥammad (سمى حبيب الله صلعم).

It gives specimens of nine sciences, with critical remarks on them; viz., 1. البحث الأول من التفسير; 2. المعاني; 3. البيان; 4. الأصول; 5. الكلام; 6. الهيئة; 7. العلم الطبيعي; 8. الألهي; 9. المنطق.

Begins: جل وعلا من تحير عقول العارفين في كنه جماله.

Written in a good Nasta'liq hand, but without diacritical points. Long notes on the margin. Dated A.H. 1000.

It is preceded by—

Foll. 1-4. A Commentary on the verse of the Koran,

الرسالة الشريفة  
لحضرت حافظ كويكرى (sic).

Begins: الله لا اله الا هو الله اسم عربى النخ.

Legibly written.

1029.

1622. Size 9 in. by 4¾ in.; foll. 50. Eight lines in a page.

A fragment of an encyclopedic treatise on the Muḥammadan Sciences, which, from the headings, appears to be SURŪṬĪ's (d. A.H. 911) النقاية. See regarding this work, H. Kh. vi. 372; Cat. Mus. Brit. 213; Flügel, Hdss. Wien, i. 22.

Well written, but damaged and in disorder. Both the beginning and end are wanting. Foll. 1-7 are really the last of this fragment, and fol. 8 begins in what would be the first paragraph of the treatise. The last leaf gives the conclusion of a Persian tract.

[Johnson.]

# MISCELLANIES.

1030.

B353. Size 10 in. by 6 in.; foll. 254. Twenty-five lines in a page.

I. Foll. 1-99. The beginning and two other fragments of a Gloss on the الوقاية (see no. 221). The author is, according to the modern inscription, SHĀH WAṢĪḤ AL-DĪN.

Begins: الحمد لله رب العالمين... قوله سعد جده: والانجم (وانجم r.) جده الجد بالفتح البخت وبالكسر الاجتهاد النخ.

Ends in the الغصب.

The first fragment inelegantly, the others well written.

Bound with this is—

II. Foll. 100-254. A fragment of a Gloss on Baidawī's Commentary on the Koran (see no. 70), which is also ascribed to the aforesaid SHĀH WAṢĪḤ AL-DĪN.

It extends from Sū. 2 to Sū. 13, and is imperfect both at the beginning and end. The first words are: كيف تكفرون.

Written like the latter portion of no. I. Defects after foll. 113, 123, and 238.

Much worm-eaten, but carefully mended.

Cat. 227, viii. 3.

## 1031.

B 85. Size 10 in. by 6 in.; foll. 57. Twenty-three and twenty-nine lines in a page.

I. Foll. 1-41. Advice to Kings, entitled مشكاة مالک يوم الدين الرحمن الرحيم. الانوار ومرآة الاخبار ومرآة الاسرار, by MUHAMMAD b. 'Affif al-din Muhammad b. Nûr al-din Muhammad al-husnî al-husîni نسبة ولادة الصفوى الزينى القادري الرفاعى الوفاى بيعة وارادة. It is dedicated to a Sultan whose name is not mentioned.

Begins: الحمد لله رب العالمين الرحمن الرحيم مالک يوم الدين الملك العدل العظيم.

It is divided into three parts, each of which is based on about forty traditions from the Prophet (fol. 2, as follows: I. (fol. 2v.) (مشملة على ثلاث اربعينات الاربعون الاول (sic) في العدالة التي توجب ازدياد العمر الاربعون الثانية في الامر بالمعروف II. (fol. 24v.) والإدالة في قضاء حاجات III. (fol. 33v.) والنهي عن المنكر (حواشي) المسلمين ونحوه.

The work comprises various extracts and sentences, and also some poems of the author. He calls Ibn Hajar his Shaikh, but it does not appear which of the two authors of that name is meant.

Clearly written. Revised by Zain b. 'Abdallah Muḥaibil, who also wrote the inscription, which begins: كتاب نصيحة الملوك وغيرهم وسماء مؤلفه رحمه الله بمشكاة الخ.

II. Foll. 42-57. البرهان في علامات مهدي (sic) آخر الزمان. An account of the Mahdî and of his coming at the end of time, by 'Alî b. Ḥusâm al-dîn MUTTAQÎ (d. A.H. 975).<sup>1</sup>

The author tells us that his work is only a new arrangement of the traditions collected in *Suyûfî's* (d. A.H. 911) <sup>2</sup> 'العرف الوردى' to which he added some extracts from the *جوامع* of the same author,<sup>3</sup>

<sup>1</sup> A Persian treatise by this author, on the same subject, is mentioned in H. Kh. iii. 447.

<sup>2</sup> Cf. H. Kh. iv. 197.

<sup>3</sup> H. Kh. ii. 614 sq.

and from the *المهدي المنتظر* (author not mentioned). These extracts are marked with ج and with ع respectively.

The work is divided into thirteen chapters, a detailed account of which is given at the beginning, after the مقدمة (fol. 43). They are as follows: I. الكرامات; II. في حليته; III. في نسبه; IV. في احوال تقع قبل خروج المهدي; V. في كيفية بيعة المهدي الخ; VI. العلامات; VII. في فتح البلدان الخ; VIII. اعوان المهدي من الملائكة الخ; IX. في اجتماع المهدي مع عيسى الخ; X. في متفرقات من; XI. في موت المهدي الخ; XII. ملكه; XIII. الاحاديث وذكر اشخاص طريقهم انهم المهديون في شىء من فتاوى علماء العرب (في شأن المهدي).

The appendix (خاتمة, fol. 54), which is inscribed in *Surûf* on this subject, which is entitled الكشف في مجاوزة هذه الأمة الالف.

This piece was written by Zain b. 'Abdallah Muḥaibil himself. It is dated Wednesday, 14th Jum. I., 1095. It was collated with the original copy (الام), and another MS.

## 1032.

B 420A. Size 10½ in. by 6 in.; foll. 58. About thirty lines in a page.

A collection of treatises copied by Zain b. 'Abdallah Muḥaibil for his own use (compare the preceding no.).

I. Foll. 1-35v. JALÂL AL-DÎN DAWWÂNÎ's (d. A.H. 907) Commentary on *Suhrawardî's* (d. A.H. 587) *هياكل*. See no. 485.

A considerable defect after fol. 8, corresponding to foll. 23-43 of no. 485. The rest complete.

The epilogue of the author begins as follows: اتول وانا الفقير الى عفوره الغنى محمد بن اسعد بن محمد المدعو بجلال الدين الصديقي الدواني هذا ما تيسر لي في شرح هذه اللعة في اثني (اثناء) عواثق شتى

<sup>1</sup> Cf. H. Kh. v. 211, and Flügel, Hds. Wien, iii. 97.

وعلائق فوضى مع ما عم الزمان من اختلاف الامن  
والامان وما تخصصت به [من] مهاجرة الاوطان ومفارقة  
الخلان وملازمة بيت الاحزان الخ.

He also speaks of his intention to write a commentary on Suhrawardī's الاشراق (حكمة).

Corrections and some notes.

II. Foll. 35v.-46v. بحر هذا كتاب النصوص في بحر التحقيق وجواهر الفصوص (sic) لفرد الاكمل صدر الدين القنوي رحمه الله الخ.

Theosophic Statutes, by ŠADR AL-DĪN Muḥammad b. Ishāq b. Yūsuf Rūmī KUNAWI' (d. A.H. 673). See H. Kh. vi. 349, who, however, gives the title differently, and Cat. Lugd. iii. 365 sq., where the work is merely styled كتاب النصوص, as it is also in the colophon of this copy.

Each of the statutes begins: نص شريف.

Notes by the author and by "Molla As'ad" on the margin.

Dated 2nd Dhu'l-ka'dah, 1084.

III. Foll. 46v. كتاب مرآة العالم تصنيف الامام الهمام خاتمة المحققين السيد السند المجراني... وتعريبها للشيخ الكبير قطب دائرة الوجود تاج الدين بن زكريا الذي ينتهي نسبه الى سيدنا ومولانا ذي النورين عثمان بن عفان الاموي القرشي الخ.

Only the first page of this work. It begins: حمدا بلا عتو وشكرا بلا حد لذات صارت وحدتها منشأ الاحدية الخ.

IV. Foll. 47v. The end of a mystic treatise, the title and author of which are not mentioned.

The first words are: العلم الحقيقي, and the conclusion begins: فهذا قدر ما امكن في هذه الاوراق الخ.

V. Foll. 47v.-51. هذه الرسالة للامام المحقق مرتضى الفريقين محمد شيرين قدس الله سره آمين.

A mystic interpretation of the first Sūrah, فاتحة الكتاب, by MUḤAMMAD SHIRIN (probably the writer

mentioned by H. Kh. iii. 316, who died A.H. 809). The author entitles it مرآة العارفين في ملتسم زين العابدين, without explaining what he means by the latter words.

The preface begins: الحمد لله الذي اخرج من النور ما ادرج في القلم الخ.

VI. Foll. 51v.-58. 'ABD AL-KARIM JILĪ's (d. A.H. 811) مراتب الوجود. See no. 665.

The last page of the MS. is wanting, although the treatise ends with fol. 58. Corrections and notes.

Cat. 232, xx.

1033.

2430. Size 12½ in. by 8½ in.; foll. 177. Twenty-one lines in a page.

I. Foll. 6v.-62. Muḥammad b. 'Abd al-raḥīm b. Muḥammad 'Omarī MĪLĀNĪ's (d. A.H. 811) Commentary (ممزوج) on Aḥmad JARABADĪ's (d. A.H. 746) Grammar, المغنى. See H. Kh. v. 655, and Cat. St. Petersburg. 179.

Ends: تمت الكتاب المسمى بالشرح المغنى في يوم الاربع في وقت الصبح ثبت الله ايمان صاحب (sic).

II. Foll. 64v.-167. ABU SHUKR SĀLIM's Principles of the Muḥammadan Faith, entitled في بيان التمهيد في بيان التوحيد, identical with no. 384.

The chapters are here more accurately marked, as follows: 1. (fol. 65) في العقل والعقلاء; 2. (fol. 72v.) في اثبات الصانع; 3. (fol. 80) المحسوس والمعلوم; 4. (fol. 87v.) في الاسماء; 5. (fol. 95) في اثبات الصفات; 6. (fol. 97v.) في المعرفة; 7. (fol. 112v.) في اثبات الوحي; 8. (fol. 123v.) في شرائط الايمان; 9. (fol. 138) في الخلافة والامارة; 10. (fol. 147) في الدين; 11. (fol. 154) في السنة والجماعة والرت على البدعة.

Conclusion: تمت الكتاب المسمى بالتمهيد في شهر الشوال في هلال الخمسة في يوم السبت في وقت الضحى ثبت الله ايمان صاحب هذا الكتاب في الدنيا والآخرة وطول الله عمر كاتب هذا الكتاب.

III. Foll. 171-177. A fragment of a Commentary (ممزوج) on a short treatise on Religious Duties. This

<sup>1</sup> So the name is given in the colophon. Cf. Nafahāt al-uns, ed. Lees, p. 110.

treatise begins: الحمد لله الذى فرض علينا تعلم شرائع الاسلام.

This piece has been reversed in binding.

Plainly written on rice-paper. Occasional interlinear and marginal notes in *Javanese*, written in the Arabic character. All the vacant pages are filled with various extracts, chiefly from books on law.

### 1034.

2502. Size 8½ in. by 6 in.; foll. 389. From thirteen to nineteen lines in a page.

I. Foll. 1-10. كتاب الذبح والاصطياد المنتخب من كتب الشيخين ووجوه المتأخرين اهل التحقيق والاجتهاد.

A treatise on Butchering and Hunting, according to the Shāfi'ite rite; probably by SURŪṬĪ (d. A.H. 911).

Begins: الحمد لله الذى احل لنا الطيبات مصطابة وذبيحة.

This treatise was partly compiled from the works of the "two Shaikhs" (Ghazzālī and Rāfiʿ?), and of later authorities, such as Nawawī; but most of its materials were taken directly from the *ḥikma al-munhaj* (of Sirāj al-dīn 'Omar b. al-Mulāqqīn, d. A.H. 884).<sup>1</sup>

II. Foll. 11-18. An episode from the legendary history of Muḥammad. The hero of it is Sham'ūn b. Khālid.

Imperfect at the beginning. The first words are: اخرجنا عنا العطش والجوع.

Dated 12th Jumāda I., 1214.

III. Foll. 19-34. A legendary account of Muḥammad's expeditions to the Syrian frontier, and particularly of the expedition to Tabūk; imperfect at the end.

The narrative, though rather fabulous, begins with quoting old authorities, as follows: وبعد الحمد لله والتولية قال علماء السير في اخبارهم منهم محمد بن اسحق وعمار بن زيد المدني وغيرهما كلهم يعرفون الحديث الى عبد الله بن مسعود الخ.

<sup>1</sup> Cf. H. Kh. vi. 205.

IV. Foll. 35-224. كتاب شرح الصدر بشرح حال الموتى والقيوم.

An account of the state of the soul between death and the resurrection, drawn from the Traditions, and arranged in chapters, by SURŪṬĪ. Cf. H. Kh. iv. 39.

Incomplete at the end. Defects after foll. 134 and 177.

V. Foll. 225-337. كتاب الانوار انوار النبى المختار.

A legendary history of the birth and early life of Muḥammad, concluding with his marriage with Khadijah (a so-called *Maulid*), by ABU'L-ḤASAN BAKRĪ. Cf. H. Kh. i. 483, who gives the work a somewhat different title.

It is imperfect at the commencement, but apparently only a little is wanting. Begins: من ذلك وسارت اليه الركب وتبائل العريان من كل جانب ومكان.

One leaf is missing before fol. 247; the contents of it are, however, supplied on the margin of that folio.

VI. Foll. 338-389. Some other episodes of the life of Muḥammad, narrated in a legendary or rather romantic style:—his marriage with 'Ā'ishah, the wedding of 'Alī and Fāṭimah, etc. They are introduced and followed by a chronological survey of the events of the first eleven years of the Hijrah; and the whole concludes with an account of the death of the Prophet, which, however, ends abruptly on the next fol.

Begins: ذكر بعض الامور المشهورة بعد الهجرة على ترتيب السنين.

Written in various inelegant hands, apparently in Malabar.<sup>1</sup> [Bibl. Leydeniana.]

### 1035.

B 74. Size 10½ in. by 7 in.; foll. 56. Twenty-three lines in a page.

I. Foll. 1-3. رسالة في ابوى النبى. A short treatise in answer to the question, whether the parents of Muḥammad died as unbelievers; by Shams al-dīn Aḥmad b. Sulaimān b. Kamāl, commonly called IBN KAMĀL-PĀSHĀ, or Kamāl-pāshāzādah (d. A.H. 941). See Flügel, Hds. Wien, i. 381, no. 4.

Dated Sunday, 4th Jumāda I., 974.

<sup>1</sup> A note in Malayalam is on the fly-leaf.





IV. Foll. 145-164. A Guide to Prayer, styled  *زاد الفقير* , by Shams al-dīn Abū 'Abdallāh Muḥammad b. Shaikh Zayn al-dīn 'Abd al-wāḥid, commonly called  *Ibn al-Humām*  (d. A.H. 861). Cf. H. Kh. iii. 527, who is, however, inaccurate.

Begins : الحمد لله ... قال الشيخ الامام ... سألني بعض اصدقائي الفقراء من طلبة العلم وانا على جناح سفر ان اكتب له مقدمة على الصلوة وشروطها مسهلة الانقياد واضحة المراد يستفيد منها كل مرتاد فاجبته ... وسميتها زاد الفقير ... واوردت فيها من المسائل ما يكثر وقوعه وربما وقع فيها القليل من النوادر انساق القلم اليه الخ.

Written like no. II.

V. Foll. 155-193. 'ABD AL-BĀQI's Commentary (الاداب الباقية) on *Jurjānī's* treatise on Dialectics (الرسالة الشريفة الشريفة), the same version as no. 554.

Written in small Nasta'liq. Some notes.

Foll. 156 and 161 should be transposed.

VI. Foll. 194-206. A treatise on Death and Burial, by MUḤAMMAD YA'QUB BANĀNĪ (البَنَانِي), entitled  *كتاب العبور عن دار الغرور* .

Begins : سبحانك من تفرد بالقهر والبقاء الخ.

It is divided into chapters, the last of which (في الرويا) is illustrated by some stories, after which the author concludes as follows (fol. 206v.): انتهت الحكايات : المنقولة عن احياء العلوم اللهم خلقتني مجانا ورزقتني مجانا فاغفر لي مجانا الخ.

Then comes a chapter in *Persian*, inscribed كيفية الاسقاط.

Well written. The numbers of the chapters, which were to have been added in red, are omitted.

VII. Foll. 207-255. *الموضح الفصيح*. A Commentary on the 12th Sūrah of the Koran, compiled by MUḤAMMAD KĀSHIF ḤANAFĪ, under the auspices of Aurangzib, in Dhul-hijjah, 1101.

Prefixed is a long preface, which begins : الحمد لله . مظهر المكنونات عن سرادق العدم الخ . The author says in it, regarding the origin of this work (fol. 218) :

اني كنت جالسا في شهر ذي الحجة يوما معي سورة يوسف مع تفسيرها المشهور للعلامة المتين معين الملة والدين وتفسيرها المنقول للامام الزاهد المقبول وتفسيرها له لقب بزهره الاكامم ' للامام الهمام الخ.

He also used the *Kashshaf* and *Baidāwī's* Commentary.

Well written.

Prefixed to the volume is a list of contents, which is, however, incomplete.

[Hastings.]

### 1037.

963. Size 6½ in. by 4 in.; foll. 119. Nine, thirteen, and fifteen lines in a page.

I. Foll. 1-85. 'ALĪ KĀRĪ's (d. A.H. 1016) Prayer-Book. *الحزب الاعظم*. See no. 362.

Very well written, with vowel-points. Notes on the use of particular prayers are added on the margin.

II. Foll. 86-94. وهذه التوسلات بالنبي صلعم تاليف مولانا قطب العارفين الحبيب (?) عبد الله بن علوى المجداد نفع الله به آمين تقرأ لكل شدة دينوية واخرية الخ.

Four addresses to the Prophet in verse, supposed to be great talismans against all evils, and to secure God's special assistance. The author, 'ABDALLAH B. 'ALAWĪ ḤANḌĀD (of Tarim, who flourished in the eleventh century), is mentioned at some length in no. 717, fol. 166 sqq.

They begin as follows :

1. يا رسول الله يا اهل الوفا  
يا عظيم الخلق يا بحر الصفا
2. (fol. 88) نبي الهدى لا تنسني من شفاعة  
اني مسيء مذنب ذو جرائم
3. (fol. 89) يا سيدي يا رسول الله يا املي  
ويا غياثي ويا كهفي ومدخرى
4. (fol. 90) يا سيدي يا سدي يا عمدتي  
يا عدتي في يسرتي وعسرتي

They are followed (foll. 91v.-92) by a prayer in

<sup>1</sup> *Sic.* Cf. H. Kh. ii. 367, iii. 550.

prose. It begins: وعن بعض السلف انه كان يدعوا: بهذا الدعاء لتفريج الكرب الخ.

Well written.

A note on the value of the above addresses is added in a bad handwriting.

III. Foll. 94-102. A letter of the aforesaid 'ABD-ALLAH b. 'ALAWI to 'Abd al-rahmān b. 'Abdallah (عبد), answering various questions,—e.g. about the meaning of a certain dream; whether Ghazzālī used the terms علم اليقين وعينه وحقه in the same sense as the Sūfis; etc. He also reproduces at the end of it (fol. 98v.) the whole of a letter of Abu'l-'Abbās Aḥmad ZARRŪK Maghribī Mālikī (d. A.H. 896 or 899), on the five principles (أصول) of Sūfiism.

Begins: الحمد لله الرقيب الشاهد الخ.

Inelegantly written.

IV. Foll. 104-113. The same letter, copied, as it seems, from the preceding MS., in a plainer handwriting. Fol. 113 repeats the contents of fol. 108r.

V. Foll. 114-115. بيان معرفة شهوة الحرمة, and

VI. Foll. 117-118. معرفة طبائع النساء وهن أربعة اجناس الخ

Two notes on sexual intercourse. Ill-written.

[Tipu.]

### 1038.

B 459a. Size 10 in. by 5½ in.; foll. 298. Number of lines varying.

Collectanea of Zain b. 'Abdallah Muḥsibīl.

I. Foll. 1-4. A mystic poem, in strophes of five lines (تخميس); beginning:

فتنت بفتان سباني بسحرة

II. a. Foll. 4v.-7. Comparative tables of various eras, preceded by an explanation.

Begins: الحمد لله رب العالمين... وبعد فهذه جداول في معرفة مداخل البروج من التواريخ المشهورة القبطي والرومي والشامي<sup>1</sup> والنيروز ومعرفة مدخلها بعضها في بعض في كل شهر منها وكل يوم بعينه الخ.

<sup>1</sup> This is the era used in Ḥāḍramaut.

These are four tables, according to the four seasons, the first inscribed فصل الربيع وهو المسمى عند اهل اليمن بالصيف, and so forth.

b. Foll. 8-11. Tables for reducing Hijrah years to those of the aforesaid eras, from A.H. 1012 to 1138.

c. Foll. 12-13. A table showing the entrance of the sun into the successive signs of the Zodiac, from A.H. 1069 to 1089. It was prepared by Aḥmad b. 'OMAR BĀ MUZĀḤIM, a pupil of Muḥammad b. 'Abdallah al-'Aidarūs.

Begins: الحمد لله اكمل الحمد واتمه على كل حال.

These tables are all by one hand, and apparently made in Ḥāḍramaut.

III. a. Fol. 16. هذه قاعدة في وَقْدَ مَكْنَأَمٍ. A magic square of the verse Sū. 7, 9.

b. Foll. 16v.-17. A special prayer.

c. Foll. 17v.-19. Magic tables of the letters of the alphabet.

d. Fol. 19v. and

e. Fol. 22. On the drawing of magic squares.

f. Foll. 23-34. A longer treatise on the same subject, inscribed فائدة في معرفة وضع الوقف الرابعي.

Written in a large hand.

IV. Foll. 37-43. A treatise on Logic, beginning: الحمد لله الذى انطق كل شىء بوجود ذاته القديم... اعلم ان التصور حصول معنى الشىء في الذهن الخ. Well written in a large hand.

V. a. Fol. 45. Some verses of the Koran.

b. Foll. 45v.-46. حزب البحر SHĀDHILĪ's. See no. 373, I.

c. Foll. 47-52. هذه رسالة في العمل بالربع المجيب الافاتى لمعرفة اوقات الصلوة وما مر من الساعات ولمعرفة القبلة تلخيص سيدنا الفقيه.. جمال الدين بركة المسلمين محمد بن احمد با فضل السعدى الحضرمى نزيل عدن وفقهها الخ.

On the use of the quadrant for ascertaining the times for prayer, the direction of the Kiblah, etc., by

JAMAL AL-DIN MUHAMMAD B. AHMAD BA FAPL HADRAMI, of 'Adan.

Plainly written, by Zain b. 'Abdallah Muḥaibil. Dated Tuesday, 22nd Rasmān, 1073.

VI. Foll. 55v.-57. A critical letter, written in reply to one which was addressed to the author by Saiyid al-Ḥasan b. al-Ḳāsim. It treats chiefly of the righteousness of the companions of the Prophet, and of the Sunnah. The author is ZAIN B. 'ABDALLAH b. Shaikh b. 'Abdallah al-'Aidarūs, "who is buried at Tarīm."

Begins: الحمد لله الذي رفع منازل الدين بالائمة الهادين المهتدين الخ.

VII. Foll. 57v.-65v. ... سيرة انبى صلعم تاليف الشيخ عز الدين ابو عمرو بن جماعة نفع الله به الخ.

A short account of the life of Muḥammad, by 'Izz al-Din Abu 'Amr Ibn Jamā'ah, i.e. 'Abd al-'aziz b. Badr al-din Abu 'Abdallah Muḥammad b. Burhān al-din Abu Ishāq Ibrāhīm b. Abu'l-Faḍl Sa'd Allah b. Jamā'ah Kināni Shāfi'ī (d. A.H. 767, according to H. Kh. vi. 132).

Begins: قال شيخنا الفقيه ..... اما بعد حمد الله على جزيل افضاله ... فهذا مختصر في سيرة سيدنا رسول صلعم جمعه من كتب في المغازي والسير الخ.

Dated Friday, 6th Rabī' II., 1076.

VIII. Foll. 65v.-66v. : القصيدة الموسومة بعنوان الحكم لابي الفتح البستي رحه واورد بعضها الاسنوى الطبقات.

A moral Ḳaṣidah, by Abu'l-Faḥ BUSTI ('Alī b. Muḥammad, d. A.H. 430). Begins:

زيادة المرء في دنياه نقصان  
وربحه غير محض الخير خسران

IX. a. Foll. 66v.-71. An account of the seventy-three Muḥammadan sects, taken from Irī's المواقب (see no. 438).

Begins: هذا تذييل الفرق التي اشار اليها الرسول الخ.

b. Fol. 72. A charm.

X. Foll. 72v.-75. The commencement of a curious composition, which, when read in the usual way, is a

treatise on law, beginning: الحمد لله ولي الحمد. The first and last letters of each line, and two other perpendicular columns in the middle of the page, are written in red, and offer, when read from above downwards, four different treatises. The first is on Prosody العروض, and begins as follows: امرتاليف هذا الكتاب وجمعه مولانا السلطان ملك الاشرف اسمعيل بن الغباس ادام الله ايامه فهذا الكتاب الفتة في العروض. The second treatise gives an account of the Rasūlī dynasty of al-Yaman. The third is on Grammar; and the fourth on Rhyme, علم القوافي.

According to the first of these treatises, the work was composed by order of al-Malik al-Ashraf Ismā'īl b. al-'Abbās, the seventh king of the Rasūlī dynasty of al-Yaman (A.H. 778-803).

It appears from a comparison with a lithographed edition (Lahnau, A.H. 1272), that this is the عنوان of SHARAF AL-DIN IBN AL-MUḤRI' (d. A.H. 837). Cf. H. Kh. iv. 272.

This MS. ends abruptly, the copyist having apparently become weary of his task.

XI. Foll. 77.-91. a. الوسيط (sic) كتاب المنسك تاليف الشيخ الامام حجة الاسلام ابي زكريا يحيى بن شرف النووي.

A treatise on Pilgrimage, by NAWAWI (d. A.H. 676), apparently identical with المناكك في الايضاح, H. Kh. i. 508.

As the author mentions in the preface, this is an extract from a larger work of his on the same subject.

Begins: الحمد لله ذي الجلال والاکرام والفضل والطول والمن العظام ..... اما بعد فان الحج احد اركان الدين الخ.

Dated Thursday, 29th Rajab, 1076.

هذه قصيدة مشهورة للاديب الاربب الشير بابن غليف (sic) صاحب حلي رحه وهي وعظية الخ.

A moral Ḳaṣidah, by "IBN GHALIF," i.e. probably IBN AL-'ULAYYIF (Shihāb al-din Ahmad b. Ḥusain); see H. Kh. vii. 1226.

Begins:

ارالك وقد افاض لك النهار عن التهج التويم لك ازوار

XII. Foll. 92v.-97. A treatise of SURŪṬI (d. A.H. 911), in refutation of a millenarian doctrine, styled كتاب الكشف عن مجاوزة هذه الامة الالف. Cf. H. Kh. v. 211 sq., and Cat. Lugd. iv. 273 sq.

Begins: الحمد لله وكفى ... وبعد فقد كثر السؤال الخ.

It is followed by two tetrastichs of Abu'l-Faḥ BUSTI (see above, no. VIII.).

XIII. a. Foll. 97-104. كتاب نصيحة التلميذ تاليف الشيخ الامام حجة الاسلام ابي حامد محمد بن محمد الغزالي الطوسي نفع الله به الخ.

GHAZZALI'S (d. A.H. 505) celebrated parænetical treatise الولد. Published in Arabic and German, by Hammer-Purgstall, Wien, 1838. Cf. H. Kh. i. 519.

Begins: الحمد لله وصلى ... اعلم ان واحدا من تلاميذ الشيخ الخ.

Dated Wednesday, 12th Sha'bān, 1076.

It is followed by the beginning of NASHWÂN D. SA'ID HİMYARİ'S (d. A.H. 573) famous Ḳaṣidah, inscribed: وهذه قصيدة للقاضي نشوان ... في الزهد في الدنيا.

b. Fol. 105. A postical account of the death of Ghazzālī, by ḤAJJĀJ D. TAREKHÂN ISKANDARĪ.

Begins: فهدده (sic) ذكر وفاة الامام الغزالي.

XIV. Foll. 105v.-106. Moral advice, given by SHIHAB AL-DIN SUHRAWARDI (d. A.H. 632) to his son.

Begins: الحمد لله .... قال الشيخ ... لولده يا بني اوصيك بتقوى الله الخ.

Cf. Catal. Lugd. iv. 322.

XV. a. Foll. 107-110. Copy of a letter of GHAZZALI, addressed to Abu'l-faḥ Ahmad b. Salāmah Dimishqī.

Begins: لقد بلغني تلى لسان من اتى به من حسن سيرة الامام الزاهد الخ.

b. Fol. 110. A tract on Asceticism, by (Shihāb al-din) 'Umar b. Muḥammad SUHRAWARDI (d. A.H. 632).

Begins: قال الشيخ ... العقل الرزين نستفيد بتاييد الله يقضى بالزهد في الدنيا واهلها.

c. Fol. 111. An extract from a work of NAWAWI, on the same subject.

d. Fol. 111v. A prayer ascribed to IBN ABU'L-SAYF (Muḥammad b. Ismā'īl Yamani, d. A.H. 609).

XVI. Foll. 111v.-116v. كتاب فضائل الاعمال التي تقرب الى الله سبحانه وتعالى وتبعد من سخطه.

An anonymous treatise on the spiritual merit of good actions.<sup>1</sup>

Begins: الحمد لله الذي عرفنا ان العز والنعمة في طاعته. Dated Friday, 21st Sha'bān, 1076.

XVII. Foll. 116v.-125. The Tenets of the Naqshbandi Order, by TAJ AL-DIN B. ZAKARIYA 'OTHMANI NAQSHBANDI (b. Sulṭān Hindī, d. A.H. 1050).

Begins: الحمد لله ... اعلم وفكك الله تعالى ان معتقد السادات النقشبندية قدس الله تعالى اسرارهم هو معتقد اهل السنة والجماعة.

It is followed by another short tract of the same author.

XVIII. Foll. 125-143. A treatise by the same author, on the duties of novices, etc.

Begins: اللهم خلصنا عن الاشتغال بالملاهي ... اما بعد فهذه رسالة في آداب المشيخة والمريدين الطالبين وشرائطها.

XIX. Foll. 143v.-179. كتاب رسالة قوانين حكم الاشراق الى كل الصوفية بجميع الاناق تاليف الشيخ شمس الدنيا والدين الشيخ محمد بن احمد بن محمد الترنسي الشاذلي (sic) الوفاي المالكي المدعو المشهور بابي المواهب نفع الله به آمين.

Mystic Aphorisms, by Shams al-din Abu'l-MAWAHIB Muḥammad b. Ahmad b. Muḥammad Tūnisi Shādhili Wafā'ī Mālikī.

This treatise is identical with no. 688, where the author was not ascertained. Cf. no. 669.

Copied on Tuesday, 27th Dhul-ḥa'ddah, 1076.

XX. Foll. 179v.-180. IBN DURAH'S (Abu Bakr Muḥammad b. Ḥasan Azdi, d. A.H. 321) Ḳaṣidah on

<sup>1</sup> Several treatises with this title are noticed in H. Kh. iv. 416.

JAMĀL AL-DĪN MUḤAMMAD B. AḤMAD BĀ FAḌL ḤAḌRAMĪ, of 'Adan.

Plainly written, by Zain b. 'Abdallah Muḥaibil. Dated Tuesday, 22nd Rasmān, 1073.

VI. Foll. 55v.-57. A critical letter, written in reply to one which was addressed to the author by Saiyid al-Ḥasan b. al-Ḳāsim. It treats chiefly of the righteousness of the companions of the Prophet, and of the Sunnah. The author is ZAIN B. 'ABDALLAH b. Shaikh b. 'Abdallah al-'Aidarūs, "who is buried at Tarīm."

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Dated Friday, 6th Rabī' II., 1076.

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IX. a. Foll. 66v.-71. An account of the seventy-three Muḥammadan sects, taken from Irī's المواقب (see no. 438).

Begins: هذا تذييل الفرق التي اشار اليها الرسول الخ.

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treatise on law, beginning: الحمد لله ولي الحمد. The first and last letters of each line, and two other perpendicular columns in the middle of the page, are written in red, and offer, when read from above downwards, four different treatises. The first is on Prosody العروض, and begins as follows: امرتاليف هذا الكتاب وجمعه مولانا السلطان ملك الاشرف اسمعيل بن الغباس ادام الله ايامه فهذا الكتاب الفتة في العروض. The second treatise gives an account of the Rasūlī dynasty of al-Yaman. The third is on Grammar; and the fourth on Rhyme, علم القوافي.

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هذه قصيدة مشهورة للاديب الاربب الشير بابن غليف (sic) صاحب حلي رحه وهي وعظية الخ.

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It is followed by two tetrastichs of Abu'l-Faḥ Busrī (see above, no. VIII.).

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Begins: الحمد لله وصلى ... اعلم ان واحدا من تلاميذ الشيخ الخ.

Dated Wednesday, 12th Sha'bān, 1076.

It is followed by the beginning of NASHWĀN b. SA'ĪN HĪMYARĪ's (d. A.H. 573) famous Kaṣidah, inscribed: وهذه قصيدة للقاضي نشوان ... في الزهد في الدنيا.

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Begins: الحمد لله .... قال الشيخ ... لولده يا بني اوصيك بتقوى الله الخ.

Cf. Catal. Lugd. iv. 322.

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Begins: لقد بلغني تلى لسان من اتى به من حسن سيرة الامام الزاهد الخ.

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XVI. Foll. 111v.-116v. كتاب فضائل الاعمال التي تقرب الى الله سبحانه وتعالى وتبعد من سخطه. An anonymous treatise on the spiritual merit of good actions.<sup>1</sup>

Begins: الحمد لله الذي عرفنا ان العز والنعمة في طاعته. Dated Friday, 21st Sha'bān, 1076.

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Begins: الحمد لله ... اعلم وفكك الله تعالى ان معتقد السادات النقشبندية قدس الله تعالى اسرارهم هو معتقد اهل السنة والجماعة.

It is followed by another short tract of the same author.

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Begins: اللهم خلصنا عن الاشتغال بالماهي ... اما بعد فهذه رسالة في آداب المشيخة والمريدين الطالبين وشرائطها.

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Mystic Aphorisms, by Shams al-dīn Abu'l-MAWĀHIB Muḥammad b. Aḥmad b. Muḥammad Tūnisi Shādhilī Wafā'ī Mālikī.

This treatise is identical with no. 688, where the author was not ascertained. Cf. no. 669.

Copied on Tuesday, 27th Dhul-ḥa'ddah, 1076.

XX. Foll. 179v.-180. IBN DURĀH's (Abu Bakr Muḥammad b. Ḥasan Azdī, d. A.H. 321) Kaṣidah on

<sup>1</sup> Several treatises with this title are noticed in H. Kh. iv. 416.

في معرفة المقصور *a* and *d*, والمعروف، الممدود، accompanied by a short commentary. Cf. H. Kh. v. 157; Aumer, Hdss. Münch. 239.

XXI. Foll. 181-202. كتاب المناظر الالهية تأليف الشيخ.... عبد الكريم بن ابراهيم الكيلاني الصوفي.

A mystic treatise by 'ABD AL-KARİM B. IDRĀHİM KILĀNĪ (or JILĪ, d. A.H. 811), the same as no. 666, III.

Dated Sunday, 25th Jum. I., 1075.

XXII. Foll. 203-210. A treatise on Magic and on Talismans, imperfect at the commencement. It begins, after a blank: الأرواح جنود مجنونة.

On fol. 206 begins the second part, في الجزء الثاني، where a number of specifics are given.

XXIII. Foll. 211-296. كتاب غنية أرباب السماع في كشف القناع عن وجوه الاستماع من أملا الشيخ.... عبد الكريم بن ابراهيم الكيلاني.

Contributions to the better understanding of the transcendent language of Sūfī liturgy, by 'ABD AL-KARİM KILĀNĪ.

Begins: الحمد لله الذي أقام في مقام القرب أقدام الرجال. The author says subsequently (fol. 212v.): أما بعد فاني لما رايت قصور الفهم عن أطوار المعاني، ووقوف العلوم من عوام أرباب السماع على ظاهر الفاظ الأغاني، أردت أن أفتح بابا لأهل السماع، إلى حسن الاستماع، واكشف نقابا لأهل الأغاني، عن مخدرات المعاني، المحجوبة عن عيون العامة بصور الفاظ المعاني، الخ.

The author treats in the introduction (مقدمة) of the different classes of devotees; and, in three chapters, illustrates in their various applications to the said classes, 1. One hundred single words, used in Sūfī poetry; 2. Ten entire hymns or *Qasīdahs*; 3. Forty technical terms for the various states of the spiritual life.

Dated Tuesday, 13th Dhu'l-ka'dah, 1076.

There are added from the author's copy seven verses of his, according to which he was born on 1st Mu-

harram, 767, at Calicut كاليكوت, in India, and went afterwards with his father to 'Adan, where he arrived at manhood, and where his father died.

Then follows the date of his death, which had been written by his son 'Omar in a copy of *الانسان الكامل*; viz., Saturday, 28th Jum. II., 811.

XXIV. Foll. 296v.-298. Two extracts (فائدة) from *لوائح* 'Itrāf's بكرين 'Abd al-rahmān b. Muḥammad, *الوجود في حضرة الشهود*, which is a commentary on his own *التسليم شراب أهل النعيم*. The first extract gives a mystic definition of love, المحبة.

All the pieces from no. V. onward, with the exception of some portions of no. XIX. and the greater part of no. XXIII., are written by the above-mentioned Zain himself.

### 1039.

2820. Size 7½ in. by 4½ in.; foll. 212. From thirteen to seventeen lines in a page.

I. Foll. 1-24. Badr al-dīn Muḥammad SIBT MĀRINĪ's (d. A.H. 934) Commentary on a treatise in (*Rajaz*) verse, on the Law of Inheritance, styled *المقدمة الرحبية*. Cf. H. Kh. iv. 398 sq., according to whom the treatise is properly entitled *بغية الباحث*. The author of it is not known. It begins in this MS. as follows:

أول ما نستفتح المقالا بذكر ربنا تعالى (sic) والحمد لله على ما انعمنا سدا يجلو عن القلب العمى

قال الشيخ الامام.... The commentary commences: الحمد لله رب العالمين... اما بعد فهذا شرح مختصر على المقدمة الرحبية في الفرائض.

Dated Saturday, 29th Muḥarram, 1080.

II. Foll. 26-40. A moral treatise, styled *انيس المتقين*, by 'ABD AL-SAMAD b. Husain b. Muḥammad.

Begins: الحمد لله الذي أقام السموات بغير العباد. It is divided into five chapters, as follows: 1. في بيان

<sup>1</sup> He did not, however, mention it under this title, as he supposes.



العقل (3). العلم والجهل (2). الغفلة والتكفر (التفكر (r). المتوكل والحريص (5). الفقر والدنيا (4). (و) والحموة.

Dated 17th Sha'bân.. (year omitted). Transcribed by Shaikh Ibrâhîm كوبره, for his own use. The colophon is introduced by two *Persian* distichs.

A defect after fol. 32.

III. Foll. 41-172. Another work on Morals, probably entitled سراج القلوب. It was compiled from the traditions and various books, by an unknown author.

Begins: الحمد لله على ما اولانا والصلوة... وبعد فهذا سراج القلوب وعلاج الذنوب اتميت فيه من الاحاديث والآثار والمواعظ المرقاة والحكايات النافعات الخ.

It consists of a number of sections (فصل), the first of which is inscribed في المبادرة الى الطاعة. Ghazzâlî, Yâfi', Damîrî, and others, are frequently quoted.

Completed on Thursday, 14th Sha'bân, 1055, by Hâfiz Ahmad. Notes.

IV. Foll. 173-175. A moral *Kasidah*, beginning:

ايا طالب الرزق الهنيء ونعمة  
ومن شردنيا ثم اخرى سلامة

Cf. no. VI. It has the erroneous superscription تعمة كتاب السنن, which belongs to the next piece.

V. a. Fol. 175v. The conclusion of Abu Dâ'ud SAJASTÂNÎ's (d. A.H. 275) كتاب السنن. Cf. H. Kh. iii. 622.

δ. Foll. 176 and 177. Various extracts.

VI. Foll. 177v.-198. A collection of Prayers drawn from the Tradition. Author unknown.

In two parts: 1. Daily prayers, الفصل الاول فيما تكرر للانسان في اليوم واللييلة من حين ايقاظه من النوم الى نومه بالليل. 2. Prayers for special occasions, الفصل الثاني في اذكار ودعوات لامور عارضات.

Begins: الحمد لله رب العالمين... وبعد فاعلم ايها الحريص على محو السيئات الراغب في اكتساب

<sup>1</sup> The beginning of this chapter is lost.

<sup>2</sup> Correction from the margin; the text has اسقاطه.

<sup>3</sup> Margin دفع.

الخيرات، ان الاشتغال بما ورد في الحديث النبوي من الاذكار والدعوات الخ.

خاتمة الكتاب في خصال تورث: Ends (fol. 198r.): البركة والوقر وتنفي السوء والفقر ذكرها الامام الوصابي (sic) في كتاب البركة نفعنا الله به وهي منظومة في هذه الابيات.

Then follows the beginning of the above-mentioned *Kasidah* (no. IV.), written on the margins of this page and the preceding.

VII. Foll. 198v.-200. A short treatise on the properties of every hour in the week. Inscribed: هذا خصال هو الساعات (sic).

Begins: الحمد لله على ما هو اهله... فان في هذه الورقات خصائص الساعات خصائص ساعات يوم السبت الساعة الاولى لزحل ردية الخ.

It is followed by a list of the companions of the Prophet who knew the Koran by heart.

VIII. Foll. 201-204. A legendary account of the wedding of Fâtimah.

Begins: هذا قصة تزويج فاطمة رضى الله عنها قال الشيخ ان الله تبارك وتعالى خلق الخلق الخ.

The contents of the first page, which had been lost, have been written on the margin of fol. 201.

IX. Foll. 205-209. A fragment, containing the latter portion of a work on daily prayers.

X. Foll. 210-212. A prayer in verse, inscribed هذا المناجات لقضاء الحوائج من المعجزات.

Begins:

لك الحمد يا ذى الجود والمجد والعلی  
تباركت تعطى من تشاء وتمنع

With a *Persian* interlinear translation, also in verse. It is followed by various alleged sayings of the Prophet.

Written by various hands.

The seal of Hâfiz Ahmad (see no. III.) is impressed on most of the tracts.

[Bibl. Leydeniana.]

## 1040.

B 450. Size  $7\frac{1}{2}$  in. by 5 in.; foll. 75. Number of lines varying.

I. Foll. 1-3. 'ABD AL-GHAṬR LĀRĪ's (d. A.H. 912) Glosses on Jāmī's preface to his Commentary on the *Kāfiyah* (see no. 928).

Well written. Framed with red lines.

II. Foll. 5-12. Glosses on the passage of Jāmī's Commentary which treats of the "specification" التمييز, by MUḤAMMAD KĀSHIF.

Begins: ان احسن ما يتمسك به في الوصول الى ذروة الكمال الخ.

Clearly written in Nasta'liq.

III. Foll. 13-14. Two short treatises on Existence, identical with no. 586, V. and VI.

Written in a minute character.

IV. Fol. 15r. A note on Apprehension, التصورات, by JALĀL AL-DĪN DAWWĀNĪ (d. A.H. 907), identical with that described in Cat. Lugd. iii. 380.

V. Fol. 15v. A note on Necessity, beginning: اعلم ان الضرورة هي استحالة انفكاك نسبة المحمول الى الموضوع الخ.

Incomplete.

VI. Foll. 16-18. Notes on a passage of *Saiyid Sharif Jurjānī's* Glosses on Kūṭb al-dīn's Commentary on the *Shamṣiyah*, identical with no. 585, II. They are ascribed here to HANAFĪ (مولانا حنفى).

At the end is a note, beginning ثابت مدعى, ascribed to مولانا احمد جندى, i.e. AHMAD JANDĪ?

VII. Foll. 19-22. A short logical treatise, proving the necessary to be only one. According to the inscription, هذه رسالة لطيفة مجموعة لطفية (I) معنى, وحدة الواجب وادلتها وبعض المغالطات, the author seems to be Molla LUTFI (d. A.H. 900).

VIII. Fol. 23. A definition of knowledge, beginning: العلم صفة توجب تميزا لا يحتمل النقيض الخ.

Incomplete.

IX. Fol. 24. A note on the Unity of God, beginning: قد تقرر في علم الكلام ان المقصد الاقصى والمطلب الاعلى توحيد الحق سبحانه الخ.

Incomplete.

X. Foll. 25v.-26. Glosses on a definition of knowledge, ending abruptly.

XI. Foll. 26v.-27. A note on the square-root (الجذر); written diagonally.

XII. Foll. 27v.-36. A theosophic treatise on the Unity of God, by DAWWĀNĪ.

Begins: الحمد لمن تفرق... وبعد فهذه مباحث متعلقة بكلمة التوحيد.

Conclusion: تمت الرسالة المنسوبة الى العامة (العلامة r. الدواني في تحقيق كلمة التوحيد).

It is followed (fol. 29v.) by Glosses on it, beginning: قوله من الامور العامة الخ.

XIII. Foll. 37-52. The latter portion of DAWWĀNĪ's second treatise on the Divine Essence, رسالة اثبات واجب الوجود الجديد (sic). See no. 488, II.

Begins: الفصل الثالث في توحيدة.

Copied by 'Abd al-raḥmān b. Yâdkâr Muḥammad اوراسانى (?).

XIV. Foll. 55-75. Explanation of various idiomatic expressions, verses, etc., occurring in Jāmī's Commentary on the *Kāfiyah*. The author, who does not give his name, is, according to the inscription of the title-page, SHAMS AL-DĪN MUḤAMMAD KUHISTĀNĪ.<sup>1</sup> Cf. H. Kh. vi. 83. The work is dated A.H. 952. The author wrote it in Transoxania.

Begins: الحمد لله الذى رزقنا من العربية رزقا كاملا الخ.

Marginal notes. Copied by Muḥammad شبرغانى, A.H. 996.

## 1041.

1810. Size  $11\frac{1}{2}$  in. by  $6\frac{1}{2}$  in.; foll. 299. Twenty-three lines in a page.

I. Foll. 1-97. KUTB AL-DĪN's (d. A.H. 766) Commentary on the *Shamṣiyah*. See no. 508.

Copious glosses in the latter portion.

II. Foll. 98-162. *Jurjānī's* Glosses on the preceding Commentary (see no. 509).

Marginal notes.

<sup>1</sup> (sic) قوة الستانى.

III. Foll. 164-253. A Commentary (ممزوج) on *Mahmūd b. Muḥammad* (sic) *Jaghmtī*'s Compendium of Medicine, قانونچه (see no. 791), by ḤUSAIN B. MUḤAMMAD ASTARĀBĀDĪ, who completed it on Thursday, 17th Ramaḍān, 831, at Harāt, and dedicated it to Amīr Murtaḍa.

Begins: الحمد لله الذى ابدع العناصر والاجزاء... اما بعد فقد دلت البراهين العقلية والشواهد (الشواهد ر.) الثقلية ان انفس ما يتنفس فيه النفس النفيس الخ.

IV. Foll. 254-299. An introduction to Medicine, called مفتاح الطب, by ABU'L-FARAJ 'ALĪ B. AL-ḤUSAIN' B. HINDŪ, who, according to H. Kh. vi, 15, iii, 252, died either A.H. 410 or A.H. 420.

Begins: (sic) قال الاستاد ابو الفرج على بن الحسن ابن هندو تصفح اخواننا من المسلمين مقاتلى الموسومة بالمشوقة فى المدخل الى علم الفلسفة فشوقتهم سهولة الماخذ فيها الى مقالة فى الطب على نفعها فاسعفتهم بتصنيفها الخ.

The work is divided into ten chapters, which are inscribed as follows: 1. فى الحث على تعلم الصناعات; 2. فى اثبات صناعة الطب; 3. فى اقسام الطب; 4. فى حد الطب; 5. فى ذكر الطرق التى بها; 6. فى فرق الطب; 7. فى تعدد ما يجب على; 8. الطبيب معرفته من العلوم ليكون كاملا فى صناعته; 9. فى كيفية تدريج المتعلم للطب وذكر مراتب الكتب فيه; 10. فى العبارة والحدود الطبية. The last chapter, which is the longest, is subdivided into twelve فصول, according to the branches of the medical science.

Well written. Dated 14th Muḥarram, 41, apparently A.H. 1141.

[Tippu.]

#### 1042.

1552. Size 9½ in. by 5½ in.; foll. 100.

I. Foll. 1-18. شرح مائة عامل. A Commentary on 'Abd al-kādir Jurjānī's (d. A.H. 474) Hundred Gram-

matical Regenta, published under the same title by Baillie (Calcutta, 1802) and Lockett (ib. 1814).

Ends: الرسالة المسمى بشرح مائة العوامل.

II. Foll. 21-24. A short syntactical treatise, called التمتة, probably also by JURJĀNĪ. See no. 984, iv.

III. Foll. 25-78. Muṭarrizī's Grammar المصباح. See no. 890.

Colophon: قد تمت كتاب المصباح فى شهر محرم الحرام يوم الاحد منه سنة يكىزار وودصد وهشت هجرى فى عسكر الانكریز بمقام جناده كان من شهرهم عند اتمامها اثنى عشرين اگست سنة يكىزار وهفتصد ونود وصد.

These three treatises are written in a bold Nasta'liq hand.

IV. Foll. 80-87. Anḥarī's ايساغوجى, on Logic. See no. 497, i.

Well written in Nasta'liq.

V. Foll. 88-100. ميزان المنطق, a treatise on Logic. See no. 573.

Written in Nasta'liq.

These two treatises are dated Cawnpore, A.H. 1209. They were written for the purpose of being read by Major Mackenzie (ميجر مكنزى) with Maulawī 'Abd al-razzāk.

[Warehouse]

#### 1043.

824. Size 7½ in. by 5 in.; foll. 250. Seventeen lines in a page.

Collectanea of Molla Aḥmad B. SULAIMĀN; the greater part in Arabic, the remainder in Persian.

Inscribed: نقل بياض حضرت... احمد بن مولوى سليمان قدس سرهما الله الجنان المنان.

This collection contains complete treatises, extracts, and notes (فائدة), bearing chiefly on mathematical and philosophical subjects. Of longer extracts or more remarkable works, the following may be noticed.

I. Foll. 26-35. مقالة ابى ربحان محمد بن احمد البيرونى فى راشيكات الهند.

<sup>1</sup> Or, al-Ḥasan, as in this MS.

<sup>1</sup> Two words erased.

A treatise of BĪRŪNĪ (d. A.H. 480), on the rule of proportion, based on the Indian system. The author says (fol. 26v.), referring to the rule of three: والهند يسمونها ترى راشيك<sup>1</sup> اى ذو الثلاثة المواضع وراش<sup>2</sup> هو البرج وراشيك هو الموضع من الصورة فان متجميعهم يسمون البيوت الاثنى عشر راشيك.

The treatise begins: النسبة في ما بين المقادير المتجانسة.

Blanks are left for some diagrams which have never been added.

II. Fol. 36. برهان آخر على الشكل السابع من الشكل السابع من 37-38, كتاب بنى موسى كتاب بنى موسى.

A proposition of the BANU MŪSA (cf. no. 784, viii.), on the mensuration of triangles; preceded by a demonstration, which is probably by AL-KHĀZIN (Abu Ja'far).

III. Fol. 50-52. الشكل السادس عشر من كتاب معرفة مساحة الاشكال البسيطة والكرية لبنى موسى محمد والحسن واحمد.

The sixteenth proposition from the book of the BANU MŪSA, on the mensuration of plain and spherical bodies, from which apparently also the preceding no. is taken. This book is to be found in Cat. Bodl. i. 208, b.

Begins: نريد ان نجد مقدارين يقعان بين مقدارين مفروضين.

Diagrams omitted.

IV. Fol. 58. A short mathematical treatise by NAṢĪR AL-DĪN ṬĪSĪ (d. A.H. 672), inscribed للمحقق نصير الدين الطوسي رحه في بيان انه لا يمكن ان يجتمع من عددين مربعين فردين عدد مربع.

V. Fol. 76-77. A riddle on قانون; and

Fol. 78v.-81, another on كافية; both by BAHĀ AL-DĪN 'ĀMULĪ (d. A.H. 1031).

The first riddle was composed in A.H. 1002, as appears from the chronogram لغز طبيبانه بى عدیل (i.e. 1116, minus 114).

VI. Fol. 113v.-123. A treatise on Astronomy, called تشرح الافلاك, by BAHĀ AL-DĪN 'ĀMULĪ. See Cat. Mus. Brit. 244.

It consists of five sections (فصل).

Additional notes by the author on the margin. Diagrams omitted.

VII. Fol. 125-128. رسالة في اثبات حدوث العالم, by ḤUSAIN B. IBRĀHĪM التنكابتي.

VIII. Fol. 131 and 146.<sup>1</sup> A Kaṣḍah ascribed to the Khalīf YAZĪD B. MU'ĀWYYAH, نصيدة ميمية منسوبة الى يزيد بن معاوية عليه ما يستحقه.

Begins:

اراك طروبا ذا شجى وترنم

Various readings on the margin.

Dated 20th Jum. II., 1135.

IX. Fol. 140v.-142. An extract from the fifth treatise of the *Ikhwān al-ṣafā*, on Music.

Begins: فائدة ان الحكماء الموسيقيين انما اقتصروا من اوتار العود على اربعة.

X. Fol. 143-145. A treatise of AROHIMEDES, inscribed كتاب ارشميدس في قسمة شكل سماه بسيطاشيون (?), باربعة عشر شكلا مناسبة له, identical with that noticed in Cat. Bodl. ii. 603, ad cmlx.<sup>2</sup>

Diagram omitted.

XI. Fol. 184-191. A theosophic treatise, by MUHAMMAD AḤMAD AL-DĪN, a Shī'ite, who wrote it at Mashhad (الروضة الرضوية), for the use of his pupils.

This treatise has no special title. It is preceded by a long introduction, which begins: اما بعد فتح الكلام. After this, the first paragraph commences as follows: المسئلة الاولى من الكلام في توحيد تعالى واجب الوجود. The author quotes Dawwānī, Amīr Fakhr al-dīn Astarābādī, Abū'l-Ḥasan Kāshī, and others.

Imperfect at the end.

<sup>1</sup> The latter fol. has been misplaced in binding.

<sup>2</sup> There, however, the name of the figure is written بطماشيون (sic).

XII. Foll. 191-194. مقالة لقسطا بن لوتا في البرهان على حساب الخطائين وهو الباب الجامع الذي يستخرج به جميع مسائل الحساب التي ليس لها جذور.

A treatise by Qaṣṭa b. Lūṭa (d. about A.H. 311), on the *regula falsi*.

A revised edition of this treatise, by Jābir b. Ibrāhīm Ṣābi', seems to be contained in Cat. Lugd. iii. 59.

XIII. Foll. 225-229. An extract from ('Alī b. Aḥmad) Ibn Ḥazm Andalusī Zāhiri's (d. A.H. 456) work on Shāfi'ite law المحلى, for which see H. Kh. v. 428.

This extract bears on the law of inheritance. It is accompanied by the glosses of Molla Aḥmad.

Collated on 7th Dhu'l-ḥijjah, 1140.

XIV. Foll. 234-241. A Kaṣīdah, called العروس, by Khālid b. Ṣaḥwān Faḥḥāp. See Cat. Mus. Brit. 260b. The author flourished under the last Omayyades and the first Abbasides.

The collection concludes with the خاتمة of 'Āmulī's خلاصة الحساب (see no. 758).

This copy belonged to a grandson of the compiler, Muḥammad Riḍa b. Ḡulām Muḥammad b. Aḥmad b. Sulaimān. It is dated Dhu'l-ḥijjah, 1134. On the last page is a poem, beginning:

لقد صار قلبى بالواظ جودر (sic)

which was written by the owner on 18th Ramaḍān, 1141, at Sūrat (بسورت).

An extract from Kutb al-Dīn Shīrāzī's نزهة القلوب, about the parentage of Ziyād b. Abu Sufyān, and a method of divination, both derived from Aḥmad b. Sulaimān, have been prefixed to the original volume by a later hand (foll. 1-3).

[Gaikwar.]

1044.

2807. Size 8 in. by 6 in.; foll. 309. From thirteen to nineteen lines in a page.

I. Foll. 1-60. Notes on select passages of the Koran, in answer to questions, which are put in Persian.

Imperfect both at the beginning and end. The first

<sup>1</sup> Here follows in the MS. the word عبل.

words are: فان قيل قوله تعالى ان الذين كفروا سواك عليهم انذرتهم ام لم تنذرهم لا يؤمنون<sup>1</sup> اصل كفر در لغت عرب چيست وكفر بچند وجه آيد الجواب اصل الكفر في اللغة الستر والتغطية الخ.

The author is not ascertained.

II. Foll. 61-62r. and foll. 63v.-65. Two fragments on moral subjects, the latter being the end of a treatise.

III. Foll. 71-80. The beginning of a general introduction to the sciences, entitled فاتحة العلوم. Author unknown.

The preface begins: الحمد لله الذي بذكرة يفتح كل كتاب.

This treatise consists of seven chapters (باب), of which only the first and the beginning of the second are given in this MS. The former is inscribed في فضيلة في تصحيح النية في طلب العلم, and the latter, العلم.

IV. Foll. 81-104. قصة شكرتني فرماض رضى الله عنه.

A fabulous account of the first settlement of the Muḥammadans in Malabar, under king Shaktūtī of Cranganore, a contemporary of Muḥammad, who was converted to Islam by the miracle of the division of the moon.

Begins: روى محمد بن مالك عن ابيه مالك عن جده حبيب بن مالك رضوان الله عليهم اجمعين الخ.

V. Foll. 111-151. A history of the Muḥammadans of Malabar, entitled تحفة المجاهدين, by Shaikh Zayn al-Dīn (tenth century). Complete. See no. 714.

Begins: الحمد لله الذي اظهر دين الاسلام على كل الاديان.

VI. Foll. 152-173. A poetical account of the struggles of the Zamorin (السامري) of Calicut with the Portuguese under Vasco de Gama, A.H. 903. In about five hundred *Rajaz* verses. The author, Muḥammad b. 'Abd al-'Azīz Kālīkūtī Shāfi', was contemporary with the events narrated. He entitled his poem الفتح المبين، للسامري الذي يحب المسلمين.

<sup>1</sup> Sū. 2, 6.

It begins:

الحمد لله القوي القادر \* المالك المغني العلي القاهر

Verse 7 sqq.

فان هذى قصة عجيبة  
في شرح حرب شأنها غريبة  
واقعة في خطة المكيبار  
ومثلها لم يجز في تلك الديار  
بين محب المسلمين السامري  
وبين خصمه الفرنجي الكافر

Indications of the contents are on the margin.

VII. Foll. 173-178. A succession of dates relating to the history of Malabar.

Begins: باب في وصول الافرنج الملائعين في مليبار  
اهلكه (sic) الله بقهره جميعا.

VIII. Foll. 179-180. The story of Tamim Dâri, the companion of the Prophet, and his return to his wife after thirty years' absence; related on the authority of Ibn 'Abbâs. Cf. Cat. Bodl. i. 185.

Begins: تميم الداري رضى العجائب والغرائب الخ.  
Imperfect at the end.

IX. Foll. 181-209. خبر تودد العالمة ومناظرتها مع  
العلماء والاطباء والمنجمين بين يدي امير المؤمنين  
هارون الرشيد.

The story of the girl *Tawaddud*, from the Thousand and One Nights. Cf. Aumer, Hdss. Münch. 403.

X. Foll. 211-222. A *Maulid*, or legendary account of the birth of Muhammad.

Begins: الحمد لله القوي الغالب.

XI. Foll. 225-262. The Loves of the two Cousins, the *shumol* and the *shumol*, a romance, consisting chiefly of poetry.

Begins: ذكروا والله اعلم واحكم واعز واكرم واراف  
وارحم فيما مضى وتقدم من احاديث الامم انه بعد  
رسول الله صلعم اخوان الكبير اسمه خطاب الخ.

XII. Foll. 263-271. A legendary account of the death of Muhammad; beginning: فصل في قصة وفاة

النبي صلعم ذكر اهل السير لما دنى فراق النبي صلعم  
جاء جبريل عم.

XIII. Foll. 272-273. A religious poem, which is commonly called *القصيد المنفرجة*. Cf. H. Kh. iv. 551; Cat. Mus. Brit. 86; Cat. Bodl. ii. 88. The author is Abu'l-Faql Yûsuf b. Muhammad Tazari, usually named *INN AL-NAHWI*.

XIV. Foll. 274-278. Another poem of the same kind, beginning:

بدات بباسم (sic) الله في اول السطر  
واسماؤه حصن منيع من الضر.

XV. Foll. 279-301. An amplification (*تخميس*) of the *Burdah*, by ABU BAKR b. RAMADÂN b. MUK, who composed it in A.H. 885. Entitled *الوردية الذكية* في تخميس البردة الزكية.

Prefixed is a preface, which begins: الحمد لله العلي  
العظيم. The poem commences as follows:

وفقا بنفسك يا من بات ذا الم.

Dated<sup>1</sup> Thursday, 8th Rajab, 937. Transcribed by 'Abd al-sallâm b. 'Abd al-'aziz.

XVI. Foll. 303-309. A *Takhmis* of *Ka'b b. Zuhair's* *Kasidab*, by an unknown author. Begins:  
حديث اسر النوى في شرحه طول.

Plainly written, by various hands, in Malabar.

[Bibl. Leydeniana.]

1045.

2483. Size 9½ in. by 4½ in.; foll. 366. Number of lines varying.

Several MSS. bound together.

I. Fol. 2. The ninety-nine names of God.

II. Foll. 2v.-10. A description of the personal appearance of the Prophet, attributed to 'Alî (see no. 377, i.).

Well written, with vowel-points.

III. Foll. 11-13. A treatise on Weights and Measures.

Begins: الحمد لله حق حمدة... وبعد فهذه رسالة  
في معرفة الصاع والمد والرتل والاستار والدرهم والدينار الخ.

<sup>1</sup> Viz., the original copy.



IV. Foll. 13v.-19. Various extracts bearing on ritual and legal questions.

Begins: أما في المحيط والظهير (الظهيرية) في كتاب الإيمان رجل حلف ليصلي هذا اليوم خمس صلوات الخ.

The two latter pieces are written in Nasta'liq, diagonally.

V. Foll. 19v.-43. Various extracts in Arabic and Persian, such as prayers, charms, legal questions, etc. Irregularly written in Nasta'liq and Shikastah.

VI. Foll. 43v.-148. A Commentary (ممنوع) on *Sirdj al-din Sajdwandi's* treatise on the Law of Inheritance, by SAIIYID SHARIF JUM'ANI. See no. 239.

The date of the composition, as given at the end of this MS., viz. end of Dhu'l-hijjah, 811, does not agree with the statement of H. Kh. iv. 401.

Begins: قال الشيخ الامام سراج الملة والدين ... بعد ما تيمين بالبسملة الحمد لله الخ.

Numerous glosses. Closely written in Nasta'liq. The copyist calls himself Saiyid Shtr Muhammad b. Saiyid Ibrahīm Husaini, a "servant" (خادم) of Shāh Jalāl Bukhārī. He completed this copy on 3rd Jum. I., A. 30 *Sulṭa*. The corresponding year of the Hijrah is omitted.

VII. Foll. 149-211. A work on various parts of Hanafite Law, entitled دستور القضاة. It was compiled by Šadr b. Rashīd b. Šadr Tabrizī, commonly called KĀPI KHVĀJAH.

Begins: الحمد لله الذي اعاننى على جمع هذه المسائل.

It is divided into twenty-two chapters, a list of which is inserted after the preface. They are as follows: 1. الطلاق; 2. الصلوة; 3. الصوم; 4. النكاح; 5. الدعوى; 6. الاجارة; 7. العتاق; 8. البيع; 9. القضايا; 10. الشهادة; 11. الشركة; 12. الوكالة; 13. الكفالة; 14. ما يصير المسلم به كافرا; 15. ما يصير الكافر به مسلما; 16. القصاص والتضمين; 17. الحرب; 18. المتفرقات; 19. الصيد; 20. السماع.

Inelegantly written in Nasta'liq.

VIII. Foll. 213-230. A Persian treatise on the Muhammadan Faith, by SAIIYID SHARIF JUM'ANI; followed by various extracts in Arabic and Persian.

IX. Foll. 233-252.<sup>1</sup> A Persian Commentary on a *Ḳaṣīdah* in *لامية*, in praise of 'Alī. The author of both is ABU'L-MA'ALI Muhammad, commonly called 'Alī b. Abu Tālib (*sio*), b. 'Abdallah b. 'Alī Zāhidī Jilānī.

The preface begins: لسان حال وترجمان مقال. The *Ḳaṣīdah* commences as follows:

يا حادى الورك عجب بالقرب من طلك

The commentary consists of short explanations of the words (اللمة) in Arabic, and a general interpretation in Persian (الترجمة).

Well written in Nasta'liq.

X. Foll. 254-366.<sup>1</sup> The *Dīwān* of MUTANABBI' (see no. 807), arranged chronologically.

Neatly written in Nasta'liq, often diagonally.

The beginning and end missing.

Begins: وقال ايضا

محبى قيامى ما لذاكم النصل

Worm-eaten.

The remainder of the volume is in Persian.

[Bibl. Leydeniana.]

### 1046.

2686. Size 10½ in. by 7½ in.; foll. 222. Fourteen lines in a page.

I. Foll. 1-11. SAMARQANDI's Catechism (see nos. 381 and 470, i.).

Ends: تمة الكتاب المستقى بسمرقندى غفر الله ذنوب من كتب هذا الخ.

II. Foll. 12-32. AHMAD b. AL-'ABBĀS's Sixty Questions (see no. 470, ii.).

III. Foll. 33-37. Explanation of the confession of faith, identical with Cat. Mns. Brit. 3933, no. iv.

IV. Foll. 38-63. SANTAI's Articles of Faith (see no. 470, vi.).

<sup>1</sup> Originally a separate volume.

V. Foll. 64-78. Elements of Faith, the same as no. 470, iii., but without the commentary.

VI. Foll. 79-99. A mystic treatise on Religious Duties.

Begins: الحمد لله رب العالمين... فاما بعد اسعدكم  
الله تعالى في الدارين (sic) دنيا وأخر (sic) فاعلم ان  
الامور المشروعة عند اهل السنة والجماعة ثلاثة مراتيب (sic)  
عبادة وعبودية وعبودة الخ.

VII. Foll. 100-118. A short treatise on Prayer.

Begins: اعلم ان الشروع في الصلوة بالعلم الخ.

VIII. Foll. 119-140. A treatise on Sûfiem.

Begins: الحمد لله كاشف السر بالاسرار... قال الشيخ  
الامام العارف الفقير الضعيف رحمة الله عليه قال يوسف  
ابن مكيّة (sic) قد قدس الله روحه العزيز في بيان  
الشرعية الخ.

IX. Foll. 141-169. A tract of the same kind.

Begins: الحمد لله رب العالمين الذي (sic) خلق الله  
تعالى باهلها واسرارها... وبعد الاول طريق الى الله  
تعالى ان يعرف ذاته وصفاته الخ.

X. Foll. 170-188. A similar tract.

Begins: الحمد لله رب العالمين... وبعد فالعالم  
مرآة غير مصقولة الخ.

Ends: تمت كتاب الرسالة المباركة النافعة المسماة  
باب النحية (2).

XI. Foll. 189-222. Another mystic treatise, im-  
perfect at the end.

Begins: الحمد لله... اما بعد فاعلم ارشدك الله ان  
كل تكليف مأمور بمعرفة الله الخ.

All these tracts are accompanied by an interlinear  
translation in *Javanese*, written in the Arabic character.

Written in a large plain hand, on rice-paper.

<sup>1</sup> The last word is corrupt. It might also be المحبة.

## 1047.

2446. Size 9 $\frac{3}{4}$  in. by 7 $\frac{3}{4}$  in.; foll. 120. Fourteen  
lines in a page.

I. Foll. 4-24. A mystic treatise, called بحر المشاهدة;  
السمطاني by AḤMAD B. AḤMAD SAMṬARĀNĪ.

Begins: الحمد لله الذي كاشف القلب لعباده  
المصطفى (sic).

In six chapters.

II. Foll. 25-51r. A System of Theosophy, entitled  
عبد الله (sic) by 'ABDALLAH al-'Ārifin (عبد الله العارفين).

Begins: الحمد لله الذي خلق نور محمد بقدرته.

The single paragraphs of the work are invariably  
introduced by .. اعلم ان.

The last few leaves are injured.

III. Foll. 51v.-60r. An anonymous treatise on  
Prayer and its redeeming powers, etc.

Begins: الحمد لله رب العالمين... قال النبي صلعم  
اذا قام العبد الى الصلوة الخ.

IV. Foll. 60v.-62r. Some traditions of various  
contents.

V. Foll. 62v.-103r. A treatise without title, on the  
merits of Ramadān, and on the various religious acts  
which are to be performed in that month, and also on  
some other subjects.

Begins: الحمد لله المشكور على الآيات... باب في  
فضيلة شهر رمضان.

VI. Foll. 103v.-106r. A short tract, beginning:  
وينبغي للمؤمنين (sic) اذا خرج من الدنيا ان يحمل  
مع نفسه عشر هديات.

Terminating abruptly.

VII. Foll. 106v.-120. Various moral and mystic  
aphorisms, attributed to the Prophet.

Begins: الحمد لله المبدء المعيد... قال النبي  
صلعم الفناء ثلاثة اشياء الخ.

All these treatises are written in a large plain hand.  
with vowel-points, but rather incorrect. A *Javanese*

translation in the Arabic character is added between the lines.

The rest of the volume is in *Javanese* in the Arabic character.

## 1048.

2448. Size  $9\frac{1}{2}$  in. by  $7\frac{1}{2}$  in.; foll. 126. From nine to eleven lines in a page.

I. Foll. 1-24. A treatise on Muhammad's Ascent (المعراج).

Begins: سُبْحَانَ اللَّهِ الَّذِي أَسْرَى بِعَبْدِهِ الخ: (Sù. 17, 1).

II. Foll. 24v.-65. A treatise in *Javanese*, in the Arabic character; which, according to the Arabic conclusion, is on the same subject as the preceding.

III. Foll. 66-70r. Another *Javanese* treatise, on the first Sûrah.

IV. Foll. 70v.-126. Jazûlî's دلائل الخيرات (see no. 350).

Written in a large hand, apparently in Java.

## KARSHUNIC.

## 1049.

27A. Size 9 in. by  $6\frac{1}{2}$  in.; foll. 192. Twenty lines in a page.

I. Foll. 1-67. A collection of 164 fables, styled in the conclusion امثال الثعالب, or Fables of Foxes. These fables are of Syrian origin; they were also popular with the Jews (cf. Zeitschrift der D.M.G. xii. 151 sqq.).

The beginning is wanting. The first words are: الخبزة التي في فمها.

Slight defects after foll. 15, 31, 34, and 54.

II. Foll. 67v.-83. Various stories, amongst which are legends (عجوبة) of the Virgin Mary, and also two alleged letters of the same. The second of these letters concludes as follows: خُتِمت هذه الرسالة نهار الخميس في مدينة اورشليم من مريم العذرى السابق اسمها سنة اثنين واربعين من ابنها في العهد الاول يوم الثالث من شهر حزيران السابع والعشرون من القمر.

III. Foll. 84-147. A treatise, in the form of questions and answers between pupil and master, bearing on various theological subjects. It seems to be identical with the Karshunio MS., Cat. Bodl. i. 18, lxxxii.

It begins as follows: بسم الاب والابن والروح القدس

<sup>1</sup> The Syriac characters of the MSS. have here been transcribed into Arabic for convenience sake.

الله الواحد نبتدى بعون الله وحسن توفيقه ونكتب كتاب الذى فيه المعلم يجوب التلميذ ويشرح له كلما يساله من امور العلم وما شاكله: معلوم ومجموع من اسحاق تلميذ رومية مطران طرابلس.

The questions and answers are introduced by يا معلمى انا مرمى بين اياديك and سوال التلميذ جواب المعلم respectively (abbreviated س ت and ج م).

The first question is preceded by a short introduction, which begins: يا معلمى انا مرمى بين اياديك and it runs as follows: والآن علمنى وفهمنى: على الله وعلى الملائكة وما ذا فعل الله لما خلق العالم.

IV. Foll. 147v.-187v. An account of the miracles of the Virgin Mary, entitled عجائب الست السيدة مرتى مريم والدته الله صلاتها تحفظ القارى والسامعين والكاتب آمين.

The first story is inscribed: اولاً عن خبر الراهبة وكيف خلاصها مريم العذرى من عذاب المطهر.

The upper part of fol. 164 is torn off. Single leaves are wanting after foll. 163 and 179.

Then follow some astronomical and medical tracts, viz.—

Fol. 187. A list of the planets, the signs of the Zodiac, and the Syrian months.

Fol. 187v. قانون مولف من الفلاسفة المنجمين لاجل حفظ سلامة البدن.

Dietetical rules for every month of the year. There is a defect after fol. 187, just at the beginning of this treatise.

Fol. 192. لاجل تركيب كل انسان على طبعه.

On the four temperaments.

### 1050.

28A. Size 8½ in. by 6½ in.; foll. 153. Eighteen lines in a page.

I. Foll. 1-10v. An admonitory discourse addressed to priests, translated from the Syriac.

Begins: بسم الاب.... ترجم تاديب وتحذير القسا والشماسة الذين قد عطبوا الموهبة ليكونوا واسطين بين الله والناس قال مري افريم ومري نرسي ومري لوليانوس صلاتهم وبركاتهم مع جميع المومنين يا ايها روسا الكهنة والقسا والشماسة اسمعوا وتحذروا وقدسوا انفسكم الخ.

II. Foll. 10v.-32. قصة الشاهد الطاهر النفيس والزاهد.

ريان مازيعا صلوته تكون مع المؤمنين آمين.  
The life of St. Zl'a, son of Simeon and Helena, of Syria, who was born in the year 620 of Alexander, and died 122 years of age.

III. Foll. 33-35v. Answers given by a teacher to his pupils on the subject of God's living in the creation.

Begins: ونكتب قليل من قول الابا القديسين كان شيخ بعض المشايخ وكان له تلميذه فسالوه الخ.

IV. Foll. 35v.-36. Another short dialogue (مسألة) between master and pupil, on asceticism.

V. Some stories, viz.—

a. Foll. 36-37. قصة ثلث رجال.

b. Foll. 37v.-40. قصة لطيفة فيها اذكر الشيطان الذي تشبه بزي طفل صغير الخ.

VI. Foll. 41-61. قصة القديس مري يوحنا صاحب انجيل الذهب صلاته تحرس جميع المومنين.

The life of St. John, "the owner of the golden Gospel," son of king (!) Therapion (ترافيون) and Theodora, of Rome (رومية).

Begins: يا اخوتي ويا احباي اريد اقص لكم قصة عجيبة تذهل العقول وتحير السامعين وهي تشعبت القديس مار يوحنا صاحب انجيل الذهب وكيف تسما (sic) بهذا الاسم الخ.

This "golden Gospel" was given to the boy John by his father, when he went to read the Gospel with a monk.

VII. Foll. 61-73. قصة مار قرياقوس الشهيد الفاضل السعيد وامه يولطى<sup>1</sup> ينفعا الله بصلاتهم امين.

The martyrdom of the infant saint Cyriacus and his mother Julitta at Tarsus. Translated from the Syriac, in rhymed prose. Cf. Cat. Bodl. i. Syr.-Karsh. 10a, and Cat. Mus. Brit. i. 110.

Begins: الحمد لله على نعمته حمداً يعصم به عن نقمته.

Ends: وكان في تاريخه (تاريخه r.) المذكوري في نصف تموز من الشهري قصته اشتهرت سرياني انتقلت الى لغة العرباني... اعرضتها في حضرة المختار نور الهدى ومطلع الانوار الاب مار اليا الضو الاشرفي الفطرك البائليق المشرقي ونجرت قصة طفل الشهداء والحمد لله ابدًا الخ.

VIII. Foll. 73v.-87. قصة الاحد المعظم (sic) التي نزلت من السماء وما فيها من الوصايا الشريفة في حفظ يوم الاحد المقدس وفضائله الذي اختاره الله تعالى وشرفه على باقي الايام الخ.

An epistle said to have been sent down from heaven, for the purpose of enjoining a stricter observation of the Lord's Day. See Cat. Mus. Brit. i. 110; cf. Praetorius, *Mazhafa Tomâr* (Leipzig, 1869), p. 6 sq., for other versions of this Apocryphon.

<sup>1</sup> The stymology of this name is given on fol. 13 as follows:

.. اسمه زيعا بحيث يوم ولادته تزعزعت الارض الخ.

<sup>1</sup> Afterwards يولطى.

IX. Foll. 87v.-104. **صيرة** (sic) **القديس الفاضل**  
الكامل السعيد المبارك الذي ارضى الرب في اعماله  
الصالحة مار اليا الحديثي الذي ديره في دشت مدينة  
الموصل في ناحية القيلة درب ساعة عن المدينة صلاته  
وبركاته تعم جميع المؤمنين.

The life of St. Elias Hadithi.<sup>1</sup>

Begins: **سبحان الله المجيد الرحوم لما اراد حتى**  
**يصير بين البشر ويهديهم الى الحياة الابدية ارسل ابنه**  
**الوحيد النخ.**

This piece is written in the Arabic character, in a large plain hand.

On the back of fol. 104 is written, in the opposite direction, an astrological rule, ascribed to Ptolemy; and on fol. 105 is a table of the positions of the planets in the year 600 of the Persians.

X. Foll. 105v.-111. **عنيات** (حفظاً) **رتبت الاشهر.**  
Hymns, translated from the Syriac.

The first of them begins: **اللهم اصلح الشهر وباركه**  
**وكليل السنة بنعمتك احفظه.**

They refer to the month or the year. Some have Syriac inscriptions,—

Fol. 106v. **٢٠١٢ ١٥٠٠ ١٨٣٧ ١٥٢٦**,  
with the date of composition, A. Gr. 1837 = A.D. 1526.

Fol. 107v. **٢٠١٢ ١٥٠٠ ١٨٣٧ ١٥٢٦**  
**١٥٢٦ ١٥٠٠ ١٨٣٧ ١٥٢٦**  
**١٥٢٦ ١٥٠٠ ١٨٣٧ ١٥٢٦**  
**١٥٢٦ ١٥٠٠ ١٨٣٧ ١٥٢٦**

Dated A. Gr. 1910 = A.D. 1599.

Fol. 109v. **٢٠١٢ ١٥٠٠ ١٨٣٧ ١٥٢٦**.

<sup>1</sup> His native place is **الحيرة**, i.e. **حيرثا**.

<sup>2</sup> This word stood originally; it was afterwards changed into **نبيه**.

The colophon is in Arabic characters, as follows:  
كملت على يد قس عبد الاحد وقد قلبها من السرياني  
الى العرابي في سنة الفين وثمانية يونانية ابن المرحوم  
عسكر الحداد.

XI. Foll. 112-114. **تخطيط القنكاني** (?).

Begins: **اولا يكون القنكاني نضيف وتكون القصعة نضيف:**

XII. Foll. 114v.-117. Astronomical notes and tables, on the planets, the stations of the moon, etc.

XIII. Foll. 117v.-133. **نسخة الاطرلاب**. A treatise on the Astrolabe, and on some operations with it.

Begins: **فهذه رسالة مختصرة اذكر فيها اسماء الرسوم**  
**المرسومة على الالة المسماة** (sic) **بالاطرلاب الكمال**  
**ذات الصفائح وبعض اعمالها.**

XIV. Fol. 134. **فصل في معرفة ارتفاع راس البروج**.  
How to find the risings of the signs of the Zodiac.

XV. Foll. 135-141. Prognostications from the lunar eclipses, etc.

Begins: **تشرين الاول ان ينكسف فيه القمر:**

XVI. Foll. 141v.-142v. **فصل في عمل السهام**. On auguries.

Begins: **السهام دليل مستخرج من دليلين يدل**  
**على شيء واحد.**

XVII. Foll. 142v.-150. Prognostics for the years beginning in the various signs of the Zodiac, in Syriac; followed by various astrological notes and tables, in Arabic.

Plainly written. The latter portion soiled by damp.

A leaf of an old Syriac MS., in the Estrangelo character, has been used for the binding of this volume.





# INDEX.

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THE END.



مركز الخدمات والأبحاث الثقافية

صندوق البريد ٥٠٨٣ / ١٤

بيروت - لبنان

(٣٣/٦)

سلسلة فهرس المكتبات الخطية النادرة

فهرست المخطوطات العربية بمكتبة المكتب الهندي

من عمل

أوتو لوث

المجلد الاول

لندن ١٨٧٧



## PREFACE.

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EARLY in 1870 I was honoured by the Indian Government with the commission to prepare a Catalogue raisonné of the Arabic MSS. in the Library of the India Office. I was engaged on this task, in London, from April 1870 to July 1872. Unfortunately nearly double that time has been spent in carrying the work through the press.

The larger half of the MSS. belong to the great collection of Muhammadan MSS. of the *East India House*. This collection was formed from the libraries of WARREN HASTINGS, TIPPUS SULTAN, RICHARD JOHNSON, the GAIKWAR, Dr. LEYDEN, etc. It comprised above 3000 volumes, which were not even classed according to the different languages (Arabic, Persian, Urdu, Malay, etc.). In 1869 the Arabic portion was picked out, for the first time, by Dr. G. HOFFMANN (now Professor in Kiel), who also drew up a list, in which the numbers were arranged according to subjects. The original numeration was left unaltered.

With the exception of the library of Tippu,—of which Major CHARLES STEWART had prepared a catalogue, whilst it was still in the College of Fort William,\*—these Arabic MSS. have remained comparatively little known, and only one has, to my knowledge, been used for an edition.†

The remaining MSS. belong to the *Bijâpûr* collection, which consists almost entirely of Arabic books, only a few being Persian. A full account of the discovery of this collection, and of the transactions connected with its removal from Bijâpûr, may be found in the *Bombay Government Records*, No. XLI., *New Series*, pp. 210 sqq. It was once the Royal Library of the 'Âdil-Shâhs, but was subsequently removed to the *Asar Maḥall* آثار محل, an ecclesiastical establishment, which owed its name to the possession of some relics of the Prophet. There the library was still to be found in 1849, when the attention of the Government of Bombay was drawn to it by a report of Mr. H. B. E. (now Sir BARTLE) FRERE (see *Bomb. Gov. Rec.*, l.c., pp. 215 sqq.). This gentleman also prevailed on a learned Muhammadan, named ḤAMĪD AL-DĪN ḤAKĪM, to prepare a catalogue in Urdu, which was translated by Mr. ERSKINE (*Bomb. Gov. Rec.*, l.c., pp. 221 sqq.). After being removed, in

\* *A Descriptive Catalogue of the Oriental Library of Tippoo Sultan of Mysore, etc. etc.* Cambridge, 1809. These MSS. are now described partly as MSS. of Tippu, and partly as MSS. of the College of Fort William.

† 1442 Johnson (No. 382 of this Catalogue).

1851, to Satara, the whole collection was finally sent to London in 1853. Here it was examined, and a catalogue of it drawn up, in Arabic, by Mr. RIZKALLAH HASSOUN, in 1869. In order to distinguish these MSS. from those of the old stock, the letter *B* has been prefixed to their numbers.

These Bijâpûr MSS. were, on the whole, in a sad condition. Damp, vermin, and habitual neglect, had combined to do their work of destruction on the treasures of the *Asar Mahall*. They were generally deprived of their bindings; most of them were defective and in disorder; some were mere bundles of rubbish. However, I did not spare time and trouble in ascertaining the doubtful fragments, in re-arranging the leaves, and in noting the sometimes numerous defects. Now that they have been duly bound and mended, these MSS. will, I hope, still be considered a valuable portion of the Library.

In most of these MSS. there is a note, stating the dates at which they were incorporated with the Library of Bijâpûr; to which the names of the former owners are frequently added. I have usually quoted these statements at the foot of the single articles, with the abbreviation *Bij. Libr.* Subsequently to the taking of Bijâpûr by Aurangzîb, A.H. 1097 (= A.D. 1686), the Library of the *Asar Mahall* was inspected by an officer of the latter, named Kâbil Khân. It was again surveyed, by order of Âsaf Jâh, — حضرت آصفجاء — A.H. 1146 (= A.D. 1733). Identical notes (and seals) to this effect being in most of the books, I have not taken any special notice of them. As to the Catalogue *Hakim-Erskine*, it was easy to identify most of its items, by means of the inscriptions, however inaccurate, which Hakim himself had given to the fragments. This is the meaning of the abbreviation *Catal.*, or *Cat.*, which will usually be found at the end of the articles.

In the literary notes, I have referred, as far as possible, to Hâjji Khalifah's Bibliographical Dictionary, as edited by FLUEGEL (*H. Kh.*), and to the printed Catalogues of various collections; but I have avoided needless quotations.

A list of *Addenda et Corrigenda* which occurred to me, after the respective sheets were printed, will be found on a subsequent page.

In conclusion, I have to express my best thanks to Dr. ROSE, the Librarian of the India Office Library, who first conceived the plan of cataloguing all the collections under his charge; and to Professor WM. WRIGHT, for his kindness in reading a proof of each sheet as it passed through the press, in order to correct faults of style and idiom. That in doing so he also saved me from some more material errors need scarcely be said.

LEIPZIG,  
December 2, 1876.

O. LOTH.

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## ADDENDA ET CORRIGENDA.

PAGE	LINE	
10a.	2,	for مطولا read مطولا.
21a.	4,	„ Khûshhâl „ Khushhâl.
23b.	12,	„ المبرور „ المبرور.
37b.	8,	„ منار „ انوار.
„	20,	„ Maa'ûb „ Maa'ûd.
38b.	27,	„ Yahşubî „ Yahşabi.
58b.	19, 25,	„ Khûshhâl „ Khushhâl.
61b.	12,	omit commonly called.
65b.	20,	for 93 read 101.
71a.	7,	for Of. H. Kh. iv. 369 read It is entitled عيون المسائل المهمة Cf. H. Kh. iv. 292 sq., 369.
86b.	1,	omit probably.
97b.	pen.	„ the words: (probably ... 950)
98a.	8,	for الاسمر في read الاسمر في.
„	pen.	omit IDN.
122b.	7,	add: Cf. H. Kh. v. 517, v. مسائل الستين; vi. 82, v. مقدمة الزاهد. According to H. Kh., the name of the author is Aḥmad b. Muḥammad Miṣrî (d. A.H. 818), and the commentary is the work of Aḥmad b. Muḥammad b. 'Abd al-salâm (d. A.H. 931). It is entitled تذكرة العابد.
128a.	18,	add: See, regarding the author, Zeitschrift der D.M.G. xxix. 676 sq.
134b.	25,	for ii. read iii.
140b.	12,	„ Maḥmûd „ Muḥammad.
155b.	6,	The name is more probably, ILÂHDÂD.
158b.	8,	for the same author read BÂḲIR DÂMÂN.

PAGE	LINE	
164a.	note,	The name is more probably النَفْزِي Nafzî.
170b.	8,	add: and also Zeitschrift der D.M.G. vi. 436 sqq.
176b.	23,	for القصور read القصور.
179b.	25,	for not mentioned read Muḥammad Shitrin. See no. 1032, VI.
„	26,	omit the sentence: A treatise ... 483.
193b.	6,	for which is ... Shâdhill read The author is Abu'l-mawâhib Muḥammad b. Aḥmad Shâdhill. See no. 1038, xix.
212b.	26,	for (?) بف read ابن.
213a.	8,	for some kind of burning-glasses read parabolic burning-mirrors.
„	12,	for -glassea read -mirrors.
220b.	15,	for 'Âmulî العَامِلِي read 'Âmilî.
„	22,	add: and also Zeitschrift der D.M.G. xxix. 677 sq.
223b.	note 2,	add: Cf. Interno al Liber Karaatonis, lettera di M. Steinschneider a D. B. Boncompagni, Roma 1863. قرسطون is the Greek χαριστων.
241a.	29,	for 'Âmulî read 'Âmilî.
272b.	31,	„ Ajurrûmî „ Ajurrûm.
274b.	20,	„ Urdu „ Persian.
279a.	7,	„ النظير „ النشير.
„	„	„ iv. „ vi.
298a.	33,	} „ 'Âmulî „ 'Âmilî.
„	b. 2,	
299a.	19,	